



JEWISH EXPOSITOR,

AND

FRIEND OF ISRAEL:



CONTAINING

MONTHLY COMMUNICATIONS RESPECTING THE JEWS,

AND THE

Proceedings of the London Society.

: אקים את־סכת דויד הנפלת Amos ix. 11.
Οὐκ ἀπώσαλο ὁ Θιὸς τὸν λαὸν αὔλου. Πᾶς Ισςαλλ σωθήσιλαι.
Rom. xi. 2. 26.

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PREFACE.

Another year of our labours has been brought to While we desire to be heartily thankful for the mercies enjoyed during its continuance, we cannot review it without acknowledging that it has been one marked with signs the most portentous. In foreign parts we have heard of storms, and earthquakes, and desolating plagues; at home we have been shocked with the horrid yells of infidels and blasphemers, and the daring attempts of the seditious to subvert the venerable fabric of a constitution, which is the admiration of the world. In both these respects we have seen wicked men actually glorying in their shame. We know, however, in the midst of all, that the Lord reigneth, and that he doeth what he will amongst the armies of heaven, and the inhabitants of the earth, and in this conviction we would "be still, and "know that he is God." "The wrath of man shall " praise him, and the remainder he will restrain."

But there is one sign to which the last year has given birth, which, as more immediately connected with our labours, we cannot wholly pass over. The spirit of persecution against the ancient people of God has been suddenly revived. Again have they been plundered of their property, and driven from their habitations, by men calling themselves Christians.

It first broke out, as we are informed, at Meiningen on the Mayne, and then rapidly spread to Wurtzburg, Frankfort, Darmstadt, Heidelburg, and even to Hamburgh and Copenhagen. Doubtless the secondary cause of this phenomenon may be traced to the jealousy of Gentile traders, at the commercial prosperity of their Jewish competitors. But we know that the Almighty

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is wont to bring about the accomplishment of his own purposes by means of secondary causes. It may be, then, that he has permitted this revival of persecution against a people who are yet "beloved for the fathers' sakes" to take place, in order to wean them from their too great attachment to the countries where they have been dispersed, preparatory to their return to that land to which he has promised to restore them, when the measure of their punishment is filled up. At all events it is our duty to seize the moment of their affliction to set before them that Gospel, in which alone consolation is to be found in troubles, whether temporal or spiritual, with a humble hope that this may be the season when they shall be brought to call upon the Lord that he may hear them, and they may glorify Him.

We gladly embrace this opportunity to return our sincere thanks to our various correspondents, for the aid which they have afforded us during the past year, and earnestly to invite a more extensive co-operation of the friends of Israel in carrying on our work. We do not think that they sufficiently appreciate the opportunity which our publication affords for conveying information of the most important kind both to Jews and Gentiles. To this we are the more anxious to call their attention. as the facilities for circulating the Jewish Expositor abroad have increased and are daily increasing. It now finds access in India and America, as well as on the continent. As, then, it is obvious, we can only expect assistance from those who heartily desire and pray for the peace of Jerusalem, we trust that this hint will not by them be wholly disregarded.—We have been promised a series of Letters, by an able hand, for the ensuing year, on a subject deeply interesting at this time to the church of God, and intimately connected with our The first appears in our present number, with the signature of Basilicus.

Jewish Expositor,

AND

FRIEND OF ISRAEL.

JANUARY, 1820.

A STAR IN THE WEST.

[Continued from Vol. IV. p. 452.]

CHAPTER VII. - concluded.

The Public Worship, and Religious Opinions of the Indians.

The Feast of Harvest, and Day of Expiation of Sin.

We shall now proceed to their most solemn and important feast and fast, answerable to the Jewish Feast of Harvest, and Day of Expiation of Sin.

Day of Expiation of Sin.

The Indians formerly observed this grand festival of the annual expiation of sin, and the offering of the first-fruits of the harvest, at the beginning of the first new moon in which their corn became full eared, as we learn from Adair. But for many years past, they are regulated by the season of their harvest. Yet they are as skilful in observing the revolutions of the moon as ever the Israelites were, at least till the end of the first temple; for during that period,

instead of measuring time by astronomical calculations, they knew it only by the phases of the moon.

In like manner, the Indians annually observed their festivals and Nectak-Ya-ah, or days of afflicting themselves before the great spirit, at a prefixed time of a certain moon.

According to Charlevoix, the harvest among the Natchez, on the Missisippi, is in common. The great chief fixes the day for the beginning of the festival of the harvest, which lasts three days, spent in sports and feasting. Each private person contributes something of his hunting, his fishing, and his other provisions, as maize, beans and The great chief presides at the feast-all the sachems are round him, in a respectful posture. The last day the chief makes a speech to the assembly. He exhorts every one to be exact in the performance of his duties, especially

to have a great veneration for the spirit which resides in the temple, and to be careful in instructing their children.

The fathers of families never fail to bring to the temple the first produce of their harvest, and of every thing that they gather, and they do the same by all the presents that are made to their nation. They expose them at the door of the temple, the keeper of which, after presenting them to the spirit, carries them to the king, who distributes them to whom he The seeds are in like manner offered before the temple, with great ceremony; but the offerings which are made of bread and flour every new moon, are for the use of the keepers of the temple.

As the offerings of the fruits of the harvest precede a long strict fast of two nights and a day, they gormandize such a prodigious quantity of strong food, as to enable them to keep inviolate the succeeding fast.

The feast lasts only from morn-

ing to sun-set.

As we have already seen, this feast with the Hebrews began in the month Tizri, which was the first month of the civil year, answerable to our September The feast took and October. place previous to the great day of expiation, which was the tenth day of the month. the Indian corn being generally full eared and fit to eat about this time, they are not far from the very time directed in the Mosaic appointment for keeping it.

The feast being over, some of their people are carefully employed in putting their temple in proper order for the annual expiation, while others are painting the white cabin and the supposed holiest with white clay; for it is a sacred and peaceable place, and white is its emblem. Others of an inferior order are covering all the seats of the beloved square with new mattrasses, made out of fine splinters of long canes. tied together with flags. veral are busy in sweeping the temple, clearing it of every supposed polluted thing, and carrying out the ashes from the hearth, which, perhaps, had not been cleaned but a few times since the last year's annual offering. Every thing being thus prepared, the chief beloved man, or high-priest, orders some of his religious attendants to dig up the old hearth or altar, and to sweep out the remains, that by chance might either be left or dropped down. He then puts a few roots of the buttonsnake root, with some green leaves of an uncommon small sort of tobacco, and a little of the new fruits, at the bottom of the fire-place, which he orders to be covered up with white marley clay, and wetted over with clean water. Immediately the magi, or priests, order a thick arbour to be made over the altar, with green branches of the various young trees which the warriors had designedly chosen, and laid down on the outside of the supposed holy ground. The women, in the

interim, are busy at home, clearing out their houses, putting out all the old fire, renewing the old hearths, and cleansing all their culinary vessels, that they may be fit to receive the pretended holy fire, and the sanctified new fruits, according to the purity of the law, lest by an improper conduct they should incur damage in life, health, or future crops, &c.

It is fresh in the memory of the old traders, as we are assured by those who have lived long with them, that formerly none of those numerous nations of Indians would eat, or even handle, any part of the new harvest, till some of it had been offered up at the yearly festival by the beloved man or highpriest, or those of his appointment, at their plantations,* although the light harvest of the past year should almost have forced them to give their women and children of the ripening fruits to sustain life.

But they are visibly degenerating more and more, both in this and every other religious observance, except what concerns war; yet their magi and old warriors live contentedly on such harsh food as nature affords them in the woods, rather than transgress, the divine precept given to their forefathers.

sabbath; it was the day of offering up

the first fruits, before which it was not

lawful to eat of the harvest.

religious waiters carry off the remains of the feast, and lay them on the outside of the square. Others, of an inferior order, carefully sweep out the smallest crumbs, for fear of polluting the first fruit offering; and before sunset the temple must be cleared, even of every kind of vessel or utensil that had contained any thing, or had been used for any kind of provision, during the past year.

Now one of the waiters proclaims with a loud voice, for all the warriors and beloved men, whom the purity of their law admits, to come and enter the beloved square, and observe the fast. He also exhorts the women and children, with those who have not been initiated in war, to keep apart, according to the law.

Four centinels are now placed, one at each corner of the holy square, to keep out every living creature as impure, except the religious order, and the warriors who are not known to have violated the law of the first fruit offering, and that of marriage, since the last year's expiation. They observe the fast till the rising of the second sun; and be they ever so hungry in that sacred interval, the healthy warriors deem the duty so awful, and disobedience so inexpressibly vicious, that no temptation would induce them to violate it. They at the same time drink plentifully of a decoction of the button-snake root, in order to vomit, and cleanse their sinful bodies.

When we consider their ear-

transgress the divine precept given to their forefathers.

Having every thing in order for the sacred solemnity, the

* Vide Luke vi. 1, relating to the second sabbath, but not the seventh-day

nest invocations of the divine essence in this solemnity—that they never apply this root only on religious occasions—that they frequently drink it to such excess as to impair their health; and take into consideration its well known property of curing the bite of the rattle snake, must not it be concluded, that this has some reference to the cure of the bite of the old serpent in Eden, or to the serpent lifted up in the wilderness.

In the general fast, the children, and men of weak constitutions are allowed to eat, as soon as they are certain that the sun has begun to decline from his meridian altitude. seems to be founded on the principle of mercy before sacrifice: and the snake root used by those in the temple, and the bitter green tobacco, which is eaten by the women and those too wicked to be admitted to the fast held therein, seem to point to cating of the paschal lamb with bitter herbs.

Being great lovers of ripe fruit, and as yet only tantalized with the sight of them, this may, with justice, be said to be a fast to afflict their souls, and to be a sufficient trial of their religious principles. At the end of this solemn fast, the women by the voice of a crier, bring to the outside of the holy square, a plentiful variety of the old year's food newly dressed, which they lay down and immediately return home. The waiters then go, and reaching their hands over the holy ground, they bring

in the provisions, and set them down before the famished mul-They think it wholly out of order to shew any joy or gladness till the end of their religious duties. They are as strict observers of their set forms. as the Israelites were of those they received from divine appointment. As soon as the sun is visibly declining from the meridian, the third day of the fast, the chief beloved man orders a religious attendant to cry aloud to the crowded town, that the holy fire is to be brought out for the sacred altar-commanding every person to stay within his house, as becomes the beloved people, without doing the least bad thing; and to be sure to extinguish every spark of the old fire, otherwise the divine fire will bite them severely.

Now every thing is hushed. Nothing but silence all around. The great beloved man, and his beloved waiter, rising up with reverend carriage, steady countenance, and composed behaviour, go into the beloved place, or holiest, to bring them out the beloved fire. The former takes a piece of dry poplar, willow, or white oak, and having cut a hole, but not so deep as to reach through it; he then sharpens another piece, placing that in the hole, and both between his knees, he drills it briskly for several minutes, till it begins to smoke-or, by rubbing two pieces together for a quarter of an hour, he collects, by friction, the hidden fire, which they all consider as proceeding from the holy spirit of fire.

They then cherish it with fine chips, till it glows into a flame, by using a fan of the unsullied On this the wing of a swan. beloved man brings out the fire, in an old earthen vessel, and lays it on the altar, which is under the arbour, thick weaved on the top with green boughs.* They rejoice exceedingly at this appearance of the reputed holy fire, as it is supposed to atone for all their past crimes, except murder. Although the people without may well know what is doing within, yet by order, a crier informs them of the glad tidings, and orders a beloved old woman to pull a basket full of the new ripened fruits, and bring them to the beloved square. As she is prepared for the occasion, she readily obeys, and soon lays it down at the corner thereof. Then the fire-maker rises from his white seat, and walks northward three times round the holy fire with a slow pace, and in a sedate and grave manner, stopping now and then, and saying some old ceremonial words, with a low voice and a rapidity of expression, which none understand but a few of the beloved old men, who equally secrete their religious mysteries, that they may not be profaned. He then takes a little of each sort of the new fruits, rubs some bear's oil over

them, and offers them up, together with some flesh, to the bountiful spirit of fire, as a fruit offering and an annual oblation for sin. He likewise pours a little of a strong decoction of the button-snake root, and of the cusseena, into the pretended holy fire. He then purifies the red and white seats with those bitter liquids, and sits down. All culprits may now come forth from their hiding places, dressed in their finest clothes, to pay their thanks, at an awful distance, to the forgiving divine Orders are now given to call the women to come for the sacred fire. They gladly obey. The great beloved man, or highpriest, addresses the warriors and women; giving all the particular positive injunctions and negative precepts they yet retain of the ancient law. uses very sharp language to the women. He then addresses the whole multitude. He enumerates the crimes they have committed, great and small, and bids them look at the holy fire which has forgiven them. presses on his audience, by the great motives of temporal good and the fear of temporal evil, the necessity of a careful observance of the ancient law, assuring them that the holy fire will enable their prophets, the rain-makers, to procure them plentiful harvests, and give their war leaders victory over their enemies. He then orders some of the fire to be laid down outside of the holy ground, for all the houses of the various asso-

^{*} Even among the Romans, if the sacred fire at any time happened to be extinguished, it could only be lighted gain at the rays of the sun.

ciated towns, which sometimes lay several miles apart.*

If any are sick at home, or unable to come out, they are allowed one of the old consecrated conch shells full of their sanctifying bitter cusseena, carried to them by a beloved old man. This is something like the second passover of the Jews. At the conclusion, the beloved man orders one of his religious waiters to proclaim to all the people, that the sacred annual solemnity is now ended, and every kind of evil averted from the beloved people, according to the old straight beloved They are then comspeech. manded to paint themselves, and go along with him, according to ancient custom. They immediately fly about to grap-

ple up a kind of chalky clay to paint themselves white. They soon appear, all over, as white as the clay can make them. Then they follow on, in an orderly slow procession, to purify themselves in running water. The beloved man, or highpriest, heads the holy trainhis waiter next-the beloved men according to their seniority -and the warriors according to their reputed merit. women follow in the same orderly manner, with all the children who can walk, ranged according to their height,-the very little ones are carried in the mothers' arms. manner they move along, singing halleluyah to Y. O. Hewah, till they get to the water, when the high-priest jumps into it, and all the train follow him. * Having thus purified themselves, and washed away their sins, as they suppose and verily believe, they consider themselves as out of the reach of temporal evil, for their past vicious conduct. They now return to the centre of the holy

[.] Dr. Hyde says, that the third state of the Persian religion commenced, when, in imitation of the fire preserved upon the altar in the temple at Jerusalem, they kept also a perpetual fire upon an altar. This gave occasion to the common opinion, that the ancient Persians worshipped fire; but Dr. Hyde justifies them from that imputation. He owns that they regarded this fire as a thing sacred, and paid it a kind of service; but he denies that they ever paid to it a proper adoration. One of their priests said, that they did not pay any divine worship to mithra, which is the sun; or to the moon, or the stars, but only turned towards the sun when they prayed, because the nature of it nearly resembled that of fire. They regarded it as an image of God, and some said God resided in it, and others, that it will be the seat of the blessed. On the twenty-fourth of March, all the inhabitants of a parish in Persia extinguish the fire in their houses, and go to light it again by the fire of the priest, each paying him about six shillings and three pence, which serves for his support. They must have taken this custom from the Jews.

[•] The Indian women never perform their religious ablutions in presence of the men, but purify themselves, not at appointed times with the men, but at their discretion. They are also entirely excluded from their temples by ancient custom, except the six old beloved women, who are permitted to sing, dance, and rejoice at their annual expiation for sin: but they must retire before the other solemnities begin.—So the Hebrew women performed their ablutions, separated from the men, by themselves. They also worshipped apart from the men, lest they should attract each others attention in divine worship.

ground, where having made a few circles, dancing round the altar, they finish their annual great festival, and depart in joy

and peace.

Mr. Bartram, who visited the southern Indians in 1778, gives an account of the same feast, but in another nation. He says that the Feast of First Fruits is their principal festival. seems to end the old and begin the new ecclesiastical year. commences when their new crops are arrived to maturity. This is their most solemn celebration.*

When a town celebrates the busk, or first fall fruits, having previously provided themselves with new clothes, new pots, pans, and other household utensils and furniture, they collect all their worn out clothes and other despicable things, sweep and clean their houses, squares, and the whole town, of their filth, which, with all the remaining grain and other old provisions, they cast together in one common heap, and consume it with fire. After taking medicine, and fasting for three days, all the fire in the town is extinguished. During this fast, they abstain from the gratification of every appetite and passion whatever. A general amnesty is proclaimed. malefactors may return to their town, and they are absolved from their crimes, which are

The Rev. Mr. Brainerd, in his journal says, he visited the Indians on the 20th of September, 1745, at the Juniata, near the Susquehannah, in Pennsyl-This is the first month of their civil year, and the usual time of the feast of fruits. It ought to be or harvest. noted, that Mr. Brainerd, tho' an excellent man, was at this

now forgotten, and they are restored to favour. On the fourth morning, the high-priest, or chief beloved man, by rubbing dry wood together, produces new fire in the public square, from whence every habitation in the town is supplied with the new and pure flame. Then the women go forth to the harvest fields and bring from thence new corn and fruits, which being prepared in the best manner, in various dishes, and drink withal, is brought with solemnity to the square, where the people are assembled. appareled in their new clothes and decorations. The men having regaled themselves, the remainder is carried off and distributed among the families of the town. The women and children solace themselves in their separate families, and in the evening repair to the public square, where they dance, sing and rejoice, during the whole night, observing a proper and exemplary decorum. continues three days, and the four following days they receive visits and rejoice with their friends from neighbouring towns, who have also purified and prepared themselves.

[.] This is plainly the great feast on the day of expiation, and that of harvest, when they offer up their fall fruits, and not the spring first fruit feast, and should have been called the new civil year.

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time wholly unacquainted with the Indian language, and indeed with their customs and manners. These Indians, in particular, were a set of the lowest grade; the most worthless of the nations wholly ruined by the example and temptations of the white people. Mr. Brainerd's interpreter was a common Indian, greatly attached to the habits of his countrymen, and much in their interest. He says, he found the Indians almost universally busy in making preparations for a great sacrifice and dance. In the evening they met together, to the number of about one hundred, and danced round a large fire, having prepared ten fat deer for the sacrifice. They burned the fat of the inwards in the fire, while they were dancing, and sometimes raised the flame to a prodigious height, at the same time yelling and shouting in such a manner, that they might easily be heard two miles off. They continued their sacred dance nearly all night; after which, they eat the flesh of the sacrifice, and then retired each to his lodging. As Mr. Brainerd acknowledges that he dared not go among them, he could give a very imperfect account of their proceedings, as he must have received it from the interpreter.

The Feast of the Daily Sacrifice.

The next remarkable feasts they religiously observe, are those of the Daily Sacrifice, and some occasional ones. The Hebrews, it is well known, offered daily sacrifices of a lamb every morning and evening, and except the skin and entrails, it was burnt to ashes.

The Indians have a very humble imitation of this rite.— The women always throw a small piece of the fattest of the meat into the fire, before they begin to eat. At times they view it with pleasing attention, and pretend to draw omens from it. This they will do, though they are quite alone, and not

seen by any one.

Those who have been adopted by them, and fully considered as belonging to their nation, say, that the Indian men observe the Daily Sacrifice, both at home and in the woods, with new killed venison. They also draw their new killed venison, before they dress it, several times through the smoke and flame of fire, both by way of an offering as a sacrifice, and to consume the blood, which with them, as with the Hebrews, would be a most horrid abomination to eat. They also sacrifice, while in the woods, the melt, or a large fat piece of the first buck they kill.

They imagine that their temples have such a typical holiness, beyond any other place, that if they offered up the annual sacrifice elsewhere, it would not atone for the people, but rather bring down the anger of Ish-to-hoolo Aba, and utterly spoil the power of their holy place and holy things. They who sacrifice in the woods, do

it only on particular occasions, allowed by their laws and customs.

Their Feast of Love, &c.

Every spring season, one town, or more, of the Missisippi Floridians, keep a solemn Feast of Love, to renew their old friendships. They call this annual feast Hottuck Aimpa, Heettla Tanaa, that is, "the people eat, dance and walk, as twined together." The short name of the feast is Hottuk Impanaa, that is, " eating by a strong religious and social principle." Impanaa signifies, as I am informed, several threads strands twisted together. They assemble three nights before the feast. On the fourth night they eat together. ing the intermediate space, the young men and women dance in circles, from the evening till the morning. When they meet at night, it is professed to be to gladden and unite their hearts before Y. O. He. wah. sing Y. O. He. wah. shoo-Y. O. He. wah. shoo—Y. O. He, wah, shee-Y. O. He, wah. shee-Y. O. He. wah. shai-Y. O. He. wah. shai-with The first word great energy. is nearly in the Hebrew characters, the name of Joshua or Saviour.

ON THE BEST METHOD OF CON-VERSING WITH THE JEWS.

It is one of the pleasing phenomena of our times, that Christians show more zeal than ever before, in endeavouring to spread the knowledge of the

Gospel among the Jews. that Societies have been formed, which spare neither pains nor expence in this view, whereas in former times only individuals were active, in this respect, and they generally withdrew themselves from public notice, and were supported solely by their own zeal. One of these was our late Brother Samuel Lieberkuhu; who departed this life at Gnadenburg in 1777. He for many years lived in intercourse with the Jews, particularly in Holland: and in addition to his official duties as a minister of the Brethren's Church, he exerted himself to the utmost, in endeavouring to sow the seed of the Gospel among this deluded He was possessed of sound theological learning, and was singularly well versed in the oriental languages,* had himself savingly experienced the truth of the Gospel, and had a particular love and esteem for the Jews, not only because they are men, but likewise, and especially, because our salvation came from them, and because He to whom himself owed every thing, was a Jew. The Jews soon acknowledged him as their

In 1732, when a number of emigrants from Salzburg, passed through Jena, where Lieberkultu was at that time studying, on their road to Lithuania, he resolved to accompany them as far as Koenigsburg, with a view to be of service to them on the way, by preaching the Gospel to them. On his return he had several offers at Berlin, his native city, among others, that of being Professor of Oriental Languages, at Koenigsburg; but he declined them all, and returned to Jena, to prosecute his studies.

friend, and took pleasure in conversing with him; and though they could not always approve what he said, yet they respected his kind intentions, to be useful to them. He did not, indeed, see much fruit of his labour; but neither can we say, that he laboured altogether in vain among At all events, he excited many to salutary reflection.

At the Synod of the Brethren's Church held at Marienborn in 1764, he presented an account of his manner of proceeding, for the investigation of the Brethren, who made known their opinion on the subject. may not be useless, in reference to the exertions now making for the good of the Jews, to lay before our readers an Extract of the said 'Account' and also the most essential part of the opinion of the Synod expressed on the subject.

Exposé of the method which I have adopted in my intercourse with the Jews, in order to make them acquainted with the doctrine of Jesus Christ.

All opportunities of versing with the Jews, are, at the present day confined to individuals or very small companies. It would be far from easy for any person to hold a public harangue in a synagogue. During my thirty years intercourse with the Jews, I have but once had an opportunity of speaking publicly in a synagogue, viz. in the year 1740 at Groeningen. After they had finished their prayers, I

begged permission of the elders My desire to ask a question. was granted; the answer gave occasion for more questions, and at length, I spoke alone, and held a regular discourse.

But there is a great difference in respect to method, according as you preach the Gospel to them, or converse with them upon that subject. In a sermon you give free vent to the feelings of your heart, unfettered by the apprehension of being disturbed by the objections of your hearers, or of being led away from the subject of your discourse; in a conversation, on the other hand, you must be more on your should say guard lest you something, which might lead to controversy on matters not essential to the subject.

I pre-suppose that we should enter into conversation on the person of Jesus, only with those persons, who themselves seek occasion for it, or of whom we may rest assured, that they will not make a bad use of it. But they must feel, that the heart of him who converses with them is filled with love both to Jesus, and to his people Israel. A Jew once said to several of his companions concerning me. "This man loves Tholah * to such a degree, that he will prepossess even you in his favour, if you listen to him long."-And that I am a great friend of the Jews, is attested by all those of that nation, who are acquainted with me.

⁺ The crucified one, or, more properly, the hanged one. Deut. xxi. 23.

method of conversing with them I have learned principally from the Acts of the Apostles, and it consists in this:

1. I adhere to the main point: "Christ crucified is the Messiah; He hath reconciled us unto God by his death, and it is through Him alone that we can obtain mercy and forgive-

ness of sins."

This is the Gospel, which the Apostles preached to the Jews, as we read in the Acts of the Apostles. I never suffer myself to be drawn aside from this point, though the Jews should wish to bring me upon another subject, e. g. that of the Trinity; in this case I tell them, that it is useless to speak on such matters, before Jesus Christ is believed in, as the true Messiah.

Now the main point is, to prove, that Christ crucified is the Messiah. Some learned men endeavour to convince the Jews of this truth by the prophecies of the Old Testament,—and in so doing they certainly follow the example of our Lord's Apostles. Yet we ought to recollect, that the Jews of that period did themselves apply all these prophecies to the Messiah, whence the Apostles appealed to them inconvincing the Jews: but the Jews of subsequent times, gave a new signification to these predictions, in order to set aside their demonstrative power.— This latter is likewise done by the Jews of the present day; and when a text from the Old Testament is quoted, they immediately examine the marginal notes of the Rabbies and thus lead you into controversy, which is altogether vain and ineffectual.

I therefore state only this simple proposition; "Jesus is the Messiah, for he himself said so." The high-priest said unto Jesus: "I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God." Jesus answered: "Thou hast said." Then followed the sentence:—"He is

guilty of death."

It may easily be supposed, that this argument appears at first, singular to the Jews. must take this into the account: God hath raised him up from the dead. As soon as they hear this, they are convinced, that, if the latter be true, the former must be so likewise. For if Jesus, as they say, had been a malefactor, smitten, stricken of God, and afflicted for his iniquities; God would not have raised him up and thereby justified him. 'A Jew once said in company: "Well, we grant that Jesus was raised up;"-but another immediately answered: " If that be true, all that he has said must be true."

Thus then their only resource is, to invalidate the truth of the resurrection. Hence they ask: "Did you see Jesus raised from the dead?" The answer to this question is: Did you see the law given by God unto Moses? yet you believe it; in like manner we also believe, that Jesus rose from the dead, though we were not eye-witnesses of the fact. But he was seen by all his disciples, and by five-hundred

other brethren; and the former not only confirmed their testimony of the fact by miracles, but sealed it with their death. From them the fact hath been handed down to us, and all who now turn in their distress to Jesus, and find grace through him, are convinced, in the most satisfactory manner, that Jesus liveth.

A Jew at Amsterdam, who had heard me speaking to this effect, called me next day into his house, and said: "Your words caused me to spend a

sleepless night."

Some of my Christian friends have however made various objections to this first part of my method, which I have now been explaining. They say, that the glory and power of the Redeemer may be lowered by our saying, God raised him up, for that the Jews would immediately draw this inference: then Jesus is not God, and yet he said himself: I have power, to lay down my life, and to take it again." To this objection I answer: The latter declaration may very readily be reconciled with that of the Apostles. Saviour had, most assuredly power over his life; but he did not use that power, since he laid aside all his divine majesty (in this world).

Others have declared it to be their opinion, that I should begin with the truth, that by Jesus were all things created, that are in heaven, and that are on earth, and that he became a man, to suffer and die for us; for that if they once believed

this, they might easily be brought to believe, that he rose from the dead. But the truth mentioned immediately rouses the controversial propensities of the Jews, with regard to the subject of the Trinity, to which the said truth directly It is surely wrong to commence with this truth in endeavouring to convince Jews; since not even baptized Christians can cordially believe that Jesus is their creator, if they have not previously known him as their Redeemer.

It is a very different matter, if the Jews happen to ask me, whether I and my brethren believe the divinity of Christ? In such cases I freely and roundly declare, that we do; but I tell them at the same time, that no one can believe it, except those, who have experienced, that grace, forgiveness, and freedom, from sin, is to be found in the sacrifice of Christ.

I make use of this same argument,—"that Jesus is the Messiah, because he declared himself to be such,"—in regard to this doctrine. All, that Jesus hath said, must be true, because he hath said it: for God hath raised him up from the dead, and by that means confirmed his whole doctrine.

To endeavour to convince the Jews of the doctrine of the Trinity from the Old Testament, would be to enter into endless disputes with them, concerning the meaning of the passages quoted. But if they ask me: "Do you believe this doctrine?" I most gladly affirm it.

If they require a proof, I mention no other but this: Jesus taught the doctrine in these words: "Baptize them in the name of the Father, and of the Son, and of the Holy Ghost. Neither do I enter into any further explanations upon the subject, but lead them back again to the point from whence we set out, that they must first acknowledge Jesus to be the Messiah.

In short I preach unto them Christ crucified, declaring that he is the Messiah, who became a man and died for us, who reconciled us unto God, who rose from the dead and ascended into heaven, to whom we must apply, if we would have eternal life. He, who is enabled to believe this, will, as a matter of course, believe all that Jesus Indeed, I have obtaught. served, that some have been convinced, or at least brought to reflection by this method.

A Jew once said to me:
"When I hear you, I am convinced, that Jesus is the Messiah; but when I think: Now I will believe in him, I feel as if I were getting a fever."

2. In conversing with the Jews, I grant them that the promises of the Old Testament, which treat of their deliverance from their present state of suffering and dispersion, are not yet accomplished; but that they will be fulfilled in due time. The whole hope of the Jews is, that the Messiah will still come, and lead them out of their present captivity, into their own country, where they

will then live in great happiness. But they think of nothing but temporal happiness. and in this they grossly err. Yet their belief, asmany divines have shewn, has its solid foundation in the prophets. the Jews endeavour to prove from these prophecies, that the Messiah is not yet come, for that the accomplishment of the predictions cannot be pointed Among these prophecies some of the most frequently quoted are those found in Is. ii. 4. Mic. iv. 3. "At that time they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation; neither shall they learn war any more."

Many Christian expositors regard such prophecies as figurative, and say, that all of this nature must be spiritually understood; for that Jesus has made peace between God and But this mode of reasoning will not satisfy the Jews: and I have never hesitated to grant them, the literal fulfilment of these passages,—the more so. because one of our Saviour's declarations seems to authorize this mode of interpretation. his disciples asked him: "Lord wilt thou at this time restore the kingdom to Israel?" he did not tell them, that they must no more look for such a kingdom: but he said: It is not for you to know the times or the seasons, which the Father hath put in his own power. This evidently implies, that the Father will restore again the kingdom to Israel, but the disciples were not to know the times nor the seasons. Peter says expressly: There shall come times of refreshing from the presence of the Lord; and he shall send Jesus Christ, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii. 19—21.

A certain Jew once made the following objection to me: "We think nothing of Jesus, we rather hate him; how can he do this for us?" I answered: "Jesus will act in regard to you, as Joseph acted with regard to his brethren. had betrayed and sold him; but he made himself known to them as their friend and benefactor, and at last as their brother. In the same manner, Jesus will once make himself known unto you, though you do not love him now." - They were much affected by these words.

3. By having allowed, that they may keep their law, even when they believe in Jesus, I have removed one great cause of The Jews beoffence to them. lieve, that Jesus cannot be the Messiah, because he changed and abolished the law, which was given them by God himself. But Jesus did not teach that the law was abolished for the Jews. On the other hand, the Gentiles, who were converted to Jesus, were not affected by this law, because it had not been given them, and could not, therefore, be binding upon them. The first believers, all of whom were Jews, adhered to the law of Moses, as is obvious from Acts xxi. xxii. &c. Consequently the Jews, who shall believe in Christ at the latter day, may adhere to their law, until God shall give them a new revelation. A divine, named Jacob Rhenfendus, has acknowledged this, and in his dissertation de fictis Judæorum hæresibus is the following passage: " As the Gentiles were not to be compelled to live according to Jewish customs, and to observe the ceremonial law; so likewise the Jews, who believe in Jesus, ought not to be compelled to act contrary to their law."

After I had communicated my opinion on this subject to the Jews, some of them called upon me, for the express purpose of enquiring farther concerning it, and one said, "You have afforded me great light in the matter, and removed a heavy stone of offence."

4. It is highly needful, that the Jews acquire correct ideas, respecting the people of God from the Gentiles, in order that the hatred they feel against Christians, may be overcome. I tell them, that the Christians have fallen into great degeneracy, like the children of Israel in the days of Elias. that, as God at that time found among them seven thousand. who did not bow the knee to Baal: there are also many thousands of Christians of all denominations, who adhere to the doctrine of Jesus, and endeavoured to live conformably to it. That all, who confess Jesus with their lips only, while their hearts are far from him, cannot properly be styled Christians."

The Author of this " Account" concludes thus : I commend the whole cause to our Lord, who loveth his poor people Israel, more than any of us. And while writing this on the 10th Sunday after Trinity, on which day the destruction of Jerusalem is the subject of discourse, in a large part of Christendom: it is my most ardent wish, that the tears which Jesus wept over Jerusalem. soften the hearts of the children of Israel, and that his blood, which was shed for them as well as for us, may soon be upon them, to bless them.

The remarks of the Synod on the method stated in this Account, were to the following effect: The method here described cannot be censured, vet we cannot suppose it to be the only one that is applicable. All depends upon the Spirit of God owning the preaching of Christ crucified. Even the apostles had two different methods. Paul and Apollos, who were mighty in the Scriptures, converted the Jews by means of them; others simply told them, what they had themselves seen and experienced. Both these methods approved themselves as the power of God in all those, who did not resist the Holy Ghost. The method described in this account presupposes, that the preacher must be a man well versed, not only in holy writ, but also in the

language, the antiquities, the manners and customs, and the controversies of the Jews; but God may make use of the testimony of one less learned, if it seem good unto him, to visit his people Israel in mercy; but this period does not appear to be arrived as yet. Let us, in the Church of the Brethren, never forget, that the upright walk of the children of God, without words, is a most striking argument for the truth of the Gospel unto those, who have opportunities of observing it. To testify in this manner we are all called: and next to this, let the Jews henceforward be and remain subjects of our prayers* and of our hopes.

REMARKS ON MR. BOLTON'S EXPLANATION OF THE PRO-PHECIES OF DANIEL.

To the Editors of the Jewish Expositor.

Gentlemen,

In Mr. Bolton's computation of the periods of Daniel and St. John which appeared in your number for November 1819, he calculates the period of three prophetic times and a half, or 1260 natural years from A. D. 533, on the ground that in that year, the emperor Justinian gave the saints into the hand of the little Roman horn, or the Papacy. I should be glad to know, on what historical authority, that alleged fact is supported.

I fully agree with Mr. Bol-

[•] In the Church Litany of the Church of the United Brethren, is the following petition: "Deliver the people of Israel from their blindness."

ton, that the little Roman horn can only be the symbol of the Papacy; and I likewise agree with him, that, according to the plain declaration of Daniel, the 1260 years are to be reckoned from the time when the saints, together with the times and the laws, were given into the hand of that little horn: but I have not been able to discover the historical evidence, on which it is asserted, that Justinian gave the saints into the hand of the Papacy, in the year 533. Whence of course, I am led to doubt the propriety of reckoning the 1260 years from that epoch; a doubt, which obviously involves a suspicion that Mr. Bolton's other computations, depending as they all do, upon the palmary and leading computation of the 1260 years, are alike unsound and untenable.

That the saints were never subjected to the Papacy throughout the whole world, is perfectly clear from the direct attestation of history: nor, so far as I can see, does the prophecy give us any reason to expect such a universal subjugation. saints are plainly enough to be subjected to the little Roman horn, only throughout the peculiar territory, over which the little horn's spiritual dominion extended. Now, according to the prophecy, that territory is the region where the ten Gothic kingdoms were established during the subversion of the Western Roman Empire (See Dan. vii. 8. 24.): and, according to history, the region, over which the papal sway extended, was specially the Western Empire; for the Eastern or Constantinopolitan Empire, has always down to the present hour, pertinaciously refused to acknowledge the supremacy of the Pope. We must seek therefore the predicted giving of the saints into the hand of the little horn, solely in the Western Empire: for the Western Empire is for the Western Empire has doubtless been ever the platform, on which was reared the fabric of papal supremacy.

Now Mr. Bolton asserts, that Justinian gave the saints into the hand of the little western horn in the year 533; on the ground, I presume, of the emperor's edict, or rather epistle of that year, in which he declares (as, by the way, Theodosius and Valentinian had already done by their edicts of the year 445), that the Roman see was the head of all the

churches.

That Justinian wrote an epistle to that purpose, is no doubt, very true: but I am at a loss to discover, how by such a transaction he can be said to have given the saints into the hand of the little horn. At the time when the epistle was written or in the year 533, Justinian was exclusively the emperor of the east: he possessed not a single foot of territory in the Western Empire; for as yet he had neither conquered the province, nor esta-African blished the exarchate of Ra-How then could any edict of Justinian give the saints, throughout the Western

Empire, into the hand of the pope? He surely could not establish the papal supremacy over countries, which all the while did not acknowledge his sovereignty. An edict of the Constantinopolitan emperor, could no more make the pope a lord paramount of the west, than an edict of the emperor of China could make the Dalai Lama the spiritual head of Christendom. They might . both, if they pleased, pass edicts to those purposes: but, unless they were at the same time actual rulers of the west, their edicts would be no better than so much waste paper.

Perhaps Mr. Bolton may say, that the edict or letter of Justinian, is to be considered as merely declarative; that, in the year 533, the papal supremacy was already acknowledged throughout the west; and that Justinian only gave the final sanction of his authority, as the head of the entire Empire.

Should Mr. Bolton take this line of argument, (and I see not what other he can take), he will find, that history will not bear him out. In the year 533, the papal supremacy was NOT acknowledged throughout the west: consequently, the saints were NOT given into the hand of the little horn in that year; and we must not forget, that both history and prophecy mark out the Western Empire, or, the territories of the ten Gothic horns, as the peculiar platform, throughout which the little horn or the Papacy tyrannizes over the saints. At the epoch, from

which Mr. Bolton would reckon the 1260 years, on the ground that the saints, were then given into the hand of the little horn, that is to say, in the year 533, nearly the whole west, so far from acknowledging the papal supremacy, stood in direct opposition to it. The Anglo-Saxons of Britain were Pagans: while the Vandals of Africa. the Ostrogoths of Italy, the Burgundians of Gaul, and the Visigoths and Alars of Spain, were all Arians. Under such circumstances, when the greatest part of the west was not in communion with the sec of Rome, and did not acknowledge its spiritual authority, it is difficult to conceive how the saints could all the while, have been given into its hand.

On the whole, there never surely was an epoch more injudiciously selected for the commencement of the 1260 years, than the year 533. The saints we are told, must then have been given into the hand of the little horn, because Justinian then declared the Roman see to be the head of all churches. Such is the basis of Mr. Bolton's computation. adverting to history, we find, that in this identical year 533, Justinian was not master of a single province in the west, and that at this precise time also, neither the Anglo-Saxons, nor the Burgundians, nor the Ostrogoths, nor the Visigoths, nor the Alars, nor the Vandals, had submitted to the spiritual yoke of Rome.

From these premises, the truth

of which Mr. Bolton may controvert if he be able, I deduce

the following syllogism.

The 1260 years commence, when the times and the laws and the saints are given into the hand of the papal little born; whose spiritual sway is limited, both by prophecy and history, to the platform on which were erected the ten gothic horns or kingdoms. the times and the laws and the saints were NOT given into the hand of the papal little horn in Therefore the the year 533. 1260 years did Not commence in the year 533.

I have thought it right to point out Mr. Bolton's error, not only from a general love of truth, but because lie has built upon it, (though still, as might be easily shewn if necessary, on a false principle) the portentously important position that the Jews will begin to be restored in the year 1823. For my own part, I believe nothing of the sort; because such an opinion rests not upon a shadow of solid argument: but no small degree of mischief may result to the cause of revelation, if those of your readers, who have not studied these matters, should bring themselves devoutly to expect the restoration of the Jews in the year 1823, and then find themselves altogether mistaken; for after having hastily adopted a theory whose foundation is laid in the sand, they may perhaps as hastily imagine that there can be no certainty in the prophecies of Daniel himself.

Mr. Cuninghame, I observe. wishes to reckon the 1260 years. from the same year as Mr. Bolton, namely, the year 533. The preceding objections thereequally to his apply scheme also. C. D.

To the Editors of the Jewish Expositor.

Gentlemen.

In your last number, your correspondent P. Bolton, has given you an abstract of his method of determining the chronology of several important prophecies of Daniel and St. John. I am fully persuaded, that he is influenced by the most laudable motives in communicating his peculiar views to the public through the medium of your valuable repository, nor is it my to intention to question the validity of his interpretations. His march, indeed, is so rapid. that I confess I am unable to keep pace with him, though the same prophecies which he has undertaken to explain, have claimed no small share of my serious consideration during the last twelve years. I would humbly obey the Spirit's admonition, "He that hath an ear to hear, let him hear," and I would gladly receive from any quarter, any information which can be gathered on a subject involving the highest interests of the whole human race. But as it is literally impossible to discuss the several results of your correspondent's lucubrations within the narrow limits of one paper, I must of necessity confine myself to one, viz. the

death and resurrection of the two witnesses. Your correspondent affirms, that this interesting prediction was fulfilled during the French Revolution. I am at a loss to discover, in the history of those awful events, any connexion between them, and the prophecy supposed to

be fulfilled by them.

Many nations shall behold their dead bodies. ·Thev of the peoples and kindreds and tongues and nations shall see their dead bodies. Many nations shall treat their dead bodies with contempt and in-For what greater indignity can be offered to the dead than to deny them the privilege of burial? But "they shall not suffer their dead bodies to be put in graves." Many nations shall congratulate each other with great rejoicings at their death. "And they that dwell upon the earth shall rejoice over them, and merry, and shall send gifts one to another." Many nations shall be struck with utter consternation at their revival, for it is natural to suppose, that the same persons who rejoiced at their death, are alarmed by their resurrection, and it is said, "They stood upon their feet, and great fear fell upon them which saw them." Their resurrection is likewise ascribed to the Spirit of Life from God which entered into them.

The prophecy seems to require for its fulfilment, a total suppression of the public ordinances of religion, among the true worshippers of the Lamb,

at least, to the utmost extent of the dominion of the beast. The peoples, nations, &c. who behold, insult, and rejoice over the dead bodies of the witnesses, and are so much terrified and dismayed by their resurrection, seem to comprehend, at least, the waters where the whore sitteth, and may comprehend most of the nations of the earth. Now many features of general resemblance may be discovered in the various events which have been referred to by different commentators for the completion of the prophecy in question. is obvious, that all prophecy must become ambiguous and nugatory unless a complete and minute coincidence between the several members of the prophecy, and the several facts comprehended in the event to which it is applied can be fairly It is not my demonstrated. intention, as I have already said, to dispute the conclusion at which your correspondent has arrived; but simply to request for my own satisfaction, and that of the public, a more particular development of the premises from which that conclusion is derived. Most cordially will I unite with him in triumphant gratulations to my native land, and joyful hallelujahs to the God of all the earth, when his interpretation of this awful prediction shall be incontrovertibly established. But to me the signs of the present times do not appear to be less alarming than those which immediately preceded the paroxysms of the Revolution in France, nor to be pregnant with consequences less detrimental to the interests of true

piety.

Should these premises be well founded, we have reason to thank God that we need not say with the Psalmist, when the time of trial arrives, "How long shall the ungodly triumph?" He hath graciously foretold to his church, for their support and encouragement under so afflictive a dispensation, that the time is short and that the issue of the trial will be a glorious deliverance, and a triumphant exaltation over With earnest all her enemies. prayer that your institution may be a chosen instrument in the hands of Providence to further a consummation so devoutly to be wished.

I am, Yours, &c. C. T. C.

JOSEPH, A TYPE OF CHRIST. LETTER I.

To the Editors of the Jewish Expositor. Gentlemen,

THE history of Joseph, as recorded by the Holy Spirit in the scriptures of truth, is at once simple, pathetic, and interesting. It has often and ably been considered, as affording a wonderful illustration of the doctrine of a particular Providence, of the certainty of those retributive judgments which await the envious and unjust, as well as of that watchful care, and gracious recompence, which are sure to attend

on those who serve God in spirit and in truth. source of instruction on those important points, it assuredly can never be too much, nor too attentively studied. But there is another point of view in which it has not been so fully contemplated by the church, and yet in which it is assuredly capable of yielding matter both for the confirmation of our faith, and the comfort of our There can be no doubt that most of the remarkable characters of the Old Testament, were intended to be more or less typical of that Saviour of whom Moses and the prophets did write: and certainly Joseph whose history has so prominent a place, and the particulars of which are detailed with more than common minuteness, cannot be an exception to this rule. If Adam, and Abel, and Enoch, and Noah, and Abraham, Isaac, and Jacob, are found to be set forth in so many circumstances of their lives, as typical of the Lord Jesus himself, we have abundant reason to expect the same to be the case in the history of Joseph. The parallel indeed in some instances is so close and striking, that it has not been wholly overlooked by those who have commented upon it, but it does not seem to have been so fully recognized and set forth as I think it deserves. I am persuaded that the more attentively we consider the subject in this view, the more reason we shall find to acknowledge, that Joseph was intended to be one of those typical characters that was to prefigure in a peculiar manner, "Him that was to come." And as you number among the subjects of your work, "the history of Patriarchs," your readers will not think it foreign to your design, if you allow me to occupy a few of your pages, in considering the general outlines of the history of Joseph in this light. I say the general outlines, because it is obvious that in every personal type, as in every parabolic representation, the resemblance is not to be looked for, nor was ever meant to be presented to us in every individual feature, or in all the minuteness of detail. But even this would be too long for a single letter. I will therefore at present only consider his personal qualifications, which were of a very remarkable kind.

There can be no doubt but that he partook by nature, of all that corruption which is the inheritance of the whole of man, as born the image of a fallen progenitor; and in his history indeed, there are not wanting sufficient marks, whereby we may trace its existence. power however of that divine grace by which he was renewed, seems to have shone forth in him in a pre-eminent degree. In the purity and in the wisdom which are exemplified in his character, he seems to have been signally fitted to be a type of that glorious Being, who was "holy, harmless, undefiled, and separate from sinners," and " in whom are hid all the treasures of wisdom and knowledge," Of the inflexible purity of his heart, and of the abiding sense which he had of the love and presence of his God, we have a signal proof in the firmness with which he resisted the allurements of sin. And to his wisdom the king of Egypt bore a remarkable testimony, who when Joseph had interpreted his dream, and pointed out the means of providing against the famine which it predicted, said unto his servants, "Can we find such an one as this, a man in whom the spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this. there is none so discreet and wise as thou art." Here then he may surely be contemplated as figuratively representing that wonderful counsellor, upon whom the Spirit of God was poured without measure. it should lead our minds from the type, to the antitype, from the shadow, to the substance, and should call forth afresh our devout and grateful thanksgivings, for the immaculate purity of that Jesus, who hath wrought out a righteousness for our justification, as well as for the infinite wisdom, with which we are sure he will order all things for the guidance and welfare of his people. And in the character which is given of Joseph in the house of Potiphar, that "the Lord was with him," and "that the Lord made all that he did to prosper in his hand," we still recognize him of whom it was said of old, "My servant shall deal prudently," and in another place, "The pleasure of the Lord shall prosper in his hand," and of whom, it was confessed by the multitude who saw his works when he ministered in the flesh, "He hath done all things well, he maketh both the deaf to hear and the

dumb to speak."

It is a blessed recollection for the poor sinner who bath committed his soul and its affairs into the hands of the Lord Jesus, as Potiphar entrusted his house and all that he had to Joseph, that it cannot but prosper. No sooner had Potiphar done this, than "the blessing of the Lord," we are told, " was for Joseph's sake upon all that he had in the house, and in the field." The very hairs of those who are indeed in the hands of Jesus, are numbered before God, and he careth for all that concerneth them. Those therefore who like St. Paul, "know in whom they have believed," may be confident "that he is able to keep that which they have committed unto him, against that day." I am,

Yours, &c. H. S. C.

THOUGHTS ON THE SCRIPTU-RAL EXPECTATIONS OF THE CHRISTIAN CHURCH. To the Editors of the Jewish Expositor.

Gentlemen,

WHILE under the awful circumstances of the present day, the secular arm is constrained to interpose to stop (if possible) the month of blasphemy, the spiritual mind cannot but discern in existing facts a new developement of the mystery of iniquity, by so near an approach towards a renunciation of all authority, human and divine. Support and consolation under such an appalling prospect can alone proceed from an anticipation derived from the word of that when iniquity truth. abounds to the full, the transgressors shall themselves be brought to desolation in a moment, and be utterly consamed with terrors." Another mystery will receive a simultaneous accomplishment and issue in the renovation of a distracted and the triumphant establishment of the kingdom of God.

Under these impressions the author of this letter conceives the Jewish Expositor to be a suitable vehicle for some thoughts on the scriptural expectations of the christian church, because he considers the cause to which its labours are devoted as most immediately connected with the subjects hereby recommended to a sober consideration under the

following distribution.

1. The glorious Epiphany. Titus ii. 13.

- 2. The first resurrection. Rev. xx. 5.
- 3. The End of the World. Matt. xxviii. 20.
- 4. The World to come. Hebrews ii. 5.

- 5. The restitution of all things. Acts iii. 21.
 - 6. The kingdom of Israel.
 Acts i. 6.
 - 7. Types.
 - 8. Prophecies.
 - 9. Parables.
 - 10. Recapitulation.
 - 11. Practical View.
 - 12. Conclusion.

Some of these titles it is imagined may afford occasion either of ridicule to the prophane or of offence to the serious, but such consequences are not justly to be charged upon the writer, who has taken them from the word of God, and purposes to examine their import by the law and testimony thereof, without any undue partiality for human authority whether of early or later date. It is by no means his intention to question any article of "the Faith once delivered to the Saints" but to examine how far the purity of its stream may have been affected by the channels of interpretation through which it has come down to us. As an apology (if any be requisite) for such an attempt to elucidate some important passages of scripture, he would observe, that any former abuse or absurd exhibition of the doctrines they contain, will afford no better argument for their absolute rejection, than such as the corruptions of christianity can offer to justify the denial of its truth.

The several points intended for discussion in the following papers, are stated at once in the order in which they will be treated. The candid reader who may deem them not unworthy of his notice, may thus be prepared, if he will, by a previous examination of corresponding passages, and be induced to withhold a premature and therefore defective judgment on the whole argument, until the light which these converging subjects may afford shall be collected into one and the same focus.

The great counsel of God in "the dispensation of the fulness of times" is far too important to have escaped from the devices of the enemy, and it has accordingly been much darkened by words without knowledge; it may be collected from scripture, that this obscurity would be allowed to continue till the period immediately preceding its fulfilment.

The latter part of the vision of Daniel was sealed, but the revelation of it in St. John, is an open book. It is "the Revelation of Jesus Christ which God gave him to shew to his servants," and "blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein for the Time is at hand."

1. The glorious Epiphany. Titus ii. 13.

The context of this expression will introduce at once the distinction of the first and second Epiphany intended to be mark-

ed out in the whole subsequent discussion. " The grace of God hath appeared" suspam, and by it we are taught to look forward to "the appearance of the glory" επιφανείαν; grace came by Jesus Christ at his first, and he will come in glory at his second appearance. We are exhorted to live soberly, righteously, and godly in this present world, or the " age that now is," that in the age to come we may be partakers of this glory, or as it is expressed by the same Apostle. Ephesians ii. 2, by "grace we are sayed" or raised up already to a new life with Christ, that " in the ages to come," might shew the exceeding riches of his grace, that is, his glory, of which present grace is the pledge and assurancefor "the Lord will give grace and glory," (Psalm lxxxiv. 11.) "whom he justified them he also glorified," (Romans viii. 30.) "He shall come to be glorified in his saints," (2 Thess. i. 10.) "If we suffer with him that we may be also glorified together: for I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us, for the earnest expectation of the creature waiteth for the manifestation of the sons of God," and their deliverance " from the bondage of corruption into the glorious liberty of the children of God," who have "the first fruits of the Spirit," and yet groan within ourselves waiting for the adoption, to wit, " the redemption of the body," (Romans viii.) "Looking for the Saviour, the Lord Jesus Christ, who shall change their vile body, that it may be made like unto his glorious body," or the body of the glory of himself. (Phil. iii. 20, 21.)

This glorious appearance is coupled with the kingdom of glory, and the saints are connected with the one as with the other. (1 Thess. ii. 12.) charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, (2 Tim. iv. 1.) " That ve would walk worthy of God who hath called you to his kingdom and glory." " That ye may be counted worthy of the kingdom of God, for which water ns (not in which) ye all suffer, seeing it is a righteous thing with God to recompence tribulation to them that trouble you, and to you who are troubled (to recompence) rest with us." "When the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence (face, weoowwi) of the Lord, and from the glory of his power." (2 Thess. i.) "If we suffer, we shall also reign with him.' (2 Tim. ii. 12.) " Henceforth there is laid up for me a crown righteousness, which the Lord, the righteous judge shall give me at that day, and not to me only, but unto all that love his appearing." (2 Tim. iv. 8.) "When Christ our life shall appear, then shall ye also appear with Him IN GLORY." (Col. iii. 4.) "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Peter v. 4.) "The church will then be presented by Christ to himself, a glorious church, not having spot or wrinkle, or any such thing." (Eph. v. 27.) At his first appearance he " made an end of sin," Dan. ix. 24. and " unto them that look for him, shall he appear the second time without sin unto salvation." Heb. ix. 28. At the first, God was manifest in the flesh, and at the second, the human nature will be manifested in the divine, for the "Son of man shall come in the glory of his Father." Mark viii. 38.

As before the incarnation, Christ had appeared as man, to, prepare the church for his Epiphany in the flesh, so it should seem he had given a pledge of his future Epiphany in glory, for after his speaking of that coming in connection with "the kingdom of God," (Luke ix. 26.) the account of the transfiguration follows, in which the disciples " saw his glory," and Moses and Elias also "appeared in glory," and there came a cloud and overshadowed them.

St. Peter, (2 Peter i. 16.) directly alluding to this remarkable manifestation, refers it to the "power and coming of Christ," as if exemplified in the holy mount, and declares it to be "no cunningly devised

fable." On this occasion, the dispensations of grace and of glory—the kingdoms of patience and of power-the church militant and triumphant were exhibited at once, affording an illustrious pattern of things to come in that glorious appearance and kingdom, when all will be "eye witnesses of his majesty;" when the Lamb and his company shall stand on the mount of Zion; "when the glory of God shall lighten that city, in the light whereof the nations of them which are saved shall walk." Rev. xiv. and xxi. 13.

If the nations and kings of the earth, are to bring their glory and honour into it, this must be a dispensation here below and in time-such distinctions do not seem applicable to the eternal state—they seem rather to signify the kingdom appointed to Christ by the Father, as the crown of his mediatorial office; when all kings shall fall down before Him, all nations shall do Him service; when He shall be king of kings, and Lord of Lords: when "there shall be given to Him, dominion and glory, and a kingdom, that all people, nations, and languages should serve Him," when "the greatness of the kingdom under (not in) the whole heaven shall be given to the Saints of the Most High," (Dan. vii. 14 and 27,) until " the end, when He shall have delivered up the kingdom to God even the Father;" when "the Son also shall himself be subject unto Him, that put all

things under Him, that God may be all in all." (I Cor. xv.

24 and 28.)

It will be allowed that the first Epiphany was distinctly revealed to Daniel, (chap. ix. 24,) in the interpretation of the seventy weeks, and that had understanding given Him to understand the matter; but he says, of another vision, "none understood it," (chap. viii. 27,) and of the time of the end, when the wise shall shine as the brightness of the firmament, as the glorified bodies in the transfiguration, it was said, (chap. xii. 4.) "Shut. up the words, and seal the book," till "the knowledge of it shall be increased," "the words are closed and sealed up till the time of the end," when " the wise shall understand."

Whether the glorious Epiphany be not also declared by Daniel, though he understood it not, and whether this appearance be not also conjoined immediately with the kingdom of God, then to be established on earth, shall now be considered by reference to the passages.

It appears that a comprehensive vision was vouchsafed to Him of all the kingdoms of the world, from the first king of kings to the last. (Comp. Dan. ii. 36, and Rev. xix. 16.) Every revolution of universal empire was set before Him, from the kingdom of Babylon, to the kingdom of God. The whole body politic was represented by the parts of a body, natural in figure, but composed of various materials; after so

much discussion, and so general a consent upon the point, it is needless to shew in detail the application of the several parts. We are concerned at present only with the feet and toes of the image composed of iron and clay, and these will be allowed to represent the Roman Empire in its last divided state, partly strong as iron, partly weak as clay, but divided into ten kingdoms at least.

"In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, it shall break in pieces, and consume all these kings doms, and it shall stand for

ever." (Chap. ii. 44.)

The means by which this universal revolution is produced, are supernatural. "A stone was cut out without hands, which smote the image upon his feet of iron and clay, and brake them to pieces, and the stone that smote the image became a great mountain, and filled the whole earth." (Verse 34, 35.)

Without hands, is a scriptural expression, for that which is spiritual, as the "Circumcision not made with hands," or the "building of God, an house not made with hands."

The stone smites the image on the feet, or last divided state of the Roman Empire, and breaks the rest of the image in pieces. It may be doubted, whether this figure can properly represent the first advent of our Lord, as the Empire was not

then in its divided state, but it seems to be referred by Christ himself to the judgments attending or preceding his second appearance. "The stone which the builders rejected, is become the head of the corner. Whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall, it will grind him in powder." (Luke xx. 17, 18.)

In the corresponding passage, (Matt. xxi. 43.) transfer of the kingdom of God from the Jews to the Gentiles is introduced, and thus it should seem, that when the Gentile kingdoms are to end, the stone will fall upon them, and become itself the universal kingdom, the kingdom of the mountain filling the whole earth. In the discourse on Mount Olivet, our Lord tells his disciples, " Jerusalem shall trodden down of the Gentiles, until the times of the Gentiles be fulfilled," and " then (after other signs) shall they see the Son of man coming in a cloud with power and great glory." "When ye (Luke xxi. 24.) see these things begin to come to pass, know ye that the kingdom of God is nigh at hand." This then is the "glorious appearance and kingdom" yet to come, for the times of the Gentiles continue, and the ten kingdoms of the image yet exist.

Nor is this all; in the viith chapter of Daniel, the "appearance and kingdom" still more distinctly point to the second glorious Epiphany. The Roman Empire is there designated by a beast with ten horns, in the midst of which a little horn arises speaking great words. The beast is slain, his body destroyed and given to the flame, and then follows, "I saw in the night visions," and behold one like "the Son of Man came with the clouds of Heaven." Paul says, "The Lord Himself shall descend from Heaven," 1 Thess. iv. 16. but not till "that Wicked be revealed. whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. ii. 8.)

Saint John says, when the " Word of God" is revealed under the title of King of kings, the beast, and the false prophet are both cast alive into a lake of fire. Let the devout enquire into what is noted in the scripture of truth. Compare the description of the Ancient of Days, in Daniel vii. 9, 10. 13, 14, with that of the Son of man, in Rev. i. 13-18, and see if they can arrive at any other conclusion, than that the same glorious Epiphany is represented in both, in which the Son of man is revealed in the glory of his Father, as a priest on a throne, when the God of Heaven sets up the kingdom which is given to the Son of man.

If any further confirmation be wanting, the scriptures afford it. It is not perhaps too much to suppose, that our Lord, (who gives so decided a testimony to Daniel,) referred to this prophecy, in his answer to " Hereafter shall Caiaphas, ve see the Son of man, sitting at the right hand of power, and coming in the clouds of heaven." (Matt. xxvi. 64.) When He was transfigured, a cloud overshadowed him; when He as-" a cloud received cended. Him;" to remove all doubt upon the subject, two special Witnesses to the fact declared. "This same Jesus which is taken up from you into Heaven, shall so come in like manner, as ye have seen Him go into heaven." (Acts i. 11.)

Therefore we, who know the living and true God, "looking for that blessed hope and glorious appearance," will wait for his Son from heaven, remembering his own admonition, "Watch ye therefore, and pray always, that ye may

be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke xxi.)

"Behold! He cometh with clouds, and every eye shall see Him, and they also which pierced him, and all kindreds of the earth shall wail because of Him—Even so, Amen."

Should this scriptural exposition of the glorious Epiphany be deemed worthy of the notice of your Expositor, its insertion will be considered by the writer, as a sufficient indication of your readiness to admit the discussion of the remaining subjects, during the course of the ensuing year.

Yours, &c.
Basilicus.

PROCEEDINGS OF THE LONDON SOCIETY.

EXTRACT OF A LETTER FROM MR. FRIEDENBURG.

Berlin, September 27, 1819.

My very dear Sir,

As I knew that Mr. Smith had already informed you of our safe arrival at Berlin, I was more anxious to wait till I had some important matter to communicate, than to hasten my communication. I shall now in this letter retrace the history of the last two months, and lay before the Committee those occurrences and subjects, which either have a reference to their grand object, or seem otherwise deserving their notice.

The Rev. Mr. Marsh having accompanied us to Harwich, the last hours of our stay in England were seasonably sweetened by his truly edifying conversation. After a tedious voyage of six days, we arrived the 30th of July at Cuxhaven. On board the ship, I employed my time, when well, with the translation of Mr. Marsh's tract, Search the Scriptures, into German, which will, in all probability, be published here, at the expence of our Tract Society. We immediately proceeded up the Elbe. The 31st, we landed near a village on the Danish side of the river, being obliged to wait for the return of the flood to carry us up to Hamburgh. We were edified by the simplicity and piety of the country people. One of them informed us, that their minister, who resides in a neighbouring little town, was a very good man. Having therefore taken some tracts, we called on him. Though, no

doubt, a good and pious man, he was so overswed by the distance which has been kept for ages between Jews and Christians, and by the obstacles which both parties present against a happy union, that he refused to accept either tracts or a Hebrew Testament. He, however, congratulated the Society for having supplied the theological world with this desideratum, of which, himself a Hebraist, he could well appreciate the value.

On our arrival in Altona, we were immediately surrounded by ten or twelve porters, who looked as if they were come, not to carry our things to the inn, but to carry us to prison. On asking one of them, what he would take to carry the things into the next inn (about a hundred yards from the landing place), his charge was so immoderately impudeut, that I determined not to employ any one of them. After a great deal of abuse and trouble, we got to the inn, and into our beds, safe enough. Early on the first of August (Sunday) we were waked by a prodigious hum and bustle before the house--it was the full-frequented market! Being too late for any divine service in the German churches, we took a walk in the town. Instead of the edifying stillness that reigns in England on the Lord's day, our cars were greeted, (I ought to say grated,) with the music, vocal and instrumental, of a band of players, exercising themselves for the evening! O how I thanked God for having had a better example set before me in England. Had I never been there, these things would not now appear to me in half so odious a light. We then went to Hamburgh, and rejoiced to find the English chapel, where service was just performing. The Rev. Mr. Moody being in England, a member of the congregation read a sermon. After service several of the congregation remained. these, Messrs. Jackson, two most amiable characters, expressed their satisfaction at the object of our mission, by the cordial treatment we received from them. In the evening, some more English friends assembled at Mr. Jackson's, who read some of the speeches delivered at the last Anniversary of the British Bible Society. Mr. Jackson, Jun. was eager to have as many tracts as I could spare, I therefore left him the whole little store, together with one Hebrew Testament, and as we stayed in Hamburgh till the 4th, we rejoiced to hear, that he had several opportunities of distributing books to Jews that came into his counting-house. I hope by this time, they stand in direct correspondence with you. It is of the greatest importance to supply them with our books, as Hamburgh is the residence of 20,000 Jews, (the fifth of the population) most of whom subsist by commerce. Pious merchants, I conceive, have it more in their power to spread the Holy Scriptures among that mercantile people, the Jews, than professed Missionaries. I shall have another instance to mention, before I close this account.

The 4th of August we took our leave of Hamburgh, and arrived the 7th at this place. The 8th, (Sunday) we went to hear the English service at the Ambassador's palace. But, unfortunately, the Rev. Mr. Austin had departed the Monday preceding for England, and the new chaplain was not yet arrived. The 9th, we called on Mr. Rose, who gave us a most cordial reception. His conversation exhibited such a zeal for the cause, and such a readiness to be active in promoting it, as I have seldom witnessed. He related to us the whole history of the conversion of Mr. Reich, which made me still more regret that I arrived not early enough to have a meeting with him. have since had opportunity to converse with his wife, and find her a most amiable character, and blessed be God, under the hands of a most excellent Her two children and sister, all of whom have been baptized on the same day with her and her husband, are, likewise, under the instruction and government of well-informed and Christian persons.

My first business, after having taken lodgings was, to visit those friends, to whom I had letters from Mr. Way, or with whom I had already formed an acquaintance during my first stay here. To the Rev. Mr. Jænicke, I presented the one copy of Adams's Jewish History in the name of our Society, for which that dear old servant of God was not

a little thankful. Madame de Bishoffswerder (a friend of Mr. Way's) is a woman of great prudence, and her acquaintance with the more respectable Israelites of this place enables her to assist me very materially in gaining access to them; a matter, believe me, of uncommon difficulty. She, however, from motives of caution, and because of the existing persecutions, has advised to desist calling on the Jews at present. I follow her advice the more willingly. as I perceive the necessity of gaining a greater volubility in the philosophy of the continent-the idol of the more enlightened Jews. To begin with the Jews directly at religion, and, when conversing on religion, to begin with them at the more offensive doctrines of it, would shut every door to your agent in this place. He must become their friend, their family friend, before he can have any prospect of working effectually as their enlightener.

Baron de Kotwitz, rejoiced that the London Society; have placed me here. His peculiarly mild character is the point of attraction to many young men of distinction, all of whom, may, through his exertions, be interested for the cause. His daughter, a lady of great piety, has lately made a collection for a Jew at Lemberg, who is instructed in religion by a minister of the Established church. He is learned in the Talmud, but alas, he has the common vices of Talmudists, pride and self-sufficiency, in such an eminent degree, that all access to his benefactors was shut against him. He has since called upon me several times, and I find to my great grief, that those who had the care of him before me, were not mistaken in their opinion.

I have had several visits from the young proselyte, Mr. — a young man of several valuable qualities. The committee by this time, know the resolution he has taken of continuing in his trade, a resolution which, far from rendering his sincerity doubtful, renders him more valuable in the eyes of those who know what it cost him to overcome an aversion to his employment. When he came to communicate that resolution, I had just a letter by me from Frankfort on the Mayne, etating that the government of

Basic had prohibited the reception of proselytes, and that Mr. — might stay at Berlin for the present, or, if gone, be recalled. This he looked upon as a providential approbation of his resolution. If he is and remains but faithful, he may still be useful to the cause, and that the more, as the Jews with whom he may come in contact, will not expect learning from him, which they will from a professed Missionary.

There has also been with me a young Jew whom God has led to the truth in a very extraordinary way. He is the son of a banker, in - who died a few years ago, and left him sole heir to his property. About a year ago he came to Berlin on his business and fell sick. It so happened that the attendant that-was procured for him was a christian, and a serious christian. This man was happy enough to gain his patient's confidence. His ear, however, was still deaf to the truth. The christian waiter had already given up all hopes of making an impression on this person, when one day to his joyful surprise, he found him reading in the New Testament with his face all bathed in tears. The young Jew embraced him and said, " Now I believe the things you so often have spoken of!" He then related that he had seen Jesus Christ repeatedly in a dream, kindly nodding with his head towards him from the cross. him to read the Bible. I observed to him that it would have been but a doubtful sign of his conversion had his dream or vision been unattended with this blessed He told me several weighty reasons which detained him from making immediately an open profession of Christ, but I was charmed with the thankfulness with which he took a letter for the Messrs. ---, who, I told him, would be glad to have conversations with him, and to assist him in acquiring correct notions on the subject of true christianity. The next morning he departed for , where I trust he will never forget the great things the Lord has revealed to him here, and, in due time, become a monument of glory to God. There are also three Jewish brothers of _____. One of them has been baptized already, and the other two under religious instruction.

eldest is a young man of great acquirements. The second is bound out apprentice at a turner's. The third, an amiable lad, is yet in the gymnasium. I wish and hope and pray for more of such subjects.

such subjects. Now a word about the Jews themselves. They are divided, you know from Mr. Way's Letters, in two classes, the Old and the New Synagogue, payed a visit to the preacher of the New Synagogue, and found him an amiable man, and well-informed divine, those who adopt the philosophy of the day can at all be called divines). He very obligingly stated to me the principles maintained by himself and his hearers, which are of the eclectic kind; or, to use a Christian expression, "to prove all things, and hold fast that which is good." " According to this principle," said he, "I often read the New Testament, and am delighted with the high lessons of morality taught by Christ and his disciples." On the 14th of August, (Sabbath) I heard him preach in the magnificent Saloon which the opulent Mr. Beer has prepared for the purpose. His subject was the consolation of the religious man in tribulation, which he treated in a manner very little different from those Christian orators, who leave out of their discourses the all in all of Christianity, Christ Jesus, the way, the truth, and the life, the peace and consolation of his people. On the ensuing Sunday I went with Mr. --- 's lady, who speaks English, to the English service, --- so little prejudiced are these good people! She declared to me, on our way to the ambassador's, that if she should chance to see a Jew and a Christian lying in the same state of distress, she would tender her assistance to the one who lay nearest to her, without paying any regard to the religion he was born in. After service, she expressed her delight at the beautiful devotional compositions in the Common Prayer: I dined with them; they are the politest people you can imagine. After dinner, Mr. ----, another Jew, and I, retired to another room, to speak on religious topics. I was, in this conversation, perfeetly convinced, that the doctrinal part of sacred scripture, far from being considered as the foundation of the practical one, is held by them in little or no estimation. When I defended the doctrine of original sin, as one essential to true Judaism, and quoted Ps. li. 5, the Jewish friend, in his zeal, rather hastily exclaimed, "There, you see the consequences of admitting David's Psalms as an authority!" Rev. Mr. ---- corrected his unwary friend, and wanted to evade the force of that passage, by reading the translation Mr. Mendelson has given of it, which, unfortunately for him, did not alter the sense materially. But I was regaled, in the course of this interview. with the following sentiment of Mendelson (in his answer to Lavater, who had attempted to convert him to Christianity), " Could it be demonstrated that Isaiah had really prophesied of Christ, as the Son of God, it would not follow that Christ was indeed the Son of God, but only that Isaiah was no true prophet." This may give you an idea of the species of faith which the new synagogue (of which Mendelson, no doubt, may be considered as the founder), have in a divine revelation. Their political situation, as a sect, is very problematical, as it is not yet certain whether government will tolerate them.

The old synagogue may again be divided into bigots and indifferentists. who both equally hate the new. A Pole of the former description, whom I addressed in the street, mistook me for a member of the new synagogue, and when at last he discovered that I was no Jew at all, I could perceive no alteration in his deportment towards, me, --- a proof this, that the members of the new synagogue and Christians are held in equal estimation by the bigots of the old synagogue. An indifferentist of the old synagogue told me, "What is it has kept us so long a distinct nation? is it not the Hebrew used in our Liturgy? This they are now giving up; but let us see whether they will be gainers or losers. For my own part," continued he, "I seldom go to any synagogue, (and the synagogue is close by his house,) but when I do, it is to the old one." The same gentleman, after reading with me a piece out of the Talmud, to the study of which he is immoderately ad-

dicted, said, " Do not think that I believe every thing contained in this book; I only read it as any other book of science, and sharpen my spirit at the acute things found in it. His shopman, having occasion to call on me, I found to be a youth uninfected with the modish infidelity and apathy with regard to religion, so prevalent in this abandoned place. He seems desirous to be led to the sight of truth, so far removed from the sphere in which he is placed. begged permission to call on me, which you may believe caused me no small joy. In my next, I shall, perhaps, be able to give you an extract of our conversation.

The books for the depository I look for with no small anxiety. Many a fair opportunity have I been obliged to let pass by unimproved for want of it. better place, I rejoice to say it, the Society could not fix upon for a depository than Berlin, as the centre of communication between Germany, Silesia, and Poland. Samuel ----, Esq. a friend of mine, and correspondent of the Society, engages to take regularly with him a number of our books to Breslau and Frankfort on the Oder, where he frequents the great fairs. He has already distributed many a tract this way, in those resorts of Jewish merchants. is also the editor of a religious paper, . called, Newest Accounts from the Kingdom of God, in which he inserts such accounts of our Society as may be laid before the Prussian public; for we tread here on tender ground, and the utmost caution is indispensably necessary.

A few days ago, I was delighted with the sight of a Polish German Testament. Mr. Henderson, when here, in vain enquired after it, with a great deal of trouble; it fell into my hands quite accidentally. This discovery renders great part of Solomon's labour, and the expence attending it, unnecessary. I also immediately informed him of the circumstance. The copy I have directly sent to London, to Mr. Ogle's, Holborn.

The present persecutions of the Jews are a phenomenon no less singular and important and full of meaning, than sudden, unexpected, and general. The causes indeed of this event, are not too latent to be traced; for it may be said,

with regard to the political facilities given to the Jews on the continent, "Jeshurun waxed fat and kicked:" but the period in which it happens ought to increase our attention to the signs of the times. At Meiningen on the Mayne, the persecution first broke out: it then spread like wildfire, with the rapidity of lightning, or rather with the appearance of secret conspiracy, over Wurtsburg, Frankfort, Darmstadt, Heidelberg, Carlsruhe, yea, as far as Hamburgh and Copenhagen. In the latter capital, the fury of the people was directed against the Jews and the government at once; and it is rumoured that the intention every where is, to come at the government through the side of the Jews; for when these are plundered of their riches, that can make no more loans, and consequently have no pretence for increasing the taxes, &c. &c. But whilst we deplore the wickedness that gives occasion to, and the wickedness that perpetrates these excesses, we shall do well to take heed unto these things: they happen not in vain, but are admonitions to watchfulness, that we may not let slip the moment of affliction, in which the consolation of the Gospel may find more willing ears, than in seasons of ease and prosperity.

Pray for me, my dear friend, that I may be preserved from the infidel principles, which even the small connexion I shall have with the university, obliges me often to hear. Remember me kindly to the dear friends I have had the happiness of becoming acquainted with in London, but especially to Mr. Way and family. With kindert regards to your dear partner in life and family, I subscribe myself, with fervent affection and real esteem, my dear Friend,

Yours in the Lord, G. G. FRIEDENBERG. To Rev. C. S. Hawtrey.

JOURNAL OF THE REV. MR. NITSCHKE FROM JULY 20, TO SEPTEMBER 25, 1819.

THE London Society for promoting Christianity among the Jews, having now formed a plan to extend the sphere of its activity, by paying a more serious



attention, and directing its care more immediately to the Continent: it became the first and the most important point of enquiry:—if and where an undertaking to the effect in view might be attempted with any hope of success?

The actual disposition of the Jews towards Christianity must be the first matter of investigation; and then it was to be ascertained, whether, amidet the many different opinions of the religious parties, into which the Jews are divided, a prospect be opened for the successful entrance of the saving truths of the Gospel?

In compliance with the desire and the commission of the respected Society, I resolved to set out for a journey into such countries and places, as were most numerously inhabited by Jews, that I might ascertain, where and by what means an attempt could be made, to diffuse the light of the Gospel among that benighted people.

According to the plan I had formed, I had to cross the kingdoms of Poland and of Gallicia, Upper Silesia, Moravia, and Bohemia, and every where to make such examinations, as tended to my chief object.

I set out July the 20th, strengthened by the remarkable daily word of the brethren's church: Fear not, for I am with thee, and will bless thee, Gen. xxvi. 24. and fervently intreated the Lord, who heareth prayers, that he in mercy would fulfil that promise in my behalf.

On the 22d I arrived at Glogaw in Silesia, the first place, where Jews are settled. Iu former times their number amounted to 2000; but it has cousiderably diminished in the latter years; as the depressed state of the trade has caused many of them, to settle in other places for their temporal support. great number of the remaining belong to the enlightened classes, as do many other Jews under Prussian dominion; they cast off the yoke of Talmudical ordinances, and turn naturalists, or rather persons, that live without God, without religion, and are absolutely earthly minded. Many Jewish fathers in this place send their sons into the lower or higher schools of the Protestants and the Catholics; and some suffer them to be instructed in the Christian religion, saying: What harm will it do them, if they learn that also!

I set out on the same day for the neighbouring small town Schlickliugheim, on the boundaries of the grand duchy of Posen. Here forty Jewish families live in great poverty; wherefore some of them, unable to pay a schoolmaster, send their children to the Christian schools for instruction, where they also attend the Christian school prayers, and join in the Christian hymns.

I conversed with the two ministers and the two schoolmasters about the means, whereby utore Jewish children might be enabled to frequent the Christian schools; which they considered as a measure, from which great benefit would result.

23d at noon I arrived at Fraustadt, where I at the inn met with the Israelite , with whom I had been acquainted before. As he makes philosophy his principal study, I endeavoured to shew him a better way, than that he had gone hitherto. But he declined conversing with me, pleading some urgent temporal business, which called him elsewhere. On the evening I arrived at Lissa, where two thirds of the 7000" inhabitants are Jews. Here is a Jewish academy at the head of which always. celebrated rabbins have been placed, and which still is in great renown. I visited in the evening the chief synagogue, where the beginning of the sabbath was celebrated. On the following day I went there again, and visited also some of the smaller synagogues. In one of them a young rabbin delivered a sermon, preparatory to the fast on the following memorial day of the destruction of Jerusalem, in which he shewed from the Talmud the different methods of fasting, On my walks from one synagogue to another, I observed that a young Jew always followed me closely. At last. when I entered my lodging, he came nearer, and asked whether he might pay me a visit? I readily permitted it; and he now began a conversation, in which he informed me, that he has opened a private institution, for the education of Jewish Children, which afforded him his livelihood; but that be was connected with above thirty young

Jews, who were in the habit of reading German books, because they hoped from them to derive better knowledge than they had hitherto received from the Talmud. He repeated his visit in the evening, with one of his friends; and I described to them the person and achievements of him, who is the Way, the Truth, and the Life. I also promised to send them some German books, in addition to the Hebrew I gave them, in which they would find a Christian direction to true godliness.

On the 25th, I continued my journey to Rawitch, where more than 130 Jewish families are settled. Here I paid a visit to Rabbi -----, with whom I had a long conversation, because I found in him a sensible man. cepted from me some tracts, but as to the New Testament, he declined accepting it, pleading the many businesses connected with his office, whereby he would be prevented from perusing it. Having distributed some other books, among such Jews, as justified a hope of their beneficial effects upon their soul, I proceeded on the following day, and arrived at noon at Introschim. the Jewish innkeeper and his wife, I entered into a religious conversation, and delivered to them a copy of all the works I had with me, for the Rabbin. But the innkeeper told me, that the Rabbiu, being a very bigoted man, would not read them, but throw them in a corner; but that he himself would bring them into circulation among some of his friends; and he expressed great pleasure and gratitude, when I made In the evening him a present of them. I arrived at Zduni, inhabited by a great number of Jews, Having distributed some tracts among them, many Jews came to my lodging, with a view to enter upon a disputation with me. But I declared to them, that disputations in matters of religion were of no use; but that they only should endeavour to become partakers of the blessings of the new covenant, by turning with all their heart to God and the Son of David, the promised spiritual King of the heavenly kingdom. By that means, the promise of the prophet Ezekiel would be accomplished in them: "A new

heart will I give you, and a new spirit will I put within you; and I will take the stony heart out of your flesh, and will give you a heart of flesh. I will put my spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments and do them." I had also a conversation with a travelling singer, who from synagogue to synagogue, exhibits the power of his voice, for which he receives a gratuity. He confessed his disapprobation of many Jewish ceremonies, accepted a New Testament, which I gave him, and promised to make the Jews acquainted with its contents. The books I here distributed were thankfully accepted:

I proceeded on my journey the 27th by the way of Rashkowitz, a fertile country, where the inhabitants were industriously engaged in bringing in the rich crop. During this day, my mind was involved in a peculiar sadness, when I in my solitary carriage, was led to the following meditations. The God and Father of all mercy, has not left himself without witness, in doing good to all mankind, giving them rain from heaven and fruitful seasons, filling their hearts with food and gladness. alas, how few are they, who, by the temporal blessings bestowed upon them, are led to feel, to seek, and to find their kind benefactor. I had also a very lively impression of the harvest in the kingdom of God on the field of the world, and I was very painfully affected when I found myself engaged in a field, where the spiritual work is now commencing, which never before has been cultivated, but is quite overgrown with thorns and thistles, so as to make it doubtful, whether the good seed of the word of God will be readily received, and yield fruit in due time for eternal salvation. In a very impressive manner the history, related in the 4th chapter of the Gospel of St. John, occurred to my mind, when our Lord declared the multitude of the inhabitants of Sichar, roused by the testimony of a person whom he had brought to a conviction of her sinfulness, a field white for the harvest. among whom many were brought by his divine instruction, during his stay in the town, to faith in him, and to that confession, We have heard him ourselves, and know, that he is indeed the Christ, the Saviour of With such a blessed success, the world. the master come from God, had worked among them, and his disciples had the satisfaction to reap that which he had lu the following period, the SOWIL. labour of the apostles in the field of the world was attended with equal suc-And an ardent desire pervades the heart of all them, who, in the time in which we live, are engaged in the work of promoting the kingdom of God, that the grace, the talents, and the Spirit, bestowed upon them, and the co-operating power of the Spirit of the Lord, may, in some measure, be imparted to them. Here nothing presents itself to their view, but their complete unfitness and inability, and they can do nothing but look to the Lord, if and where it may please him to open a way for his word, and to make perfect his power in human weakness.

In that frame of mind I continued my journey, waiting and longing for the wise direction of the Lord. Having reached the boundaries between Poland and Russia. I arrived at Kalish, inhabited by 3000 Jews. I had a conversation with some of them, distributed books among them, and proceeding on my journey by the way of Blaske and Sieradz, I arrived in the evening of the 29th, at Lask.

In this place, the number of Jewish inhabitants amounts to more than 4000. One of their rulers entered into a conversation with me, when I declared to him that the law was indeed given by Moses to the people of Israel, but they had not been able to keep that and the traditions of their elders, thereby, to have everlasting life; that, therefore, saving truth and grace had been revealed by Jesus Christ, the true Saviour of the world, in whom all who believe in him are justified and saved. I asked him to pay me another visit on the following day after the morning prayer, and then gave him a copy of all the books I had with me. Scarcely an hour had elapsed, after he had left me, when Jews, one after the other, came into my lodging in such a number, all wishing to possess the same books, that I here could have disposed of my whole store. I therefore put a stop to the distribution. But a young man who just now had finished the study of the Talmud, continued incessantly to ask a copy of the Hebrew New Testament, On my question, Why he was so very urgent in his demand? he answere!, That he had read that that book treated of the Messiah, and that he wished to become acquainted with him. I replied, if that is your desire, I give you this book; read it diligently, and you certainly will come to know the promised and already arrived Messiah. With true emotion and visible joy, he acknowledged the present. I paid a short visit to one of the rabbins, but was soon aware, that my distributing so many books, did not meet at all with his approbation. As the importunity for books still continued, I immediately left that place for the German colonies in the department of Petrikaw. and arrived late in the night at Latznows Kawola, where I took my lodging in the house of the schoolmaster Roadthales, whom I knew. I was requested by him, and some of the other members of the congregation, to remain here over the Sunday, and to preach to them the word of God. On the 1st of August, being the Lord's day, many hearers met to hear a scrmon. Some of them, who attended, lived two German miles (ten English miles) from the place. The numerous congregation listened with great attention to the preaching of the saving Gospel; and I was desired to give them another sermon in the Afternoon. A considerable number of German tracts was distributed among these colonists, and thankfully received: as they only twice in the year have the privilege of hearing the word of God preached to them. The Lutheran schoolmaster, Mr. Iter, from Petrikaw, who attended the sermons, offered to take a parcel of Hebrew books, in order to distribute them among the many Jews who live in that place, and among whom he has many connexions.

On the 2d I arrived at Rawa, where the Protestant inhabitants have but seldom an opportunity to attend divine service. The state of religion among the German emigrants in Poland is very

pitlable; and their children grow up in heathenish ignorance for want of instruction in the truths of Christianity. No opportunity offered here to converse with the Jews, who live here in great number, and I could only give some tracts to one of them.

From here I proceeded to Amshinow. While my coachman caused one of the horses to be shod, I stood in the marketplace, overlooking the crowd of Jews assembled there only for earthly concerns. Unexpectedly an old and venerable Jew approached me, and in a very friendly manner shook hands with me. mediately entered into a conversation with him, and pointed out in a few words the true way of salvation, offering him at the same time some of my books. In a moment, many of them surrounded my carriage, asking for books. woman, among others, desired a book, in which was stated that the Messiah would soon arrive,

On the 4th at noon, I arrived at Warsaw, where I staid some days .----20,000 Jews live in this city; with some of them I had a conversation, especially with one, whom I would have given a New Testament, but who declined it, because he had received a copy from a friend who lately had been in Berlin. This Jew had the following view and opinion of the Messiah promised to the people of Israel: All the experiences of divine deliverance in the dangers and distresses of the present life, are, according to his sentiment, the promised Messiah or Redeemer. What a sad thing is it, that the Israelites are still inflexibly looking out for a Messiah, who only shall be to them a deliverer out of temporal misery, but a Redeemer from sin and its awful consequences.

I visited here also the Synagogue of the Chassidim, or Chidim, a very numerous sect among the Jews in Poland. They think themselves intitled to boast of a more eminent piety, than their brethren, in the first place, because many of them really distinguish themselves by their seriousness; in the second place, because they spend almost the whole Sabbath in their Synagogue in prayers. They evince in that point a great zeal, which in some instances is made conspi-

cuous by strange gesticulations. in one of my next addresses give a more extensive account of the origin and the constitution of this particular sect among the Jews.

As it for some time had been my wish to be informed of the sect of the Shabzaswi, I took here also some steps to that effect. I paid a visit to a respectable brewer. But he shewed the greatest reluctance, to give the desired information, and always gave me evasive

answers to my questions.

I should have been much gratified by paying my respects to Count Polofsky, minister of public worship and instruction, and likewise to see the Lutheran superintendent general. But they were both of them from home. When I visited the office, where the new Polish Bible is printed, I was much struck by finding, that both the publisher and the printer of that Bible is a Jew.

I left a parcel of my books, for distribution among the Jews in this city, the Lutheran minister, Mr. Lauber, who sometimes is visited by young Jews, desirous to converse with him about the truths of christianity.

On the 7th at noontime, I left Warsaw, and proceeded to Pofshin, where the Jewish innkeeper belongs to the sect of the Chassidim. I had with him an interesting conversation, and presented him with some books. On the following morning at day-break, he awakened me from my sleep, renewed our conversation, and listened with great attention to what I had told him of the way of salvation. With cordial expressions of gratitude he wished me a happy journey.

On the 8th I arrived at Gura, where there was a great bustle among the people. There is in Polaud the very bad practice prevailing, that in the towns the market is held on the Sundays. A striking contrast may be observed between the scrupulous and calm manner, in which on the Saturday the Sabbath is observed by the Jews, and the profanation of the following Sunday by the nominal Christians.

I left that noisy place as soon as possible, and arrived on the following day at Kozienitze, where the innkeeper, Moses and his son belong to the sect of the pions Jews, and gladly accepted the

Mebrew books, I offered to them. They communicated to me their determination, that these books should be publicly read in their Synagogue before the whole congregation of the Jews. They were truly sweet tempered people, whom I cordially wished the true knowledge of their salvation by Christ.

Having passed through several small towns, and distributed tracts in every place, I crossed the Vistula, near Pulaw, and arrived at Lublin, on the 12th. The number of Jews in that city amounts to 4000. I visited their chief Synagogue, where all was in a continual motion, as many of the Jews did not sit still in their places, but repeated their prayers walking up and down. To the Jewish factor of the inn, where I lodged, I offered my books as a present. consequence was, that many other Jews made an application for them; but I could not satisfy the wish of them all. One Jew, now living among them, was commended to me for his great learning. But when he, in compliance with my desire, favored me with his visit, I found his pretended wisdom not to consist in a profound knowledge of the Talmud, but in the philosophy of Spinoza. Having offered to him the Catechism of Tremellius, I intreated him to search the Holy Scriptures for that true wisdom which leads to salvation. In the protestant minister, Mr. Grass, I found a witness of the saving grace of God in Christ Jesus. My visit gave him great pleasure, as he takes a lively part in the exertions of the different societies for promoting the kingdom of God. He begged me to propose to those Jews, who had got books from me, that, if they, after having attentively perused them, wished for more information, they might apply to him. I met in his house with a young Jew of good attainments, who often visits him. He soon came into my lodging, and desired a private conversation with me in which he confidentially told me, that he was firmly resolved, to forsake Judaism, as it did not answer the claims either of his intellectual or his spiritual faculties, and he. wished my advice to that effect. To my question as to his actual employment, he replied, that he was a scholar in the first class in the Catholic Lyceum, and

that he soon intended to remove to Cracow for the study of physic. My advice was, that he first might finish the course of his study, but meanwhile continue to make himself more thoroughly acquainted with the truths of christianity; that he, after having qualified himself to a useful member of society, able to provide for his livelihood, might from full conviction become a genuine member of the christian church.

Here I was informed, that many Karaites live in the neighbourhood of Wlodomir and Luck, in Russia, and was resolved to proceed on my journey in that direction. On my way I availed myself of the opportunity that offered to distribute tracts among Jews. One of them considered it as a providence, that I was come to the place where he resided, to make him such a present.

On the 15th, I arrived at the frontier town Useilug of Russian Lithuania. situated on the Bug. But in the Imperial office I was very politely informed, that I could not be permitted to enter into Russia, because I was not provided with a passport from the Russian resident in Warsaw, which according to the law was absolutely required. They were sorry, that they could not make an exception in my favor, as I had no credential letters to produce; and I was no less sorry, for having travelled eighteen miles in vain, and been prevented from paying a visit to the Karaites, who lived only at ten miles distance. I therefore took the resolution to proceed from here in a straight line to Lemberg, the chief town in Gallicia. I passed the Austrian frontier Warentz without any difficulty, and arrived at Christianopol, a place, where several uniate Greeks live among Roman Catholicks, but the Jews constitute the greatest part of the population. But as wise caution was necessary in a country under Austrian dominion, I distributed books only to few among them. On the 18th, I reached Lemberg, where 18,000 Jews are settled; but at a very unseasonable time. For not to mention the rain, which during my whole stay inundated the streets, so as to prevent me from going much out of doors, a great levying of recruits, in which 300 Jews were included, took place in the same days. But of the latter

many contrived to get off to Poland, or to abscond. Great noise was prevailing in the city during the business, and I found but little opportunity for distributing books. I made however a pleasant acquaintance with the Lutheran superintendent, Mr. Stockman, who made a very gloomy picture of the depraved state of the Jews in this place, and recommended to me the greatest caution, because very severe orders recently were issued from Government to their subalterns, not to suffer any religious or political influence from abroad.

A short time ago a new sect, composed of about sixty in number, has arisen among the Jews. They have forsaken Judaism, and are zealously studying the philosophy of Kant .- I was here credibly informed that Karaite congregations are established in the towns of Stanislaw and Kradish. But as a visit among them would have led me too far to the boundaries of Moldavia, I was obliged to give it up. while I have been enabled, to gather some authentic information with respect to that sect, which stands in the same relation to the Jews of this day, as the Samaritans to the Jews at the time of our Lord here on earth. The dogmas of the Karaites are the following. The whole universe, and all that it contains is created. 2, He that created it, is himself uncreated. 3, He is without 4. He has sent his servant his equal. Moses. 5, He has by him given a perfect law. 6, The believer ought to understand the language of the law, and its explanation; but the literal meaning of the law must be determined by the rules of a rational interpretation. 7, The blessed God has also ruled by the spirit of prophecy the other prophets. 8. The blessed God will on the day of judgment raise to life the children of men. 9, He will reward every one according to his works. has not rejected his people though he has chastised them. It is therefore meet, that they shall receive salvation through the Messiah, the Son of David. In how far the truths of the Gospel of the new covenant may find access among this sect, which does not receive or obey the Talmud, that wall of brass, which encompasses Judaism, I

have not been able to ascertain, having: had no opportunity to examine the texadency of the Karaites toward Christianity. As no field of for activity was offered to me at Lemberg, I left that city on the 20th and proceeded by the way of Tannof, Sklov, Krakowietzk, to Loncol. In the first place I went early to the synagogue both of the orthodox Jews, as they style themselves, and of the Chasidim, because it was Sabbath. When I left the town, I gave books to some of the Jews. As soon as the Rabbin was informed of it, he sent a young Jew, who came running after me, to request a present of the same books for him also; which was readily granted.

In the last place I made acquaintance with a sensible Jew, who blamed and rejected as unreasonable many Jewish ceremonies.

In Tarnow I visited a rich Jew, to whom I was directed. His opinion was; that the Messiah, in whom the Christians believe, may be good for them, but that the Jews want another Messiah. He however readily and thankfully accepted the books I offered him, and I wished him, that by attentively perusing them, and by comparing them with the sacred books of the old cove?" naut, he might come to the conviction that the Jews expect in vain another Messiah than him who has already appeared. The continual and abundant rains had caused some of the rivers I had to cross in this country, to inundate the fields, and to make great devastation.

On the 21st I arrived in the morning at Walizka, and having there visited the famous mines of rock salt, I reached Cracau in the evening. Here the Jews, to the number of 10,000, live in a separate quarter of the city called Casimir, after the king Casimir the great, of Poland, who, from partirlity to a Jewish Esther, granted many privileges to her countrymen. In this place, which some years ago had been made a free republic, I could exert my activity with more freedom, than in forcgoing days. Having on the 22nd visited the great synagogue, built in the finest style, I went to the synagogue of the Chasidim, which is numerously attended. Many shook kindly hand with me, and

shewed me a place where I could take a seat among them. I spent here almost an hour, and witnessed again some marks of that extravagant piety, exhibiting the warmth and the zeal of their prayers in the strangest gesticulations. I crossed the Jewish quarter, when many inhabitants, who by the innkeeper, with whom I lodged, had been informed of my having Hebrew books for distribution, applied to me for them. some of them also to the rabbin, who returned the expression of his gratitude. In the shop of a Christian bookseller, I enquired for German Bibles, but he assured me, that in the course of twentytwo years he had been settled here, no more than six copies had been sold by him. As it does not belong to my present design, to give an account of the Protestant and Catholic Christians, which would lead to many observations, I only will mention the acquaintance I made with the Lutheran minister, Mr. Teichman, whose office is attended with great difficulties, in which he has conducted himself with great prudence. He very much approved the intention of my journey, though no speedy effects might be anticipated, as many attempts for promoting the civilization of the Jews had proved unsuccessful. readily offered his services in distributing Hebrew books among such Jews, as were likely to be benefitted by them.

From Cracau I passed through many small towns, inhabited by a numerous Jewish population, among whom I distributed books, whenever a fit oppor-

tunity was offered.

In Nicolai, in Upper Silesia, where I on the 25th took my lodging in an inn, occupied by a Jew, who already had been informed of the design, for which I travelled, and who was the ruler of the synagogue; many Jews assembled there to meet me, and I found them to be sensible and honest men. I therefore could freely converse with them; and as to the books I gave them, they determined, that they should be publicly read before the whole congregation in the synagogue.

On the 26th, I arrived at Gnadenfeld, and spent some days in this settlement of the Moravian Brethren, to

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recover from the great fatigue of my journey.

Having left that place on the 30th, I entered into Moravia, where I visited some of the places celebrated in the Church history of the Brethren, where their ancestors had endured the most cruel persecutions, and where still some remnants of their spirit is to be found. My visit there was very acceptable to them, and the testimony I delivered of the true way to eternal life, was heard with great devotion.

On the 6th of Sept. I passed through Weissenkerchen, where 130 Jewish fa-But as on that day the milies reside. fair was held, the earthly business of human life did not admit any activity for promoting the interest of the kingdom of God. But at Leipnick, where 170 Jewish families are settled, I conversed with some Jews, made them a present of some books, and sent some of them to the Rabbin, whom they described to me as a very sensible man.

On the 7th, I arrived at Olmatz, where no Jew is permitted to live. At the table d'hote I made acquaintance with one of the Academical teachers. Mr. Ignatz Atteger, D. D. and Professor of the Biblical Theology of the Old Testament. I had a long conversation with him, especially with respect to the state of the Jews in Moravia, and learned from him, that in that whole country only 1500 Jewish families are settled in nine towns, and that not one exceeding that number is permitted to reside there. The Hebrew books I gave him afforded him great satisfaction; but he assured me that the narrow-minded politics which prevailed in the --, would lay great difficulties in the way of my activity among the Jews, and, perhaps, absolutely prevent it. He advised me to go to Prosnitz, because I might there meet with some belonging to the sect of the Shabzaswi. But the mysterious darkness in which these mystical Jews involve themselves, their Chaldean superstition respecting the angels, the moral process through which they have to pass, and their presumption, that, though they voluntarily expose themselves to the contempt of the other Jews, the

Messiah will arise from among them,--altogether things, into which the most sensible Jews have not been able to penetrate --- determined me to abstain from an investigation into their system : and the badness of the road that leads to their settlement, was an additional motive to give up that plan. I crossed several places, in each of which only one Jew lives, who has farmed the distillery of brandy. In Collin, above 100 Jewish families are settled. But one of their own countrymen assured me, that so great was their stupidity, that no desire after intellectual improvement was felt by them.

On the 17th, I arrived at Prague. I soon went into the part of the city, inhabited by Jews, and visited the old synagogue, which is said by them to be the oldest since the destruction of the temple in Jerusalem, I also saw the Meusel School, the largest and finest of all the schools in Prague, built by an opulent Jew of the name of Meusel. Some conversations I had with Jews, convinced me of their great ignorance in spiritual matters, and their great indifference with regard to them. Irreligion becomes more and more general among the professors of the law of Moses, and there are many among them who do not attend the synagogues at all. I paid two long visits to Mr. Beer, the Israelite Professor of Moral Philosophy, with whom I in the foregoing year had made an agreeable acquaintance. In his house I met with Mr. Landov, Inspector of the Jewish German School in this city. I availed myself of the opportunity to explain to these Gentlemen, with a feeling heart, the ground of my faith and my hope; and that led to a conversation, whereby our hearts were filled with mutual love. Mr. Landov expressed his great esteem for the genuine Christian plan of the Society for promoting Christianity among the Jews. It is remarkable, that both in Prague and in Cracau no Jew is permitted to enter into a Catholic church, he is immediately thrown out of door. with them some books for distribution, and the same was done by me after my return into my lodging, when I delivered a parcel of books to a sensible

Jew who was setting out for Vienna, to remain there, that he might bring them into circulation among his friends.

On the whole road leading from Prague to Saxony, no Jews are to be found, but many of them live on the opposite side.

On the 25th, in the evening I reached my home, thankful from my heart to my dear Lord, who has fulfilled the word of his promise. Fear not, for I am with thee, and will bless thee.

As to the blessing, with which the Lord may have crowned my feeble exertions, it is known, not to me, but to him alone. I have merely sown the seed of the word of God, by the means of many books and tracts, brought into circulation. The fruit is to be expected by the blessing of the Lord. I have spent ten weeks on my journey, and travelled almost 250 German (1250 English) miles. I beg the respectable Society to which I at a subsequent time shall communicate some observations, that have occurred to me on my journey, and will lead to some important results, to accept my cordial love and esteem.

T. F. NITSCHKE.

LETTER FROM MRS. HANNAH ADAMS, BOSTON, AMERICA.

Boston, October 11th, 1819.

Rev. Sir,

By the direction of our Society, I inclose a bill for One Hundred Pounds Sterling, to promote the benevolent design of your institution. We return our grateful acknowledgments for the books you sent us, which we perused with great satisfaction, and rejoice in the encouraging prospect which opens to your Society abroad. In particular we anticipate incalculable advantages to the descendants of Israel from the distribution of the Hebrew New Testament.

Our Society are now getting the books you sent us bound, in order to circulate, and heighten the interest for the Jews in our country. Any books which you can send us will therefore be peculiarly welcome. We in particular request the last numbers of the Jewish Expositor for this year, that we may bind them with the first six numbers which you have already sent us.

The American board of Commissioners for Foreign Missions, have lately ordained Messrs. Parsons and Fisk, young gentlemen of piety and talents, in order to send them to preach the Gospel to the Jews in Palestine, where they expect to sail in the course of this month, or the first of November. If your Society should think it proper to furnish and convey to them any Hebrew Testaments, they will be gratefully received, and, I brust, suitably distributed by the Missionaries; and our Society will be gratified by this attention to their countrymen.

May you continue to prosper in your benevolent design, encouraged by the gracious promise that, "The Lord God will have mercy on the whole house of Israel."

I remain, very respectfully,
Rev. Sir, your obliged Friend,
HANNAH ADAMS.
Cor. Sec. to Boston Society.
Rev. Mr. Hawtrey.

BATAVIA.

From the Baptist Magazine.

Extract of a Letter frem Mr. Robinson to Dr. Cary, dated June 9th, 1818.

ONE of the Dutch dragoons attends English worship at my house every Sabbath evening. I first discovered this poor man, by going out one evening to distribute a few Dutch tracts among the soldiers. He received the few I offered him very gladly, and immediately addressed me in English, telling me, that he had been in the English service, and in England, and that he should be very happy to find some English place of worship. I of course invited him to my own house, and he has regularly attended ever since. A few weeks ago, he requested me to administer the Lord's supper to him. I told him my objections, and in the course of the conversation I learned something more of his history. I am, says he, a Jew, born at Gothenburgh, in Sweden, but I was baptised in England by a Minister in the establishment, about three years ago, and here is a certificate to that effect. I read the certificate, and found it even so. "Can you read Hebrew?" said I. I learned it, said he, when I was a child. I produced a Hebrew Bible, and had the pleasure of hearing him read several verses.

Our esteemed friend the Rev. Wm. Marsh has lately made the following collections for us.

Ashampstead, Berks, Rev. R. B. Fisher, Vicar	3	12	6	
Basilden, Do. Do	6	8	0	
Aston Tirrold, Do. Rev. Mr. Campbell	7	7	7	
Harwell, Do. Rev. G. Knight	4	0	0	
Bradford, Do. Rev. Mr. Stevens, Rector	4	8	0	

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.

Comber, late B. R. Esq. by Rev. J. Bull	1	1	0	
Cotton, Mrs. Rudgeley, Staffordshire	5	0	0	
Clarke, late T. Esq. Dulwich	10	0	0	
Hudson, Mr. William B. Havmarket	10	10	0	

Ashted, Birmingham,	Mrs. M. H. Moggridge, Treasurer,		-	_
Pours Combaidmehine	by Mr. I. I. Green i year	8	0	0
Bourn, Cambridgeshire,	Rcv. John and Mrs. Jowett, col-			-
mind.	lected by them		13	6
Bristol,	by William Plenderleath, Esq.	244		9
Chatteris,	by Rev. I. Hatchard	4	18	6
Clewer,	by Mrs. Davis, Lady day to Mic.	23	4	0
Huddersfield Ladies,	by Mrs. John Coates	17	8	2
Do.	(Rev, John Coates, Vicar) col.			
	after a Sermon by Rev. L.			
	Richmond	27	ı	11
Melton Mowbray Ladies,	by Miss Ford	30	8	2
Plymouth, Plymouth Dock, at	d Stonehouse, by I. H. Dawe, Esq.	55	0	0
Bumsey,	by Rev. I. Crabb	4	0	0
Staplegrove near Taunton	(Rev. H. W. Rawlins) col. after			
	a Sermon by Rev. L. Way	21	0	6
Stirlingshire Missionary Societ	y, by Mr. John Smart	20	0	0
FOR HEBR	EW TESTAMENT FUND.			
G. B. E		20		0
Bristol,	by William Plenderleath, Esq.	10	8	0
Portland, America,	by Miss Mary B. Storer	38	18	6
FOR BUILDI	NG FUND FOR SCHOOLS.			
4 1-d-	to the Don C C West			
A Lady	by the Rev. C. S. Hawtrey		0	
Do.	by Mrs. King	0		0
Barton, Rev. Thomas,	by the Rev. Robert Cox Hall, Taunton, by the Rev. Lewis	5	U	0
&	Way	10	0	0
Episcopal Jews' Chapel Ladies	Penny Society.			
Collected after a Sermon				
Bickersteth				
Do. by the Rev. H. Godfi	rey 13 14 5			
Penny Society				
Mrs. Jennings				
Miss Jennings, Newtown,	Montgomervshire Do. 1 1 0			
Mrs. Bone				
Mr. H. Palmer				
Children's Box at the Rev				
		66	10	01
Uitabeack U Pea	Annual		2	0
Strompes Female Pible Soc	ciety, by the Rev. Christopher	~	~	•
Stroumess remaie bible soc	Anderson, Edinburgh, first			
		11	•	0
Deletal		6		3
Bristol, Do. Ladies,	by William Plenderleath, Esq.	49		3
Do. Laules,	by Dittoby Do. produce of work	106	3	o
Du.	by bo. produce of work			•
FOR FUNDAFOR FO	REIGN SCHOOLS AND MISSIO	NS.		
Bristol,	by William Plenderleath, Esq.	7	6	0

Jewish Expositor,

AND

FRIEND OF ISRAEL.

FEBRUARY, 1820.

A STAR IN THE WEST.

[Continued from p. 11.]

CHAP. VIII.

Miscellaneous Facts.

THE writer of these sheets was himself present at a religious dance of six or seven nations, accidentally meeting together, and having been hospitably entertained by the governor and inhabitants, they gave this dance to the governor and such as he should invite, by way of shewing their gratitude.

The writer was invited with a very large company of gentlemen and ladies. The following is an exact account of what passed; to every circumstance of which he was critically attentive.

After the company had assembled in a very large room, the oldest sachem of the Senecas, and a beloved man, entered, and took their place in the middle of the room, having something in imitation of a small

drum, on which the old sachem beat time at the dance. after, between twenty and thirty Indians came in, wrapped in These made a their blankets. very solemn and slow procession round the room, keeping the most profound silence, the sachem sounding his drum to direct their motion. The second round, they began to sing on a bass key, y. y. y. till they completed the circle, dancing the whole time to the sound of the drum, in a very solemn and The third serious manner. round, their ardor increased to such a degree, while they danced with a quicker step, and sang he-he-he, so as to make them very warm, and they began to perspire freely, and to loosen their blankets. The fourth round they sang hoho-ho, with great earnestness. and by dancing with greater violence, their perspiration increased, and they cast off their blankets entirely, which caused

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some confusion. The next and last round put them in a mere frenzy, twisting their bodies, and wreathing like so many snakes, and making as many antic gestures as a parcel of monkies, singing the whole time, in the most energetic manner, wah-wah-wah. kept time in their dancing, as well as any person could do, who had been taught by a mas-Each round took them between ten and fifteen mi-They then withdrew in Indian file, with great silence, except the two with the drum. The company had supposed that they were invited to a war-dance. The writer, desirous of ascertaining the nature of the dance, went to the interpreter, and asked him if what they had seen was intended as a war-dance; he seemed much displeased, and in a pettish manner answered, A war-dance, No! Indians never entertain civil people with a war-dance. It was a religious dance. In a short time, a considerable bustle being heard at the door, the company came to order, when the Indians re-entered in Indian file, and danced one roundthen a second, singing, in a more lively manner, hal-halhal, till they finished the round. They then gave us a third round, striking up the word, le-le-le. On the next round, it was the word lu-lu-lu, dancing naked, with all their might, having again thrown off their blankets. During the fifth round, was sung the syllable

yah-yah-yah. Then all joining, as it were, in a general, but very lively and joyous chorus, they sang hal-le-lu-yah, dwelling on each syllable with a very long breath, in the most pleasing manner.

There could be no deception in all this—the writer was near them—paid great attention—and every thing was obvious to the senses, and discovered great fervour and zeal in the performers. Their pronunciation was very guttural and sonorous, but distinct and clear.

The compiler of these facts, rode in the stage to Elizabeth-Town, sometime about the year 1789, with an Indian sachem from the Creek or Chikkesah nation, and his retinue, who was going, under the care of Col. Butler, to New York, to establish or renew a peace with the United States. He was a strong, tall, well proportioned man, of great gravity in his appearance, and all his behaviour. He was well dressed, and a much better demeanour in his whole conduct. than any Indian the writer had Neither he nor one ever seen. of his attendants could speak English. From the extraordinary respect paid him by his attendants, he was certainly a sachem of high reputation. At dinner, though hard pressed by some of the gentlemen at table, he could not be persuaded to drink more than three glasses of wine, and he would not taste brandy. When in Philadelphia, he drank tea in company with a number of ladies, among whom was a

Miss P-e, who painted miniature pictures very well. She being prepared for it, took his face with a strong likeness, without his perceiving it. When it was finished, she gave it to the interpreter, who put it into the hands of the chief. He appeared in perfect astonishment; he looked wildly about him, and spoke to the interpreter in Indian, in a very emphatical manner, asking him (as he said) where that had come from, and what was the meaning of it. The interpreter introduced the young lady to him, and told him that she had done it while sitting in the room. He expressed himself very much gratified with it, and offered to return it to her, but she desired the interpreter to inform him that she wished to present it to him. He made great acknowledgments for the favour. saying, that he was a poor Indian, and had nothing to give her in return; but that he often spoke to the great spirit, and the next time he did, he would remember her.

When the stage drove up to the tavern at Frankfort, the stage-driver got out to get a dram, the horses took fright and ran away with the stage and overset it, by which the chief received a large and very severe cut on his forehead; and Col. Butler, was also wounded, but all the rest got off unhurt. The chief, jealous that it was done to injure him, seemed terrified and alarmed. But when he observed that Col. Butler was also hurt, and that it was

an accident, he seemed immediately to become calm and easy. - A surgeon soon came in, and sewed up the wound. in a manner that must have given the chief great pain: but he would not acknowledge it, neither did he discover the least symptom of it. As soon as he was dressed, he arose up and addressed Col. Butler. which the interpreter explained saying, " Never mind this brother-it will soon be all well. This is the work of the cvil spirit—he knows we are going to effect a work of peace—he hates peace and loves warnever mind it-let us go on and accomplish our business—we

will disappoint him."

The writer of these sheets. many years ago, was one of the corresponding members of a society in Scotland, for promoting the gospel among the In-To further this great dians. work, they educated two young men of very serious and religious dispositions, and who were desirous of undertaking the mission for this special purpose—when they were ordained and ready to depart, we wrote a letter in the Indian style, to the Delaware nation, then residing on the north-west of the Ohio, informing them that we had, by the goodness of the great spirit, been favoured with a knowledge of his will, as to the worship he required of his creatures, and the means he would bless to promote the happiness of man, both in this life and that which was to come. That thus enjoying so much

happiness ourselves, we could not but think of our red brethren in the wilderness, and wished to communicate the glad tidings to them, that they might be partakers with us. We had therefore sent them two ministers of the gospel, who would teach them these great things, and earnestly recommended them to their careful attention. With proper passports the missionaries set off, and arrived in safety at one of their principal towns.

The chiefs of the nation were called together, who answered them that they would take it into consideration, and in the mean time they might instruct their women, but they should not speak to the men. spent fourteen days in council, and then dismissed them very courteously, with an answer to This answer made great acknowledgments for the favour. we had done them. They rejoiced exceedingly at our happiness in thus being favoured by the great spirit, and felt very grateful that we had condescended to remember our brethren in the wilderness. But they could not help recollecting that we had a people among us, who, because they differed from us in colour, we had made slaves of, and made them suffer great hardships and lead miser-Now, they could able lives. not see any reason, if a people being black, entitled us thus to deal with them, why a red colour would not equally justify the same treatment. therefore had determined to

wait, to see whether all the black people amongst us were made thus happy and joyful, before they could put confidence in our promises; for they thought a people who had suffered so much and so long by our means, should be entitled to our first attention; that therefore they had sent back the two missionaries, with many thanks, promising, that when they saw the black people among us restored to freedom and happiness, they would gladly receive This is what our missionaries. in any other case, would be called close reasoning, and is too mortifying a fact to make further observations upon.

The Indians to the northward, are said by Mr. Colden. a laborious, sensible writer, in the times of their rejoicings, to repeat yo-ha-han, which if true, evinces that their corruption advances in proportion as they . are distant from South America. But Mr. Colden was an utter stranger to their language and manners, and might have mistaken their pronunciation-or if he wrote from information of others, he has not been accurate, &c.

It was a material, or rather an essential mistake to write yo-ha-han, as it is confounding their two religious words together. Mr. Adair was assured by Sir William Johnson, who had the management of Indian affairs for many years under the British government, as well as by the Rev. Mr. Ogilvie, a missionary with the Mohawks, that the northern Indians al-

ways pronounced the words of their songs, y-ho-he, a or ah, and so Mr. Colden altered them in the second edition of his history. He also says, when the northern Indians, at a treaty or conference would give their assent, they answered y. o. hah. The speaker called out y. o. hah, the rest answered in a sound, which could not be expressed in English letters. but seemed to consist of two words, remarkably distinguished in their cadence. The sachem of each nation, at the close of their chief's speech, called out severally, y. o. hah.

Charlevoix, in his history of Canada, says, that Father Grillon often told him, that after having laboured some time in the missions in Canada, he returned to France and went to China. One day as he was travelling through Tartary, he met a Huron woman, whom he had formerly known in Canada. She told him, that having been taken in war, she had been conducted from nation to nation, till she arrived at the place where she then was.

There was another missionary, passing by the way of Nantz, on his return from China, who related the like story of a woman he had seen from Florida, in America. She informed him, that she had been taken by certain Indians, and given to those of a distant country; and by these again to another nation, till she had been thus successively passed from country to country; had travelled regions exceedingly

cold, and at last found herself in Tartary, and had there married a Tartar, who had passed with the conquerors into China, and there settled.

The Cherokees had an honourable title among them,
called "the deer-killer of the
great spirit, for his people."
Every town had one solemnly
appointed, who killed deer for
the holy feasts. Thus Nimrod is said to have been "a
mighty hunter before the Lord."
—Gen. x. 9.

The Indian nations, in the coldest weather, and when the ground is covered with snow, practise their religious ablutions. Men and children turn out of their warm houses, singing their usual sacred notes, at the dawn of the day, Y. O. He-wah, and thus they skip along, singing till they get to the river, when they instantaneously plunge into it.

The Hebrews also had various washings and anointings. They generally, after bathing, anointed themselves with oil. Their kings, prophets, priests, were anointed with oil, and the Saviour himself is described as "the Anointed." The Indian priests and prophets, or beloved men, are always initiated by unction. The Chickesaws some time ago set apart some of their old men. Thev first obliged them to sweat themselves for the space of three days and nights, in a small hut made for the purpose, at a distance from the town, for fear of pollution, and from a strong desire they all have of secreting their religious mysteries. They eat nothing but green tobacco leaves, and drink only of button-snake wood tea, to cleanse their bodies, and prepare them to serve in the beloved, holy office. After which, their priestly garments are put on, with the ornaments before described, and then bear's oil is poured upon their heads. Like the Jews, both men and women frequently anoint themselves with bear's oil.

It may not be amiss to mention, that Indians never prostrate themselves, nor bow their bodies to each other, by way of salute or homage, except when they are making or renewing peace with strangers, who come in the name of Vah; then they bow their bodies in that religious solemnity. Also in their religious dances, for then they sing their hymns addressed to Y. O. He-wah.

The Indians would not eat either the Mexican hog, or of the sea-cow, or the turtle, as Gumilla and Edwards inform us; but they held them in the greatest abhorrence. Neither would they eat the cel; nor of many animals and birds they deemed impure.

It was foretold by Moses, that the Israelites should "walk in the stubbornness of their own hearts, to add drunkenness to thirst." God; by his prophet, threatens them in the severest manner for this abominable crime:

"Wee to the proud crown of the drunkards of Ephraim,

And to the fading flower of their glorious beauty!

To those that are at the head of the rich valley, that are stupified with wine!

Behold the mighty One! the exceedingly strong One!

Like a storm of hail, like a destructive tempest;

Like a rapid flood of mighty waters pouring down; He shall dash them to the ground with

He shall dash them to the ground with his hand.

They shall be trodden under foot,

The proud crown of the drunkards of Ephraim.

—— In that day shall Jehovah, God of Hosts, become a beauteous crown, And a glorious diadem to the remnant of his people:

- But even these have erred through wine, and through strong drink they have recled;

The priest and the prophet have erred through strong drink;

They are overwhelmed with wine, they have recled through strong drink;
They have erred in vision, they have

stumbled in judgment,

For all their tables are full of vomit;

Of filthiness, so that no place is free."

Isaiah xxviii. 1—8. Lowth's Trans-

lation.

This is one of the most terrible predictions denounced against them, and has been most awfully verified, should it turn out that the Indians in truth are of the lost ten tribes of Israel. Among all their vices, this seems the most predominant, and destroys every power of soul and body. It is not of this nation or that-of one tribe or another—or of one rank or the other; but it is universal, among men, women, and children. In short, it is one, among a great number, of the unnatural returns made them by the Europeans of every

nation, for the Indians' kindness at first, and their giving up their lands afterwards, the bringing in ardent spirits among them for lucre of gain, and by this means have reduced their numbers, and driven them into the wilderness. They have themselves long seen their misery in this respect, and have long been struggling to get rid of it; but all in vain, till of late years, many men of virtue and of real religion, have united with them, to aid them, without which it seems impossible that they can withstand this all-conquering enemy.

They will make laws against it—they will determine to expel all spirituous liquors from their towns, and they will with philosophical firmness, destroy large quantities of it, brought in by the traders by stealth. But if they once taste it, all the reasoning of the most beloved man will not prevent them drinking as long as a drop lasts, and generally they transform themselves into the likeness of mad foaming bears.

Mr. Colden says, "There is one vice which the Indians have fallen into since their acquaintance with the Christians, and of which they could not have been guilty before that time, that is drunkenness. It strange how all the Indian nations and almost every person among them, male and female, are infatuated with the love of strong drink. know no bounds to their desires, while they can swallow it down, and then, indeed, the

greatest men amongst them scarcely deserve the name of a brute."

They complained heavily to the Rev. Mr. Brainerd, that before the coming of the English they knew of no such thing as strong drink. the English had, by these means, made them quarrel with, and kill one another, and in a word, brought them to the practice of all those vices, that then prevailed among them. In an address, or rather an answer, made by the Delaware Indians in 1768, they say, "Brothers! you have spoken to us against getting drunk. What you have said is very agreeable to our minds. We see it is a thing that is very bad, and it is a great grief to us that rum or any kind of strong liquor should be brought among us, as we wish the chain of friendship which now unites us and our brethren the English together, may remain strong. Brothers! the fault is not all in us. It begins with our brothers, the white people. For if they will bring us rum, some of our people will buy it; it is for that purpose it is brought. But if none brought, then we could not Brothers! we beseech buy it. you, be faithful and desire our brothers, the white people, to bring no more of it to us. Shew this belt to them for this purpose. Shew it to the great man of the fort (meaning the commandant at Fort Pitt) and to our brothers on the way as you return, and to the great

men in Philadelphia, and in other places, from which rum may be brought, and intreat them not to bring any more."

There is a very early record in the history of New-Jersey, to the credit of both Indians and white inhabitants of that At a conference held with them, when eight kings or sachems were present, the Indian speaker said, "Strong liquors were sold to us by the Swedes and by the Dutch.— These people had no eyes. They did not see that it was hurtful to us. Nevertheless, if people will sell it to us, we are so in love with it we cannot forbear. But now, there is a people come to live among us that have They see it to be for eyes. our hurt. They are willing to deny themselves the profit for our good. This people have eyes. We are glad such peo-We must put ple have come. it down by mutual consent. We give these four belts of wampum to be witnesses of this agreement we make with you, and would have you to tell it to your children."

Several nominal prophets have lately risen among them, and have become very popular, by taking advantage of their superstition, and declaring themselves messengers Whatever they may beaven. be in reality, they have done some good. The Onondagoes, greatly addicted to drunkenness, have, by the influence of the brother of Corn Planter, a Seneca chief, been prevailed on to give up the use of spirituous liquors, and to become comparatively moral. Another of these prophets among the Shawanese and north-western Indians, has been equally successful.

All the promises of a God of truth to his faithful servants. Abraham, Isaac, and Jacob, must be strictly fulfilled, as well as the threatenings of his abused justice. God did make a solemn and special promise to Abraham, which was afterwards repeated to Isaac and Jacob, in very strong and expressive terms. And God said, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand upon the sea shore. and thy seed shall possess the gates of his enemics."-Gen. xxii. 16, 17. Yet this was on condition of their observing the commandments that he had given them, for in case of disobedience, the threatenings were as explicit as the blessings.

"Jehovah hath sent a word against Jacob, and it hath lighted upon Israel—because the people all of them, carry themselves haughtily; Ephraim and the inhabitants of Samaria, and Jehovah, God of Hosts, they have not sought." Yet his mercy will not finally forsake them. For "it shall come to pass in that day, no more shall the remnant of Israel, and the escaped of the

house of Jacob, lean upon him who smote them, but shall lean upon Jehovah, the holy one of Israel, in truth. A remnant shall return, even a remnant of Jacob unto the mighty God, for though thy people Israel be as the sand of the sea, yet a remnant of them only shall return; the consummation decided shall overflow with strict iustice."—Lowth's Isa. x. 23. The learned Dr. Bagot, Dean of Christ's Church, Oxford, translates the last clause of the verse thus, "The accomplishment determined overflows with justice; for it is accomplished, and that which is determined, the Lord of Hosts doth in the midst of the land." - Vide Lowth's Notes on Isaiah, p. 81.

Hosea also repeats the affecting fate of Israel. the Lord said unto him, I will cause to cease the kingdom of the house of Israel, for I will no more have mercy on the house of Israel; but I will utterly take them away. the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.Then shall the children of Judah and the children of Israel be gathered together, and shall appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel."

And St. John says, "And VOL. V.

the sixth angel poured out his vial on the great river Euphrates, and the waters thereof were dried up, that the way of the kings of the east might be prepared."

The Indian nations will answer, in a great measure, the description here given. That they have long been confined to wander in the wilderness of America, and that the consumption decreed has been awfully executed on them, cannot be denied. That they have been despised, and considered as barbarians, and children of the devil, is too true.

We have already enumerated one hundred and ninety nations within our scanty means of knowledge, and though many of them are destroyed and done away, for the consumption was decreed, yet if we look at the maps of travellers, and attend to the account given of the nations from Greenland to Mexico, and from thence to the nation of the Dog-ribbed Indians; thence to the southern ocean, and along its coast northward to the Lake of the Woods, and thence to Hudson's Bay and Greenland, and estimate in addition, the nations of the interior, what nation or people in the world, can so literally answer to the strong figures, of the stars of heaven, and the sands of the sea.

Again, the tribes of Judah and Benjamin, attended by a few of the Israelites among them, scattered throughout Asia, Africa, and Europe, have no

pretensions to any king among But the Indians have a king to every tribe, and as we have seen, the Natchez had once five hundred kings in that Now if part of one nation. the nations to the north-west, should again return over the straits of Kamschatka, and pass on from the north-eastern extremity of Asia, by the way between the Euxine and the Caspian sea, through ancient Media, which formerly extended west to the river Halys, on the Black or Euxine sea* and Asia Minor, into Palestine, then they must pass through the territory of the Grand Porte. Therefore, that government must necessarily be destroyed, to make way for these kings from the east, as it is not likely that despotic power would consent to their passing through in peace, to deprive her of the region of Palestine.

Another remarkable circumstance attending the foregoing account is, that before the Babylonish captivity, the Jews had but one temple for public worship, whither the males as-

The Indians have also but one temple, or beloved square for a nation, whither all their males also assemble three times in the year, to wit:—at the Feast of First Fruits, generally the latter end of March and April, it being the beginning of their ecclesiastical year: at the end of which they have another, in imitation of the The feast for suc-Passover. cess in hunting, about the time of Pentecost, called the Hunters' Feast; and their great feast for the Expiation of Sin, which is about the time of the ripening of their Indian corn and other fall fruit. These form a coincidence of circumstances in important and peculiar establishments, that could not, without a miracle, be occasioned by chance or accident. though if considered individually, or each by itself, might be said, not to be conclusive evidence, yet taken altogether and compared with many other peculiarities of the Jewish people, they carry strong conviction to the understanding, that these wandering nations have some how or other had intimate connection with those once people of God.

sembled three times in the year. The Samaritans, after the captivity, observed the same at Samaria, the capital of their kingdom. The ten tribes were carried captives into the northwest parts of Assyria, before the Babylonish captivity, and therefore had no idea of but one place of worship for a nation.

^{*} The different empires of the Lydians and the Medes, were divided by the river Halys (which has two branches) which rising in a mountain of Armenia, passing through Celicia, leaving in its progress the Matenaius on the right, and Phrygia on the left; then stretching towards the north, it separates the Cappadocian Syrians from Paphlagonia, which is on the left of the stream. Thus the river Halys separates all the lower parts of Asia from the sea, which flows opposite to Cyprus, as far as the Euxine, a space over which an active man could not travel in less than five days.—I Herodotus, p. 111, 113.

EXTRACTS FROM A RECENT FRENCH PUBLICATION ON THE CONVERSION OF THE JEWS.

To the Editors of the Jewish Expositor.

Gentlemen.

HAVING lately through the kindness of a distinguished friend of the Jewish cause, met with a pamphlet published at Paris in the year 1818, entitled, 'A Discourse on the Promises contained in the Scriptures relating to the people of Israel, wherein the conversion and restoration of the Jews are considered as the resource and the hope of the church.' have thought that a few extracts from this work may not be unsuitable to the design of your useful miscellany. author of it does not discover himself to the public on the title page, but he appears to be a Catholic of very enlarged views, both with respect to the nature of spiritual religion and the general prospects of the nations of Christendom at the present important crisis of human affairs. Indeed, it would be doing him great injustice, not to acknowledge, that in both these respects he seems very far advanced beyond the general standard even of real believers in this highly favoured protestant country. His work, is, therefore, peculiarly interesting, inasmuch as it confirms the cheering and encouraging fact previously brought to light by means of the Bible Society, of the existence of a large body of real disciples of our Lord

within the pale of that church, which obtains in the Apocalypse, the name of Mystery, Babylon the Great, the mother of harlots, and abominations of the earth. To those who have taken an active share in the endeavours which been made in this country for promoting the welfare of God's ancient people, who are still beloved for the fathers' sakes, it must also afford much encouragement to learn that their ardent desires for the salvation of Israel, are participated by many even of the Romish communion, whose prayers ascend up to the throne of grace in behalf of that people, whose are the fathers, and of whom as concerning the flesh Christ came who is over all God blessed for ever. Without further observations, I shall now proceed to lay before you some passages from the Advertisement or Preface of the pamphlet already mentioned.

"The discourse which we offer to the faithful, has for its object, to call their attention to a powerful motive of consolation and hope amidst the evils which overwhelm the church, and fill with grief all the true friends of religion. The church possesses promises which assure to her a stability altogether independent of the fate and the uncertainty of human affairs. But most Christians lay hold of this general truth in a very loose manner, and think not of going further. Little habituated to the study of the Holy Scriptures, they have neither resting point, nor candle, nor guide, at a period, which may be compared to the obscurity of night, since the Gentiles formerly enlightened with the faith, are returning to their original state of darkness, and seem to be reentering the region and the shadow of death.

Most believers have no idea whatever of that chain of events. which are destined to conduct us to the accomplishment of the promises. They consider not, that the kingdom of God is successively taken away from those nations which despise it, when they quit the paths of justice, which are inseparable from it. These persons are ignorant of the awful threatenings contained in the Holy Scriptures against the Gentiles, called to the knowledge of the mysteries of the kingdom, if they shall imitate the Jews in their unbelief. They see not, that at the same period, when these threatenings are accomplished, the Jews shall, in their turn, discern the light; that, according to the prophets, and the apostle Paul, the Redeemer shall come to Zion, for the salvation of the children of Jacob, (Isaiah lix. 20. Rom. xi. 26.) that all nations shall one day be witnesses of that regeneration, which shall be miraculously accomplished in this people, cast off and reiected during so many centuries, -that the influence of this event shall be so great and general, that it shall be employed in the purposes of God, for renewing the face of the earth—that thus these same Jews, at present so despised, are reserved to be again the riches of the world, at the same time, that they shall effect the renovation of the church, so that, it shall be to her as a restoration from death to life.

It is, especially, for those of the faithful, to whom these views are unknown, that we have judged it right to collect in a short work, the principal features of the Holy Scriptures, which have an immediate relation to so interesting a subject.

In order that we may not divide the attention too much, and may yield nothing to the spirit of system, we have confined ourselves to this great subject, the conversion and return of the Jewish people from which shall result the restoration of true religion and rightcousness throughout the What subject is there world. more worthy to occupy us! What prospect more consolatory! But at the same time, what can be more sure and better established by the Scriptures of both Testaments. The passages upon which are founded the return of the people of Israel, and the happy consequences which shall result from it, are so numerous and decisive, that it is enough to present them to the view, in order to carry this point to the highest possible degree of assurance.

Perhaps, those who are well versed in the knowledge of the

Scriptures may think, that there was no need of any new light being thrown on this topic, after the many works which have appeared upon it during the last century. But we may answer, that it is still useful to draw the attention of the faithful to a subject, which the times in which we live, ought to render more interesting than ever. We flatter ourselves also, that we have presented it in a luminous point of view, and so much the more, because the author of the discourse has advanced nothing of his own, but contents himself with developing the series of the prophecies, the Psalms, and other parts of the Scriptures, which have relation to his object.-Accordingly, he thinks it impossible, that upright minds should resist this concurrence of proofs, every one of them stronger than another, which accumulate at every step of our progress, and end by producing a complete conviction.

Several modern authors, and especially in our own days, Monsieur de Noc, Bishop of Lescar, and more lately, the Father Lacunza, a Spanish Jesuit, have gone much farthan we have done in this dis-They have thought course. that it may be made evident, that there shall be an advent of Jesus Christ in the times marked by Divine Providence, which shall precede by many centuries, the end of the world, and the general judgment: that at this era, the reign of Jesus

Christ shall establish itself in the world in a visible and sensible manner. This opinion has greatly diffused itself in these latter times; it has been supported by able theologians, as we read in the Bibliothéque Religieuse, (of the 22d of July, 1818) and M. de Noe gives striking proofs of it, insomuch, that the Editor of this periodical work thinks that we are not permitted to disbelieve it.

As to Father Lacunza, he has not hesitated to enter into long details: but we may easily believe, that upon many points he has abandoned himself to his own conjectures, in which we shall not follow him. It is, however, well to have some idea of the strongest reasons upon which he founds his system, at least, as to its principal points, viz. the Advent and personal reign of Jesus Christ upon earth.

that at the time of the re-establishment of the Jews, the Lord shall come; he shall come himself, he shall come out of his holy habitation, from the place where he dwelleth: that he will dwell in the midst of his people, and that then all the kings of the earth, all the peoples, shall be subject to him, that he will reign over all the earth, &c. These ex-

pressions, so often repeated and

taken in their natural sense,

convey to the mind the idea of

a personal advent, and a visible

According to Father La-

cunza, the Scripture asserts,

reign. Why then restrain them, and take them in another sense? No argument drawn from revelation or reason obliges us to do so.

Moreover, Elias has been considered at all times, and by every one, as the precursor of the second advent of Jesus Christ, as John the Baptist was of the first. Now, John the Baptist was the precursor of a personal advent; therefore, the second advent, which the prophet Elias shall precede, will be an advent of Jesus Christ

in person.

Lastly, the work of Elias, who shall restore all things, as the Scriptures testify, shall precede by many centuries, the end of all things; for it were absurd to suppose, a reestablishment, which should immediately be disturbed or annihilated: therefore, the advent of Jesus Christ, which shall follow the mission Elias, shall, like this mission, precede by many centuries, the consummation of all things.

Notwithstanding these reasonings, the author of the discourse does not consider the main point of the system of Father Lacunza, that is to say, the establishment of the temporal reign of Jesus Christ upon the whole earth, as being so strictly demonstrated, or with the same abundance of proofs as offer themselves every where in the sacred writings, with respect to the recall and conversion of the Jews. Moreover, this opinion is liable to objections, which do not seem

easy to solve, even on the system of Father Lacunza, who admits of no intermediate coming of Jesus Christ, but supposes, that the advent, in which he shall come to reign, shall prolong itself through many centuries, and until the end of the world.

As it would be tedious and unseasonable to discuss here all the difficulties, which this system gives rise to, we shall simply observe, that we think it right on this point to adhere to the just sentiments of Saint

Jerome.

This doctor of the church, was, as is well known, very unfavourable to the opinion of the future reign of Jesus Christ on the earth. He even goes so far as to confound what many of the Fathers who preceded him, thought on this subject, with Jewish fables, which, assuredly, St. Papias, St. Irenæus. and St. Justin, and other respectable persons, were far Although, from adopting. however, he views this opinion in such a light, he abstains from condemning it, from a respect for the grave authors and holy martyrs who have supported it. He even thinks it right, though he does not follow it himself, that every one should retain his own opinion, leaving all things to the judgment of the Lord.

Having thus laid before the readers of the Jewish Expositor, the greater part of the preface of this interesting work, I doubt not, that many of them will participate in the

delight and surprise which I experienced, at learning, that there are among the dignitaries of the Romish church, and even in the order of the Jesuits, devout and truly enlightened students of sacred prophecy, who, with the exception of those passages which relate to the corruptions of the Romish church, of which it were too much to expect that individuals so situated should attain a right understanding, possess upon the whole, more correct apprehensions of the yet undeveloped mysteries of the kingdom of God, than are commonly to be met with even among Protestants.

Should you give a place to this paper in the Expositor, it is probable that I may again address you with some further portions of the work from which the preceding is extracted.

> I am, &c. C. W.

THOUGHTS ON THE SCRIPTU-RAL EXPECTATIONS OF THE CHRISTIAN CHURCH.

[Continued from p. 30.]

Sect. 2. The First Resurrection.—Rev. xx. 5.

The doctrine of the resurrection of the body seems to have been little understood, till "the appearance of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel." That holy men of old had some intimations of this glorious truth,

is evident from the confidence of Job, whose expectation of seeing his Redeemer stand at the latter day upon the earth, after the destruction of his own body by worms, yet remains to be realised at the second advent. Many passages of the Psalms are referable to the subject, and our Lord's observations to the Sadducees, who said, there is no resurrection, are sufficient to show, that under the old dispensation some light was vouchsafed concerning it-" As touching the dead that they rise, &c."-Mark xii. 26, 27.

The Pharisees appear to have had some apprehensions (beyond their suspicion of the disciples) from their caution to make sure the sepulchre: they had noticed and remembered that "that deceiver said while he was yet alive, After three days I will rise again," but the blindness and incredulity of the disciples themselves is remarkable. When Peter and John came to the sepulchre, "as yet they knew not the Scripture that he must rise again from the dead." Thomas doubted the fact, and required the evidence of his senses-the two disciples at Emmaus were " slow of heart, to believe all that the prophets have spoken," -when the women "returned from the sepulchre, and told all these things unto the apostles, their words seemed to them as idle tales, and they believed them not." "He appeared unto the cleven, as they sat at

meat, and upbraided them with

their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

If so much doubt and unbelief prevailed among the disciples of our Lord concerning his own resurrection, it is not surprising, that a similar spirit should have been manifested in the latter ages of the church, with respect to the resurrection of the members of his spiritual body. Notwithstanding the additional light which the epistles of St. Paul have cast on the general testimony of the sacred record, notwithstanding the clue of interpretation given in "the Revelation of Jesus Christ" for the solution of corresponding passages in either Testament, the subject yet remains obscure and intricate to the majority of professed and even devout believers. time and nature and order of this great event are for the most part merged in generalities, or confounded with the popular idea of the last judgment, and it is possible that many things may be advanced on these heads on good and solid foundation, which may still appear as idle tales to many who receive the scriptures, and yet are slow of heart to believe ALL that the prophets have spoken. Many like Martha would say of a departed brother, "I know that he shall rise again at the last day," who know not the hour and "power of that resurrection" which is peculiar to those only who are quickened together with

Christ, as "bone of his bone, and flesh of his flesh," "very members incorporate in his

mystical body."

A few in all ages have followed the beloved John from Calvary to Patmos, and by faith have seen the glory of God in that ulterior dispensation most fully revealed to him who first believed in the resurrection of his Lord,—they have meditated with delightful anticipation over the sepulchre of "the first begotten from the dead," and considering that "the graves were opened and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went unto the holy city and appeared unto many, they have not been backward to believe or to declare the counsel of God as spoken by the prophets concerning "the whole house of Israel.' enough for them that it is written, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you unto the land of Israel," Ezek. xxxvii. 12, these words are too specific to admit of a merely figurative application, and the context abundantly proves their reference to a local and yet fufure dispensation .- " The resurrection of the just," (Luke xiv. 14.) "The resurrection of life," (John v. 29.) better resurrection," (Heb. xi. 35.) "The first resurrection," (Rev. xx. 5.) appear to be terms declaratory of some remarkable distinctions to be put

between the evil and the good, not only as to their final sentence of condemnation or acquittal, but as to the time and circumstances of the resuscitation of their bodies.

"The children of God" are so named by our Lord when speaking on the subject (Luke xx. 36), " Being the children of the resurrection," and if this were intended solely of the fact that their bodies shall be raised in common with "the rest of the dead," it would seem no such distinguishing title as it is made in that passage, with reference moreover to a period of time, and an age of the world (as will be shown afterwards) during which the rest of the dead are not restored to life at all. If there be no such distinction as implied above, what construction is to be put upon the carnest desire of St. Paul, " if by any means I might attain to the resurrection of the dead." The spiritual resurrection of the soul by faith he had already attained to—he was in this sense "risen with Christ," and no peculiar means were requisite to certify the resurrection of his own body, for he knew from his Master's assurance that "ALL who are in graves should forth." He who of old " was called in question touching the resurrection of the dead," well knew that "in Christ all shall be made alive," but He was taught to give to each a gradation and priority of rank and succession, "Christ the first fruits" ("he should be the first that

should rise from the dead," Actsxxvi. 25), "afterwards they that are Christ's at his coming, (1 Cor. xv. 22). He was willing to be "planted in the likeness of his death that He might be also in the likeness of his resurrection." Rom. vi. 5. He desired to suffer with Christ that he might be glorified together with him, (Rom. viii. 17), to be made conformable to his death, that he might attain to a resurrection which he seems to distinguish from any other by a word never applied to the general resurrection or to that of the unjust—it seems to express a rising up out of the mass of the deadthe word is Ežavasaois while the usual word avasaois in the passage referred to, (Phil. iii. 2), is used of Christ's own resurrection-it is the only place where it occurs, and is rendered by Schleusner, "ut conseguar aliquando beatam é mortuis resurrectionem." it appears that the first resurrection is that of the Martyrs who have suffered for the truth, or otherwise borne a faithful testimony, Rev. xx. 4. and xi. 18,-it is coincident with the coming and kingdom of Christ, when "the Lord my God shall come and all the Saints." (Zech. xiv.) At the opening of the fourth seal. power is given to death and hell, " to kill with sword, and with hunger, and with the beasts of the earth;"-under the fifth seal, they "that were slain for the word of God, and for the testimony which

they held," cried, " How long, O Lord, holy and true, dost thou not judge, and avenge our blood on them that dwell on the earth?" when " it was said unto them that they should rest yet for a little season until their fellow servants also, and their brethren that should be killed as they were should be fulfilled." (Rev. vi. 2.) At the sounding of the seventh trumpet, Christ takes his kingdom and reigns, "and the nations were angry and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints and them that fear thy name small and great." This time of the dead is manifestly their resurrection, or the " resurrection of the just," and their reward is that they receive their glorified bodies, live and reign with Christ-for on the binding of Satan, and the destruction of the bestial or Roman Empire, "the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, &c. they lived and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years were finished." This is the first resurrection, (n avasaois n mewin) the article is twice significantly used, and the passage may be rendered, "This is the resurrection the first," " Blessed and holy is he that hath part in the first resurrection, on such

the second death hath no power." Rev. 3, 6.

The living of the saints and the living of the rest of the dead in this passage must obviously intend living in the same way, or the character of the resurrection is similar, in both cases it is bodily, for in this sense alone is any resurrection common to the saints, and the rest of the dead or mankind in general-thus " in Adam all die," and thus truly in or by Christ "shall all be made alive." In a spiritual sense, those who live and reign were already "risen with Christ," and " alive unto God" by faith, and in that sense the rest of the dead whose bodies are raised at the end of the thousand years will never live at all—they were dead already in their souls, and will receive their bodies only to be placed under the power of "the second death." As the psalmist speaks of the wicked, (Psalm xlix.) "Like sheep they are laid in the grave, death shall feed on them, and the upright shall have dominion over them in the morning, (i. e. of the first resurrection) and their beauty shall consume away in the grave from their dwelling, but God will redeem my soul (or me) from the power of the grave, for he shall receive me," that is, at the second coming of Christ, who says to his disciples, "I will come again and receive you to myself, that where I am ye may be also." (John xiv. 3.) The same distinction is put between the just

and the unjust, between God's people and their oppressors. (Isaiah xxvi. 14-19.) Of the one it is said, "Dead they shall not live, deceased they shall not rise," of the other, "Thy dead shall live, my dead body shall they arise," " Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out her, dead:" and this takes place at the second advent, for it follows, "the Lord cometh out of his place to punish the inhabitants of the earth," when according to Malachi, chap. iv. " all the proud, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch, but unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall, and ye shall tread down the wicked for they shall be ashes under the soles of your feet," and this again by the context is at the coming and appearance of Christ, for "who may abide the day of his coming, and who may stand when he appeareth." (chap. iii. 2.) The first resurrection is thus, one of the distinctions which will be put "between the righteous and the wicked, between him that serveth God, and him that serveth him not." It was the great consolation of the early suffering Church.—" Comfort one another with these words," concludes the passage in the

I Thess. iv. 14, where the doctrine of the first resurrection is most plainly intimated, and put upon the same ground of faith as the resurrection of Christ himself-where the distinction is drawn between soul and body, and their re-union in the persons of the risen saints is declared—the soul is said to sleep in Jesus, and this God will bring with him, but the bodies of the saints are dead in Christ. The souls are waiting for "the adoption, to wit, the redemption of the body," the prayer of the Apostle is that "your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," " for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him," (verse-14,) " and the dead in Christ shall rise first." The bodies. of the saints shall rise in an order of priority more distinctly marked in other passages of sacred Scripture, and by the Apostle in I Cor. xv. which treats largely of the resurrection of the body as connected with the resurrection of Christ, of whom the spiritual resurrection of the soul in this life from the death of sin cannot be predicated at all.

With reference to the literal resurrection of the body, a distinct succession is declared. "By man came death, by man also the resurrection from the dead—as in Adam all die even so in Christ shall all be made alive," that is, receive their

bodies, all, but all are not made alive in their souls.— Some in that sense, are "twice dead," but every man (as to the resurrection of the body) "IN HIS OWN ORDER, Christ the first-fruits, afterward, they that are Christ's at his coming,' expressio unius est exclusio alterius-therefore, it might be inferred from this declaration, that "the rest of the dead, (bodies) lived not again, or were not raised at that time; and the time when they shall live again or be raised, is distinctly marked out, when this part of the mystery is more fully revealed by Jesus Christ himself. St. Paul says, "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of aneye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, for this corruptible, (that is, the body) must put on incorruption, and this mortal must put on immortality." These expressions must relate to the body "dead in Christ," to be raised at his coming, and not to the soul, which sleeps in Jesus, for they that sleep in Jesus, when "absent from the body, and present with the Lord," have already in that sense, put on both incorruption and immortality,—they are already " born of incorruptible seed, by the word of God which liveth for ever,"-they are already "passed from death unto life," and they, who are thus

"alive and remain" till the coming of Christ, will be changed as soon as the "dead in Christ," and asleep in Jesus, are reunited in body and soul;—this is that celestial body, like unto the glorious body of Christ, the image of the heavenly Adam, which every member of the invisible church will bear, and of which he may say with David, "I shall behold thy face in right-cousness, I shall be satisfied when I awake with thy likeness."

"The second Adam is a quickening spirit" as to the body, of which St. Paul is here speaking; and in another place he says, " If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you." Rom. i. 8. And this will be, as appears by the same chapter, at the "manifestation of the sons of God," at "the redemption of the body," when "the creature itself also shall be delivered from the bondage of corruption, unto the glorious liberty of the children of God." But "the children of God" are called by our Lord, (as observed above) "the children of the resurrection," in a peculiar (Luke xx. 36.) sense. "when they shall rise from the dead, they are as the angels," (ws ayyelos) Mark xii. 25. " neither can they die any more, for they are equal to the angels," (ισαγγελοι) Luke. This

honour have all his saints, but above all, those who have suffered for the testimony of Jesus, "If so be that we suffer with him, that we may be also glorified together,"-these light afflictions work out a far more exceeding and eternal weight of glory,"-" one star differeth from another star in glory, so also is the resurrection of the dead."-" Many of them that sleep in the dust of the earth shall awake,"-" and they that be wise, shall shine as the brightness of the firmament. and they that turn many to righteousness as the stars."— Dan. xii. 3. 'A beam of this glory seems to have fallen on the face of the proto-martyr Stephen,-" All that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel," and "he tooking up stedfastly into heaven saw the glory of God, and Jesus standing at the right hand of God," and so will all "the congregation of saints" when the "Son of man shall come in the glory of his Father with his holy angels;" when every Israelite indeed, shall, with Nathanael, see "heaven open, and the angels of God ascending and descending upon the Son of man."

The first resurrection is thus immediately connected with the appearance, and kingdom, and coming of Christ "with all his saints," when "he shall change their vile body, (or the body of humiliation, σωμα της ταπεινωστως) that it may be fashioned like unto his glorious

body." Phil. iii. 21. comp. ver. 10, 11.) "When he will present them faultless before his presence with exceeding joy," (Jude 25.) "holy, and unblamable, and unreprovable in his sight," (Col. i. 22.) when they who are already risen in spirit with Christ, and are seeking those things that are above, shall also "appear with him in glory," "when the times of refreshing shall come from the presence of the Lord," Acts iii. 19. - the expression. in our translation of this passage, falls far short of the original word, and seems only its secondary sense. If there be meaning in language, it signifies the times (or seasons) of RE-ANIMATION, restoration of the soul to the body; according to all analogy of diction-if ava-sagis means re-surrection. ava-Jugis implies re-animation, -" ara-duxer, dicuntur (inquit Eusthasius) quæ animam reducunt, ut contra anotuxur, animam efflare, aradogu, idem quod re-animo." (vide Steph. Lex.) If this be so, the meaning of the expressions in Rev. xx. 4-6. is plain enough, and cleared at once from all objections raised aginst the doctrine so clearly maintained by the context,—because St. John speaks of the souls, it may be suggested it does not follow, that the bodies were raised at that time, but at the last and general But let it be obresurrection. served, they that lived, were they that were beheaded, who had not received the mark of the beast on their forehead or

hands. These are all bodily signs, and, as the martyrs had glorified Christ in their "bodies terrestrial," so now they are glorified by Christ, with "bodies celestial." St. John says, "I saw thrones, and they sat on them;"-the bodies were beheaded, but now they lived—their souls were reunited to them—this is the time of their re-animation, for the soul is the life of the body.— " Hoc potissimum cogitasse arbitror illos, qui animam, Jurne vocitarunt, quod hæc quoties adest corpori, causa est illi vivendi, respirandi, et refrigerandi vim exhibet, et cum desierit quod refrigerat dissolvitur corpus, et interit-unde ψυχην nominasse videntur quasi αναψυχον, respirando refrige-rans." Dialog. Plat in Cro tvllo.

"The souls of the righteous" being "in the hand of God," and their life "hidden with Christ," could not properly be said to live again out of the body in any sense, or to be reanimated at all. "In the sight of the unwise they seemed to die, but in the time of their visitation they shall shine, and run to and fro like sparks among the stubble, they shall judge the nations, and have dominion over the people, and their Lord shall reign for ever." "We fools accounted his life madness, and his end to be without honour. How is he numbered among the children of God, and his lot is among the saints." -" Then the righteous that is dead shall condemn

ungodly that is living. "—
" Blessed are the dead that die
in the Lord." " Blessed is he
that hath part in THE FIRST
RESURRECTION." " Blessed
is he that watcheth."

Postscript.

For a clear and practical view of this interesting subject, the reader is referred to " The Nature of the First Resurrection, and the Character and Privileges of those that shall partake of it: with an Appendir, containing extracts from the works of Bishop Newton and Mr. Mede: by a Spiritual Watchman, printed for Seeley and Hatchard, Dec. 1819."-This Sermon was published after the above imperfect sketch was drawn up, and Basilicus is encouraged by perceiving, that others are sent forth to spy out the land of promise—the cluster of grapes, which is thus cut down, is weighty enough to be borne by two-the congregation of our Israel may possibly murmur and doubt our report, that "the land which we passed through to search it, is an exceeding good .land;" but we will say as to the company of old, (Numbers xiii. 8.) " If the Lord delight in us, then he will bring us into this land, and give it us, a land which floweth with milk and honey;" and if our report be false, how are some of the promises to Israel of old, ever to be verified, as they must be, in their own land? Sermon is here recommended

not only for its own sake, but on account of the judicious selection of authorities annexed to it. Basilicus, was it not contrary to his present avowed design, could add many more from the fathers of the church and others-" Veteres duplicem resurrectionem credebant, unam particularem justorum in adventu Messiæ, alteram generaliorem in fine mundi." (Hulsii Theol. Jud.)

The general resurrection appears to take place before "the white throne and him that sat on it," at the expiration of the thousand years, when death and hell give up their dead, (Rev. xx. 11. 15.) which is the last judgment according to works. and is thus distinguished in the parallel account, (Mat. xxv. 31.) when the second advent is set forth under the figure of the nobleman who cometh after his departure for a season, to take account of his servants, where the unprofitable servant is cast alive into outer darkness, as the false prophet in the Revelations is, at the same period, cast alive into the lake of fire. different statements seem to show, that the living wicked (then in the flesh) will be destroyed at the appearance of Christ. - They that will not have him to reign over them will be slain before his presence, when he returns " having received the kingdom," (Luke xix. 8. 27.) and will be raised up with the dead, great and small, when the thousand years are expired, and all enemies being subdued, the kingdom is

given up, and the mediatorial dispensation closed. These remarks on the general resurrection are added, to show that it is no more affected by this view of the first resurrection of the just, than other generals are affected by their respective particulars, or, as other parts of any truth affect the whole. viz. by illustrating and confirming the same.

When defending himself before the tribunal of a Roman governor, Paul testifies, "There shall be a resurrection both of the just and of the unjust." When writing to a church of believers, he points to a distinction between the two, which he does not stop to explain to heathen ears-he did not cast such a pearl before those who would turn and rend him .-The above thoughts are suggested by one, "believing all things which are written, not only in the Law and the Prophets, but in the Gospels, Epistles, and Apocalypse concerning Christ and his church. The whole of his argument rests on its conformity to the testimony of the book of life. taken in its most obvious and literal acceptation, and, by this test, he desires it may be tried by competent judges, men of faith and prayer, more mighty in the Scriptures, more instructed in the way of the Lord, than he can presume to be. will be truly thankful to any of this description, who will take up these subjects, and expound unto him the way of God more perfectly. But,

while there be many who have not so much as heard that there be a first-resurrection and kingdom to come on earth other than that within the soul of the regenerate, he is constrained to declare these things which he believes to be revealed among the lively oracles of God-they were considered among the tests of entire orthodoxy in the first centuries of the Christian ærathey will not amalgamate with the heresies of the last-their gold is that of the sanctuary, and will lose nothing by refinement in its fire, but the dross of imperfect interpretation. While such diligence is manifested in the revival of exploded errors, an earnest enquiry after neglected truths cannot be unseasonable, " multa renascentur quæ jam cecidere," and the first resurrection is one of them: -" out of the old fields assuredly shall the new corn spring," and this doctrine must revive as the Scriptures are searched-it is hidden therein as seed in the ground, and it will take root downwards, and bear fruit upwards—it is planted in the house, and will flourish in the courts of the Lord—it has arisen already as a day star in the hearts of many who believe, and it will set no more till the sun of righteousness shall burst on a benighted church, and a world that sitteth in darkness—till the noble army of martyrs shall appear "clothed in fine linen, white and clean," till Jerusalem shall awake and arise and shake herself from the dust, and put

on her beautiful garments, when the holy church throughout all the world shall be astonished at the strangeness of her salvation, and walk in the light of her glory.

Yours, &c. BASILICUS.

REMARKS ON MR. BOLTON'S "OBSERVATIONS ON THE PRO-PHECIES OF DANIEL."

Inserted in the Jewish Expositor,
December 1819.

To the Editors of the Jewish Expositor. Godstone, Surrey, Dec. 14, 1819.

Gentlemen,

HAVING maintained in the fulfilment of the Revelation of St. John displayed, that the beast arose in 606, and would be overthrown about A. D. 1866, and also that the restoration of the Jews would probably commence in that year, I feel myself peculiarly called upon by your invitation to make some remarks on Mr. Bolton's observations on the 1260 years of Daniel and St. John. Since I have not entered much on the prophecies of Daniel: since I conceive it would be nearly lost labour to commence a discussion with any Author, who has no fixed and universal principle for ascertaining the meanings of the symbols; shall confine my remarks to the cardinal point, on which Mr. Bolton's calculations rest with regard to the 1260 years: viz. that the beast arose, i.e. the papal power began, in the year

Differing as I do from Mr. Bolton in my idea of the period of the termination of the second woe, and of the earthwhich overthrows a quake, tenth part of the papal city, I can see no force in his arguments to shew that the Saints were delivered out of the hands of the papacy at the commencement of the war between France and England, in Feb. 1793. Another Commentator, has maintained the rise of the papacy A. D. 533, and whose system I have examined, has laboured at very considerable length to establish this date. But the extreme length of his arguments precluded me from replying to them, as I have done to other parts of his sys-I was thoroughly convinced however, that his arguments were founded in error; and I therefore contented myself with stating my own reasons for fixing on the year 606. for the rise of the papacy in the 12th, 13th, 14th, and 15th chapters of the Fulfilment Disand to these I beg played; leave to refer Mr. Bolton, as they have not yet been answered.

I believe, however, I can satisfactorily shew, even on the statements of those Gentlemen who maintain the rise of the papacy A. D. 533, that they are wrong in fixing on this date. On the supposition that A. D. 533, is the year of the rise of the papacy, Mr. Bolton has justly drawn the following conclusion, viz. adding the 1260 years, during which the

papal power was to tyrannize, to the year of its rise 533 1260

1793

And he concludes that the Saints were delivered out of the hands of the Pope in 1793.

Adding to this date (from Daniel xii. 11,) thirty prophetic days, or literal years

1793 - 30

1823

And Mr. Bolton concludes that the papal power and even Rome itself will be destroyed A. D. 1823.

And, secondly, that the restoration of the Jews will com-

mence A. D. 1823.

While I acknowledge that the papal power was much diminished during the French Revolution, I am yet to learn how the mere diminution of the papal tyranny in some of the kingdoms of the beast necessarily released the Saints from the hands of the Pope in 1793.* The event appears to me to prove decidedly that the calculation of all those Gentlemen, who support the rise of the beast in 533, is erroneous.

In the South of France, the Protestants have been perse-

^{*} Daniel says, the beast shall be destroyed and consumed even to the end, i. e. of the 1260 years. Hence the judgment is the concluding part of the 1260 years; and the seven vials of wrath which fill up the wrath of God, are the successive parts of the judgment. Indeed, as a beast signifies an apostate and tyrannical empire, the 1260 years of his apostacy and tyranny cannot cease until he himself is destroyed.

cuted since the restoration of the house of Bourbon, in 1814.

In Spain, the Inquisition still reigns; and no one dares publicly to profess the pure principles of the Gospel, without being immediately immured in its gloomy dungeons, and delivered to its rack. its tortures, and its flames.

In Austria, and indeed in every Roman Catholic country, (which obeys the bull of the Pope against Bible Societies,) not even the Protestants can print an edition of the Scrip-

tures for their own use.

Hence the pure principles of the Gospel are still prohibited (with the exception of France, in which they are not the predominant religion) throughout all the dominions of the papal Roman Empire. The event therefore has sufficiently proved that the saints were not delivered out of the hands of the papacy in 1793, and hence that the 1260 years of papal tyranny cannot have commenced in 533.

Should it be still contended. that the partial prostration of the papal power, effected during the French Revolution, has delivered the saints out of the hands of the Pope, I would propose to the advocates of the earlier date, 533, the following argument grounded on their own principle.

They contend that the edict of Justinian, by which the Pope was declared to be the head of the churches in 533, was the instrument, which placed the saints, the times, and the laws

in the hands of the papacy. Now, supposing this correct, a decree similar in origin, viz. emanating from the principal Roman Catholic power in 1793. and reversing Justinian's decree by withdrawing the supremacy from the Roman Bishop, can alone have delivered the saints from the hands of the Pope. Let me then ask where is such a decree to be found? Emperor of Germany maintained the supremacy of the Pope long after 1793, and indeed until his title ceased. Austria, France, and every Roman Catholic kingdom still considers the Pope to be the head of the church, and as such still permit the saints, the times, and the laws to continue in his hands. Let me place, however, this argument in a syllogistic form.

SYLLOGISM 1.

1. If Justinian's decree, declaring the Roman Bishop to be the head of the churches A. D. 533, delivered the saints, the times, and the laws, into the hands of the Pope; a decree emanating from the principal power of the Roman Catholic empire, and withdrawing the supremacy from the Roman Bishop in 1793, can alone have delivered the saints from the hands of the Pope in that year.

2. But no such decree was enacted by the principal power of the Roman Empire

in that year.

3. Hence the saints were not delivered from the hands of the papacy in 1793.

From this conclusion we may deduce the following;

SYLLOGISM 2.

1. The whole period of the tyranny of the papacy is limited by prophecy to 1260 years.

2. The saints were not delivered from the hands of the Roman Bishop, in 1793.

3. Hence the papacy did not arise 1260 years previous to 1793, viz. in the year 533.

. I shall now take the liberty of observing, that until some fixed and general principle be established for the interpretation of the symbols, and until an Author adopt some arrangement similar to that adopted in my last work, to prove that he never departs from the meaning of a symbol once laid down; it will be in vain to expect any clear understanding of the prophecies. I could willingly enter into this subject at length, but I fear it does not come within the line marked out by the syllabus of the Jewish Expositor. But how much time would be saved for more valuable matter, how much advantage would be gained in the elucidation of prophecy; if the first principles of interpretation were satisfactorily ascertained, and an Author was no longer at liberty to rely on his own imagination for the signification of the symbols.

In contending for the rise of the papacy in A. D. 606, I am combating the favorite opinions of the most ardent friends of the house of Israel. But in so doing, I have contended for no more than what I believe to be the truth, and I trust so far from injuring the cause of the house of Israel, that I shall rather benefit it. If the Christian world is taught to expect the restoration of the Jews to commence in 1823, and that year should elapse without gratifying their hopes, disappointment may prevent them hereafter from continuing to raise that magnificent structure of which they have scarcely yet laid the foundations.

Should the advocates for the earlier date however prove in the end correct; should the papacy be destroyed, and the restoration of the Jews commence in 1823, I may hope myself to be a witness of that glorious day, when the house of Israel shall look on him whom they have pierced, and when the days of their captivity shall be ended. Such a grand display of divine love, such a glorious manifestation of the truth of religion, will more than counterbalance any momentary disappointments which I may feel at having made an erroneous calculation of the period of their restoration. such a glorious vision I do not expect, unless I should attain an age somewhat beyond the period of the life of man. But are Christians to be deterred from promoting the conversion of Israel, because they may not behold the final result? No, the greatest encouragements are presented to their view. Though like David, they may be debarred from

building the house of the Lord: yet they may prepare all the materials, and may assuredly hope that their own children will be called to complete their work; and will many of them be eye-witnesses of the fulfilment of the predictions of God, respecting his chosen people; and probably the instruments in his hands of this great and glorious consummation. Let us pray therefore for the house of Israel, let us continue our exertions to promote their conversion, and let us continue to rely on the gracious promise that we shall not labour in vain in the Lord.

I am, &c.

I. I. H.

JOSEPH, A TYPE OF CHRIST. LETTER II.

To the Editors of the Jewish Expositor. Gentlemen,

my last letter, I very briefly brought before your readers, the personal qualifications of Joseph. It is my present intention to take a view of his sufferings, and point out the remarkable manner, in which he thereby typified him, who was "a man of sorrows, and acquainted with grief." And here a striking similarity is to be found. The sufferings of Joseph, like those of Jesus whom he prefigured, were both grievous, and unmerited. Well did the venerable Jacob describe them in his dying hour, when he said of Joseph, "the archers have sorely grieved him, and shot at him, and hated him."

And the Psalmist speaks of "the iron entering into his soul." But let us more particularly mark the resemblance. Joseph was envied and hated by his own brethren. the son of his old age, he was the object of his father's love, above the rest of his children. It is said "Israel loved Joseph more than all his children, because he was the son of his old age." And in this we see a type of that Jesus, who was himself the Son of the Ancient of days, and who is the beloved of his Father above all the rest of his family, whether in heaven or in earth. On this very account, such is the corruption of our nature, Joseph was envied and hated by his brethren. For it is said, when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. It was the claim of Jesus to be the beloved of the Father, and the manifest tokens of his favour, which appeared in his holy conversation and miraculous power, that stirred up the hatred of his brethren after the flesh, who said, "If we let him alone, all men will go after him;" and therefore moved with envy, determined to destroy him. The dislike of his brethren towards Joseph, was considerably increased by the visions with which the Almighty was pleased to favour him, of his future greatness and exaltation. " when he had dreamed dream," it is said, "they hated him yet the more," because

under the figure of their sheafs making obeisance unto his, it was evidently intimated that he should reign over them. they said unto him, Shalt thou indeed reign over us, or shalt thou indeed have dominion over us? And they hated and envied him for these sayings." does this remind us, of the conduct of the Jewish people towards Jesus of Nazareth. They did not see in him such a Messiah as their carnal hearts were expecting and wishing for; and therefore they were filled with rage at the very thought of his being their king. The constant language of their hearts was (as it is indeed that of his enemies in every age,) "We will not have this man to reign over To prevent the fulfilment of the dreams of Joseph, his brethren resolved to destroy him. For on a certain occasion, Joseph was sent forth by his father to visit his brethren in the wilderness, and to enquire after the welfare of them and their flocks. Here we may assuredly see the figure of Him who was sent out of the house of his Father, who came down from the heavenly abodes, into this wilderness below, to seek and to save, in the first place more especially his brethren after the flesh, the lost sheep of the house of Israel. And how similar was the result. sooner did his brethren see Joseph afar off, even before he came near unto them, than "they conspired against him, to slay him." And is not this a lively representation of what

happened to him, who "came unto his own, and his own received him not." They also took counsel together to destroy him, feeling assured like Joseph's brethren of old, that when they had once cast him into the pit, his dreams would come to nothing. Many traits of resemblance are observable as we proceed in the account of the patriarch's afflictions. His brethren did not imbrue their own hands in his blood, but they sold him for twenty pieces of silver, to Midianite merchantmen, who carried him down into Egypt. Thus the blessed Jesus, who was also sold for thirty pieces of silver, was not to be actually put to death by his brethren; but was to be delivered to the Gentiles, by them to be mocked, and spit on, and crucified. The Jews said, " It is not lawful for us to put any man to death," and therefore they were to have recourse to a Gentile tribunal, to accomplish their malicious designs. In the occurrences which took place in Egypt, we can find many more confirmations of the truth I am seeking to establish. temptation of Joseph and his triumph over it, we behold a representation of the trial of Jesus in the howling wilderness, and of the glorious victory which he obtained over Satan the destroyer of our souls. By the false accusation which was brought against the patriarch, and the unjust sentence by which he was afterwards cast into the

dungeon, we are led at once to Him, against whom "false witnesses did rise up laying to his charge, things that he knew not," and who was nevertheless unjustly condemned. prison we shall see enough to convince us, that the testimony. of Jesus is one great object of this interesting record. Do we find Joseph between two other prisoners, foretelling the release and restoration of the one, and the destruction of the other? How evidently does this prefigure that affecting transaction which took place upon Calvary, when he who hung there "numbered with the transgressors," in the midst of two thieves, assured the one, to whom penitence and faith had been vouchsafed, of his instant entrance into Paradise, and left the other to perish in his wickedness and unbelief.

Thus then did Joseph in his afflictions, typify the Lord Jesus, by suffering grievously and unjustly, by suffering, both from his own brethren and by strangers. And although like Isaac (a prior type) he did not actually die, yet like Isaac, he was for a time accounted as dead by his father, by whom also he was received after his recovery, as from the dead.

I am, &c.

H. S. C.

REMARKS ON ROMANS xi. 31.

Even so have these also now not believed, that through your mercy, they also may obtain mercy.

THE meaning of the apostle's words is easily understood, by observing his actions; and the conduct of Paul towards the Jews, is the best comment on his writings concerning them. Now it is evident that when he had found mercy in Jesus Christ, he preached the Gospel to both Jews and Gentiles: they that believed and turned to God found mercy also; and it may be said with great propriety, they obtained mercy through the mercy which Paul exercised towards them: because God conveyed mercy to them through that channel. This ambassador of Christ was merciful to his brethren, and so much was he affected with their unhappy state, that it caused him great heaviness and continual sorrow of heart, chap, xi. 2.

Here is mercy in the proper sense of the word. באנס, mercy, is generally derived from יח denoting pain, as that of a woman in travail, and is translated misericordia, from miseria cordis, pain of the heart.

militaria di

This pain the apostle felt in a peculiar manner, for his heaviness was great and the sorrow of his heart was continual.

But he did not sit down indulging inactive sorrow, or venting unavailing complaints; but he strove by all means to provoke to emulation those that were his flesh that he might save some of them. To this end he reasoned with them out of the law and the prophets. Acts xiv. 1. and xvii. 1—3. and xviii. 4, 5, 19.

He was particularly engaged in preaching to the heathen, Gal. ii. 9. and he styles himself the apostle of the Gentiles, chap. xi. 13. Yet all this did not prevent him from endeavouring to save the lost sheep of the house of Israel. He confessed himself a debtor both to the Greeks and to the Barbarians, chap. i. 14; but this obligation did not hinder him from attempting to convert the Jews.

But it must be confessed that Christians in succeeding ages, have been very far from following the example here set before them.

Many ministers of different persuasions have readily gone forth as Missionaries among the heathen: while few comparatively speaking have undertaken to instruct the Jews.

The reason of this is appa-It is supposed that the conversion of Israel is to be effected by miracle, and that, consequently, all human endeavours must prove fruitless. This is expressly declared by Mr. . Winchester, concludes, that since the Jews were not converted by the preaching of Christ and his apostles, &c. they can never be converted without the personal appearance of Jesus Christ from heaven; and therefore every attempt to instruct them must be vain. Lectures, vol. i. 259. But this conclusion is built upon the groundless notion, that children must always imitate their fathers; so that if the Jews, seventeen or eighteen

hundred years ago rejected the Gospel, their children must reject it through all generations. The fallacy of this supposition is very evident; as may easily be proved from matter of fact.

A father may be disobedient to God's laws; but this does not prove that his children will be disobedient also. Ahaz was a very wicked man, and all the afflictions which he suffered and the mercies which he received. could not change his conduct or reform his life; but the more he was chastened, the more he sinned, 2 Chron. xxviii; yet his son Hezekiah acted a very different part; for he was as remarkable for his piety, as his father was for his impiety. The same may be said of many others.

To conclude that the Jews of the present age, will reject the Gospel because their fathers did so many hundred years ago, is to conclude that children will be wicked through all generations, because their fathers were disobedient in former ages; which is too absurd to need refutation.

Moreover, it is well known that some Jews have been brought to the knowledge of the truth, through the means of instruction adopted for that purpose. And if a few are converted this way, why may not many be turned to God by the same means? Why may not the means which have been blessed to the conversion of ten persons, be rendered effectual to the conversion of so many thousands, or even millions?

But it is objected, that certain prophecies in the Old Testament indicate that the Jews' conversion must be effected by miracle: and if so, human efforts can never be the means of accomplishing the work. swer to this I ask, Had not Paul as much knowledge of the prophecies as any of us can prefend to? He was well versed in the scriptures; as plainly appears by his manner of arguing from them. Of this we have a full demonstration in his epistles to the different peculichurches. He was arly enlightened by the Spirit of God: was taken up into the third heaven, and heard the language of paradise, which cannot be uttered in this world. 2 Cor. xii. 2-4. Yet with all this illumination he continued to reason with the Jews and instruct them in the truths of the Gospel; in order to effect their conversion, therefore, we may safely conclude, that he found nothing in the prophecies which tended to forbid or discourage his attempts; or which might be urged as a reason for omitting or relaxing his efforts.

Now will any man say that he has discovered something in the prophecies which Paul could not discover? Will any person presume to affirm that he knows more of the oracles of God than an inspired apostle ever knew? I hope that modesty will enjoin silence here and effectually prevent every pretence of this kind.

The truth is, we have the words of an apostle to assure us,

that the Jews, as a nation, will be converted to christianity; and that they will obtain mercy

through our mercy.

The Jewish nation may in some sense be compared to the man that fell among thieves. As the Priest and the Levite passed by the distressed sufferer, so many have passed by that disconsolate people, without offering them the least succour. But it is a source of comfort to every thinking person, that a different spirit has begun to manifest itself among chris-There are some, who like the compassionate Samaritan, are employed in offices of mercy, by endeavouring to heal and restore the fallen sons of Let all those that name the name of Christ unite their efforts in this merciful work. and surely God will bless their labours.

W. JENKIN.

Mylor, near Falmouth, Feb. 4. 1819.

REMARKS ON C. D.'s LETTER, page 17.

To the Editors of the Jewish Expositor-

Gentlemen,

It is not my intention to enter into the consideration of Mr. Bolton's scheme of prophetic chronology, further than to offer a few observations on the communication of C. D. contained in your Number for January. I shrewdly suspect that C. D. is no novice in the controversy respecting the prophetic dates. I cannot therefore but wonder, that in his endeayours to impugn the fun-

damental position of Mr. Bolton, that the 1260 years commenced in A. D. 533, C. D. should have reasoned so inconclusively as he does in this

paper.

It is no valid objection to this part of Mr. Bolton's theory, to say, that in the year 533, the Papal supremacy was not acknowledged by Pagans, as were the Anglo-Saxons of Britain, or by Arians, as were the other Gothic tribes enumerated by C. D. We are no where told, that the Pagan or Arian inhabitants of the empire were to be delivered into the hands of the little horn, but only, that the saints were to be Let C. D. prove, delivered. if he be able, that in the year 533, the Papacy was not the acknowledged head of the Catholic church, within the pale of which the saints then were, and he will effect something for the overthrow of Mr. Bolton's position. Or, let C. D. adopt another line of argument, and demonstrate, that in the year 533, the spiritual power of the popes was at a lower ebb than in the year 1793. It must be admitted, that the 1260 years include the period of the greatest power of the Papacy, and, therefore, if C. D. would shew, (as I suspect he wishes to do) that we are still living within that prophetic period, he must make out that the Pope has now more spiritual power over the saints, than he had during the earlier part of the sixth century.

C. D. has offered another reason against the year 533

YOL. Y.

being selected for the commencement of the 1260 years. He avers, that in the above year Justinian had no territory within the western empire, and therefore his edict could have no force in the West. this objection will bear against any other date which may be assumed by C. D. for if he be a disciple of Mr. Faber. and adopt the year 606, all that the eastern emperors then held in the west, was the small territory of the exarchate, and a few cities on the northern coast of Africa; and the possession of dominions of such triffing extent, could no more constitute them actual sovereigns of the west, than the holding Gibraltar can make England the ruler of the Spanish peninsula.

In determining the principles which are to guide us to the true commencement of the 1260 years, we may derive aid from what is said in the Scriptures respecting another prophetical period. God was pleased to declare to Abraham, in Gen. xv. 13. Thy seed shall be a stranger in a land which is not theirs, and shall serve them, and they shall afflict them four hundred years .-This period ended at the exodus from Egypt, which was precisely four hundred and thirty years from the calling of Abraham, and four hundred and five from the birth of Isaac, (See Ex. xii. 40, 41.)

Now, whether we place the commencement of the prophetic four hundred years at the calling of Abraham, or the birth of Isaac, surely, neither of these occurrences have so close an analogy with the events which were to distinguish that period, as the decree or epistle of Justinian (embodied as it is with the civil and ecclesiastical jurisprudence of the Roman empire) has with the rise and tyranny of the little horn. might, indeed, be objected by a profane caviller, that the time during which Israel was to be afflicted in the strange land alluded to in the declaration of the Almighty, did not greatly exceed one half of the four hundred years, and, therefore, that the word spoken by God himself, had not been The answer to this fulfilled. would be, that in predictions of this nature, the precise commencements of prophetical periods, are usually intended to remain concealed in the Divine mind, until they are pointed out by the occurrences which mark their terminations; and, therefore, such periods dated from events, which could not, a priori, have been discerned to bear any certain relation to them.

The occurrences of our own times seem sufficiently to demonstrate, that the 1260 years are terminated, and, if we suppose with the generality of the elder interpreters, that they ended at the sounding of the seventh Apocalyptic trumpet, (seeing that it is allowed by all our later expositors, that this trumpet sounded at the French revolution, either in 1789 or 1792) we are necessarily led back to the reign of Justinian

for their commencement, precisely at which time, we find the remarkable decree or epistle of that emperor, which, as already remarked, bears a much closer apparent relation to the rise of the dominion of the little horn, than the calling of Abraham or birth of Isaac had to the bondage of their seed in

Egypt.

I deem, therefore, the reasons of C. D. against the foregoing date of the 1260 years to be altogether inconclusive.— Still, however, I do not think we can infer, with any positive certainty, what specific event is to happen at the end of Daniel's 1290 years. That era may be marked by the begun restoration of Judah, or by the conversion to Christianity of a large body of the nation, or by the destruction of Rome, or by some other remarkable circumstance connected with the redemption of the church: and till time shall decide, I cannot but think it rash to lay down any series of events as destined to occur in a given order or at fixed dates.

I am, Your's, &c.
An Inquirer.

SOME ACCOUNT OF THE RE-FORMED JEWS AT HAMBURG. To the Editors of the Jewish Expositor.

Gentlemen,

As it is the object of your truly interesting publication to notice every event relative to the Jewish people as connected with the pious endeavours of your Society, and, as your views have of late been ex-

tended towards the numerous Israelites scattered over the vast continent, I hope the following short account of an important change that has newly taken place in the Jewish community of the city of Hamburg, will not be deemed intrusive, nor prove altogether uninteresting to your readers .- Havlong since entertained a deep respect for that venerable and once illustrious, but now too much despised nation, they have, on my late tour through several parts of the continent, more particularly attracted my attention, and led me into a variety of serious thoughts and observations. But as you have, during the course of the last year, collected a large fund of information concerning the moral and religious state of the present Jews from able and pious travellers, I shall not pretend to add any thing to their valuable researches, but shall confine myself to the single fact I have mentioned, as to my knowledge it was never before noticed in the Expositor.

The term "Reformed Jews," will not appear new to your readers. A respectable congregation at Berlin, which falls under that denomination, did not fail to arrest the attention of the zealous Mr. Way on his tour to Russia, the character of which he has drawn with his usual brilliancy, but with It might, no less accuracy. perhaps, be observed here, that the seceding Israelites at Hamburg, seem rather to assume a somewhat different appearance, and maintain a decided superiority over the former, in point of simplicity, zeal, and devotion. But not to enter into useless comparisons, the following it is hoped will give a just idea of their views, and, shew in what respect they differ from the mass of their brethren, as far as the writer is able to judge, from several conversations with many of their distinguished members, as well as from his previous study and observation of the Jewish reliaion in general

ligion in general.

The new synagogue at Hamburg, denominated The Temple, had its rise in the year 1818, under the direction of Dr. Kley, one of the preachers, Mr. Breslau, now an elder of the synagogue, and others of the same community. Dr. K. who is well versed in Hebrew literature, and has applied with considerable success to Philosophy in one German universities, was originally called to Hamburg, to superintend a charity school established in the year 1817 for the education of poor and destitute Jewish children. This school is wholly maintained by the benevolent contributions of several wealthy and generous individuals, and the children are there chiefly instructed in the German and Hebrew languages, and in such branches of science as are calculated to render them useful members of Society, while at the same time they are instructed in the principles of Judaism. Soon after the school was properly arranged, Dr. K. and several

others of his brethren, framed a plan for the erection of a new synagogue, or "Temple," and exerted all their powers and talents to obtain the formation of a Society of Israelites willing to renounce the practice of useless ceremonies and rites in the house of the Lord, and to worship God in simplicity, but especially in a tongue known and understood by all without "It is," says one exception. of the reformers in a publication for their defence, " it is the leading object of our institution to conduct divine worship in a language commonly by us-that it understood should also be followed by a moral sermon, in order that we may not fail to obtain the end of divine worship, and that our youths of both sexes may obtain a fundamental knowledge of the religion of our forefathers." No sooner was the plan generally understood, than it was cordially embraced by a considerable number of the most respectable Israelites, some of whom, it may be observed, have for many years never entered any synagogue at all, probably never most prayed at home, never thought of religion, and have so literally been without God in the world -they seemed filled with zeal at the idea, and have chosen some members from the midst of them who are equally acquainted with the spirit of Judaism and with the present moral character of their brethren, and to them they have submitted the disposal and arrangement of the new mode of worship-these have "upon

the authority," as they profess, " of the most learned celebrated ancient rabbins, whose memory is this day held in veneration, and from whose decisions there is no appeal," translated, abridged, and entirely new modelled the Jewish Liturgy.—Some few however of the prayers they have left . in their original Hebrew form, for which they assign the following reasons among others. 1. "Because they are a national property endeared by its high antiquity, and they contain the divine treasures of our law and religion; 2. Not to bring the Hebrew language into oblivion; and, 3. That our orthodox brethren might not be led to think that with. the extirpation of the Hebrew tongue we wish also to extirpate the Jewish religion and to form a new sect.

It is very remarkable, and worthy of the Christian's observation, that in arranging the new Liturgy, which is only an extract of the old, they have studiously left out all commemorations of ancient sacrifices, all prayers wherein their former persecutions were referred to, and what is more, every sentence that contained a pious wish for their restoration to Jerusalem, and the rebuilding of the temple was completely erased—the following are some of their reasons for such procedure, and are well worth translating.-"We have left out," they say, " many of the prayers, and substituted German hymns to the praise of God in their stead; 1. because those prayers are mixed with sentences and doctrines concerning former sacrifices, and logical conclusions according to which the ancient Rabbies used to explain the Bible; 2. because they often make mention of hard treatment which our fathers endured in former times of persecution, and from which we are, thank heaven, free,* in these times of light and tolerance; 3. because others again contain supplications for the destruction of the heathen, which according to our ideas, is, to pray the merciful God he might do us the pleasure of becoming unmerciful; 4. because many of them express a wish that the Lord would restore us to Jerusalem, a wish which but with few comes from the heart, and could be advantageous only to The apologist moreover that the renunciation of such a wish does not at all militate against the spirit of Judaism, and would prove it from Numbers xxxii. where more than two tribes asked permission from their lawgiver to remain on this side Jordan and obtained it, and also from the circumstance that when the Israelites in the Babylonian captivity obtained permission from Cyrus to return to their country and rebuild the temple, there were found only about 42,000 individuals who made use of that liberty, among whom Ezra, who was the leader of the whole, was not included, and all the rest remained Babylon, Persia, Syria, and Egypt, where they esta-

blished high schools and synagogues. He adds farther, "When we pray that God would re-establish the kingdom of Zion, we do it partly in a spiritual sense, and partly not to withstand the wishes of those who desire to go therebut we do not pray that he would translate us there personally, as we feel satisfied and happy with the governments under which it has pleased the Almighty to put us, for which reason also we find no obstacle in our way to fulfil all those duties which our country requires of us, according to the words of the prophet Jeremiah, chap. xxix. 7." I have made these extracts from the apologist for their Liturgy in order that the reader may be able to judge in a measure for himself concerning the religious tenets of the reformed Jewsit may easily be perceived, and we may conclude with considerable certainty from the whole tenor of their sermons. and conversation, that they not only renounce entirely the ipse dixits of the Talmud (for they have publicly ridiculed some part of it) and receive merely its moral maxims into their system, but it is to be feared they allow themselves the same liberty with regard to the historical and prophetical parts of the Old Testament; they are indeed extremely cautious in this respect, and have never yet expressed themselves very clearly as to the doctrinal parts of their religion—they speak frequently in a vague manner of what they call " pure Mosaism," as if they would exclude

That was written in the year 1819.

the prophets as well as the Talmud, but it is not easy to imagine what they precisely mean by it—the children indeed are, in their religious lessons, strictly enjoined to observe the ceremonial law of Moses as well as the moral, but the parents seem to differ widely on these points, and each creates himself a religion of his own imagination. I have heard one of the preachers enter largely, in a sermon, on the miracles of Moses as proofs of his divine mission, but when I spoke some time after to a member of the temple about the miracles of Christ as equal proofs of his divine mission, he told me that he did not believe the possibility of miracles, and that he is not obliged to square his creed to that of teacher. - Another clever Israelite, who has taken part in the formation of the temple and the arrangement of the Liturgy, when I asked in that very temple (and that on a very solemn occasion, when the preacher, moved the whole congregation into tears) to which of the synagogues he belonged? he said, "To none." "To what religion then," said I, "do you profess to belong?" "To that of nature," cried the reformer ; and he added, in a decisive tone, "that his God is purer than the God of Moses."

Such is the short but accurate account that I have thought proper to give you of the present reformed Jews, whether they are at all approaching nearer to the Christian religion, and how far, I shall leave to your readers to

judge for themselves, but one thing is beyond all doubt, viz. that they have, if not formally yet virtually renounced what I may call "Rabbinical Judaism," and in their outward form of worship, they maintain a studied similarity to that of Protestant Christians. Their temple (not like that at Berlin) is indeed beautiful, but simple and unvarnished, and its interior has very much the appearance of the Episcopal Jews' Chapel, at Bethnal Green. Their worship is conducted in a quiet, solemn, and devout manner. Hymns are sung with the assistance of an organ, and the pulpit is filled by eloquent and impressive preachers, and the children both rich and poor, are taught their religion in a catechetical form, and are at a certain age publicly examined, and formally confirmed in the temple in the presence of the whole congregation. So complete a change, and new aspect of the Jewish Religion, could not fail to terrify the old Rabbinical party, who are very numerous at Hamburg; the alarm was instantly given, letters were dispatched unto the congregations of Israel scattered over the continent, to warn them against an infection, and the general cry was, " There is war in the camp!" the consequence of that was, that not less than forty bulls were issued from the most celebrated Rabbies in the German provinces, pregnant with deprecations and excommunications, and these have been collected and sent forth from the press at Hamburg; it does not however appear to have had

any considerable influence, the Temple is still filled every Sabbath by males, females, and children of the most respectable families, and I may add, that the wholesome effects of this reformation are already manifested in as far as it has led the minds of many, who were entirely absorbed in worldly pleasures, and deeply infected with a spirit of infidelity, to think of God and practical religion, and we may hope it has in some measure removed many

obstacles in their way to true religion, as they begin to think, resolve, and act independent of the antient and modern Rabbies, by whom they were till now held fast in the chains of ignorance, prejudice, superstition, and the commandments of men, in opposition to those of God—that they may then be led on from strength to strength, and arrive at last at the gates of salvation is the sincere prayer of, Yours, &c.

PHILO.

PROCEEDINGS OF THE LONDON SOCIETY.

JOURNEY OF REV. LEGH RICH-MOND AND AMOS WESTOBY.

In the course of last Autumn, a journey was undertaken in behalf of the Jews' Society, through several parts of Scotland, and the northern counties of England, by the Rev. Legh Richmond accompanied by the Rev. Amos Westoby. The Committee wish to express in a cordial and grateful manner, their sense of the very kind reception which those advocates of the cause of the house of Israel met with from many ministers and laymen of every denomination in the sister kingdom. Sermons were preached in some of the Episcopal chapels, and public meetings were held in various towns, which were very numerously and respectably attended. Much friendliness and cordiality were shewn both to the Jewish cause and its pleaders from all ranks of people. Great liberality of sentiment and conduct was every where manifested, and the vast importance of the Jewish Mission, as a primary branch of Christian duty and benevolence acknowledged. Collections in aid of the different departments of the Society's expenditure were made, and, though frequently under unfavourable circumstances, always with willingness and warm expressions of the interest felt in the object.

The Rev. Legh Richmond had, as on the former year, several highly interesting opportunities of visiting and addressing the children of Sabbath and other charity schools in Scotland, when collections were made amongst them, by their own desire, in behalf of the funds for the Jewish children's schools—the early impressions, thus made upon their juvenile minds, in behalf of the poor children of the Jews, affords a lively prospect of lasting and valuable benefit to the cause.

In the course of their tour in Scotland, visits were paid to the following cities and towns: Edinburgh, Stirling, Greenock, Port Glasgow, Dumbarton, Roseneath, Glasgow, Denny, Dumblane, Callendar, Muthil, Crieff, Dunkeld, Perth, Collace, Cupar Angus, Dundee, Cupar Fife, Dysart, Kirkaldy, Dumfermline, Alloa, Falkirk, and Leith.

Several donations were received in aid of the Hebrew Testament Fund from different Bible Societies. There are promises and prospects of much regular assistance from the Bible and Missionary Societies of Scotland, which are usually formed upon the liberal and extensive principle of distributing their funds in aid of any kindred Institutions of whose object and management they approve.

The Committee of the London Society, hereby express their especial gratitude to those parochial clergymen and other ministers of North Britain, through whose friendly patronage and co-operation Messrs. Richmond and Westoby were enabled to pursue their journey

with so much success, and prospect of its continuance to the cause wherein they

are engaged.

Sermons were also preached by our two friends, and meetings held in furtherance of the London Society's interest, at Knaresborough, York, Leeds, Rothwell, Harewood, Huddersfield, Kendal, Newcastle on Tyne, and Melton Mowbrsy, at each of which places they were welcomed with that accustomed kindness, which has ever marked the conduct of our esteemed brethren and friends in those places.

A list of contributions will appear

in our next number.

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENE	RAL PURPOSES.	.,		
Brewer, Miss Ann, Bethnal Green,	collected by her	0	16	0
Millward, Miss, Chancery Lane, di	tto	2	12	O
Clewer Society, by	Mrs. Davies	9	15	5
	C. Boutflower, Esq	194	15	4
	ev. William Jennings, Curate)			
	ol. after a Sermon by Rev.			
	William Borrows, Clapham	8	15	6
	Mrs. Saverland	11	16	0
	Mrs. Joshua Dixon	37	0	0
	Mrs. Prance	3	4	0
	B. Braidley, Esq. 1818-19.	22	8	1
	to, 1819—20	111	1	11
	B. Braidley, Esq. 1818-19	26	12	6
Norfolk and Norwich Ladies' do. by		153	9	10
	Rev. John Willison	10	0	. 0.
	I. H. Dawe, Esq	15	0	0
	Mrs. Ward	7	4	3
June 19 19 19 19 19 19 19 19 19 19 19 19 19				
	ESTAMENT FUND.			_
Goodwin, Miss, High Wycombe, b	y Rev. D. Ruell	1	1	0
Way, Miss Catherine			10	0
Mission House		1	0	0
Colchester Society, by Falmouth do. by Glasgow do. by	C. Boutstower, Esq	35	6	11
Falmouth do. by	Mrs. Saverland	1	1	0
Glasgow do. by	Rev. I. P. Sanderson	110	0	0
London, Jewin Street, Christian I	urpose Society, by Mr. J. A.	_	_	_
1	Brown	3		0
	B. Braidley, Esq. 1818-19	9		
Norfolk and Norwich Ladies' do. by	Miss Hancock	70	0	1
FOREIGN SCHO	OOLS AND MISSIONS.			
Norfolk and Norwich Ladies' do. by	Miss Hancock	8	6	0
••••	IND FOR SCHOOLS.			
		00	•	
Balance of Interest to 31st Decemi	er	20	0	4
Dividend on £650 Navy 5 per cen		16	5	0
Ladies Episcopal Jews' Chapel Pen	ny Society 13 7 9			
Mrs. Merceron, by	Miss Forbes 1 0 0		-	
		14	-	9
Woolcombe, Miss T. E. St. Sidwell	s, by Rev. C. S. Hawtrey	-	13	6
Colchester Society, by	C. Boutslower, Esq		12	.7
Ealmouth do. by	Mrs. Saverland		10	0
Halls Towll Laules up. by	Miss Beach (Ide Gills Bellous)		13	1
Norfolk and Norwich Ladies' do. by	Miss Hancock	29	6	7

Jewish Expositor,

AND

FRIEND OF ISRAEL.

MARCH, 1820.

A STAR IN THE WEST.

[Continued from p. 54.]

CHAP. VIII.

The testimony of those who had an opportunity of judging, from the appearance and conduct of the Indians at the first discovery of America, as well as of some who have seen them since, in a state of nature.

AND first, that of Spanish authors. And here proper allowance must be made for the prevailing intentions of the first Spanish visitors, in their coming to America, which (with some few exceptions) were principally from the most covetous desires of amassing wealth, and obtaining immense riches at all risques, and by every means. Also it must be remembered, how few concerned themselves about the religious state of the natives, if they could but get their property; neither did they give themselves any trouble to know their history, their origin, customs, or future expectations; but their gold, their suver, their lands, and their furs, were the whole objects of their attention.

We thank God, there were

some favourable exceptions.

The learned world are by this time pretty well acquainted with the degree of confidence that ought to be put in the Spanish historians in general, further than their accounts are confirmed and supported by after labours of historians of character among other nations. Few of them conversed with the natives, in such a manner as to gain their confidence, or obtain any intimate knowledge of their customs and manners. with any tolerable degree of They did not treat certainty. them as friends, but as the most inveterate enemies, and despised, hated, and murdered them, without remorse or compunction, in return for their kindness and respect. And to excuse their own ignorance,

and to cast a mantle over their most shocking, barbarous, cool, and premeditated murders, they artfully described them as an abominable swarm of idolatrous cannibals, offering human sacrifices to their false deities, and eating the unnatural vic-Notwithstanding, even many of these partial accounts, we can trace a near agreement between the civil and martial customs, the religious worship, traditions, dress, ornaments, and other particulars of the ancient Peruvians and Mexicans, and those of the Indians of North America.

Acosta tells us, that the Mexicans had no proper name for God, yet that they allowed a supreme omnipotence and

providence.

Lopez de Gamara, tells us that the Americans were so devout as to offer to the sun and earth, a small quantity of every kind of meat and drink, before any of themselves tasted of it, and that they sacrificed a part of their corn, fruits, &c. in like manner.

Is not this a confused Spanish account of the imitation of the Jewish daily sacrifice, which we have before seen our more northern Indians, in the constant habit of offering to the supreme holy spirit of fire, whom they invoke in their sacred song of Y. Ho. He-wah, and loudly ascribe to him, hal-le-lu-wah, for his continued goodness to them.

The Spanish writers say, that when Cortes approached

Mexico, Montezuma shut himself up, and continued for the space of eight days in prayer and fasting; but to blacken him, and excuse their own diabolical conduct, they assert that he offered human sacrifices at the same time, to abominable and frightful idols. prayers and fastings, were doubtless the same with those of the northern Indians, who on particular occasions, seek to sanctify themselves and regain the favour of the deity.

Yet these same authors tell us, that they found there, a temple called *Teucalli*, or the house of the great spirit, and a person belonging to it, called *Chacalmua*, that is, a minister of holy things. They likewise speak of the hearth of the great spirit—the continual fire of the great spirit—the holy ark, &c.

Acosta says that the Peruvians held a very extraordinary feast, called Ytu, which they prepared themselves for by fasting two days, not accompanying with their wives, or eating salt meat or garlic, or drinking chicca during that period. That they assembled all together in one place, and did not allow any stranger or beast to approach them. That they had clothes and ornaments which they wore only at that great That they went sifestival. lently and sedately in procession, with their heads veiled and drums beating: and that this continued one day and night. But the next day they danced and feasted, and for two days successively, their prayers and praises were heard.

This appears no other than our northern Indians' great festival to alone for sin, according

to the Mosaic system.

Lericus tells us, that was present at the triennial feast of the Charibbeans, where a multitude of men, women, and children, were assembled. That they soon divided themselves into three orders, apart from each other, the women and children being strictly commanded to stay within, and attend diligently to the singing. That the men sang in one house, he-he-he, while the others in their separate houses, answered by a repetition of the like Thus they continued a quarter of an hour, dancing in three rings, with rat-They also tell us, that, the high priest, or beloved man, was anointed with holy oil, and dressed with pontifical ornaments peculiar to himself, when he officiated in his sacred func-

Ribault Landon describing the annual festival of the Floridians, says, that the day before it began, the women swept out a great circuit of ground, where it was observed with solemnity. That when the main body of the people entered the holy ground, they all placed themselves in good order, decked in their best apparel, when three beloved men, or priests, with different painting and gestures, followed them, playing on musical instruments, and singing with solemn voices, the others answering them. And when they made three circles, the men ran off to the woods, and the women staid weeping behind, cutting their arms with muscle shells, and throwing the blood towards the sun. And when the men returned, the three days were finished.

This is no other than the northern Indians' Passover, or Feast of Love, badly told, attended with their universal custom of bleeding themselves after great exercise, which the Spaniards foolishly supposed they offered up to the sun.

These Spanish writers also assure us, that the Mexicans had a feast and month, which they called Hueitozolti, when the Indian corn was ripe. Every man at that time bringing an handful to be offered at the temple, with a kind of drink made out of the same grains. This is no other than the first fruit offering of the northern Indians.

Don Antonio de Ulloa informs us, that some of the South American natives cut the lobes of their cars, and fasten small weights to them, in order to lengthen them; and others cut holes in their upper and under lips, in which they hang pieces of shells, rings, &c.*

^{*} Mr. Bruce in his travels, speaking of a sect of Christians called Remmout, says, "their women pierce their ears, and apply weights to make them hang down and enlarge the holes, into which they put ear-riugs almost as big as shackles, in the same manner as do the Bedowise, in Syria and Palestine."—4 vol. p. 275.

This also agrees with the practice of every nation of the northern Indians.

Mr. Bartram says, "their ears are lacerated, separating the border or cartilagenous limb, which is first bound round, very close and tight, with leather strings or thongs, and anointed with fresh bear's oil, until healed. The weight of the lead which they hang to it, extends the cartilage, which after being craped or bound round with brass or silver wire, extends it semi-circularly, like a bow or crescent, and it is It is then then very elastic. decorated with a plume of white herous' feathers.

Acosta says, that the clothes of the South Americans are shaped like those of the ancient Jews, being a square little cloak, over a little coat.

Lact, in his description of South America, as well as Escarbotus, assures us, that he often heard the South Americans repeat the word halleluiah. And Malvenda says that the natives of St. Michael had tomb-stones with several ancient Hebrew characters upon them, as "Why is God gone away?" and "He is dead, God knows."

The Michuans, one of the original nations of Mexico. held, according to the Abbe Clavigero's declaration, this tradition, that "there was once a great deluge, and Tepzi, as they call Noah, in order to save himself from being drowned, embarked in a ship formed like an ark, with his wife, his

children, and many different animals, and several seeds and As the waters abated, he sent out the bird, which bears the name of aura, which remained eating dead bodies. He then sent out other birds, which did not return, except the little bird called the flowersucker, which brought a small branch with it."-Panoplist for June 1813, page 9. From this family of Tepzi, the Michuccans all believed they derived their origin. Both Malvenda and Acosta affirm that the natives observed a year of jubilee, according to the usage of the Israelites.

Emanuel de Moraez, a Portuguese historian, in his history of Brazil, says, "America has been wholly peopled by the Carthaginians and Israelites. As to the last, he says, nothing but circumcision is wanting to constitute a perfect resemblance between them and the Brazilians." And we have seen, that some of the nations practise it to this day.

Monsieur Poutrincourt says, that at an early day, when the Canada Indians saluted him,

they said ho-ho-ho.

Mr. Edwards, in his history of the West-Indies, says, "that the striking conformity of the prejudices and customs of the Charibbee Indians, to the practices of the Jews, has not escaped the notice of historians, as Gumella, Du Tertre, and others."

Adair, who was the most careful observer of the Indians' whole economy, both public and private, and had the best opportunity of knowing it, without much danger of deception, beyond any other writer, gives his opinion in these words. "It is a very difficult thing to divest ourselves of prejudices and favourite opinions, and I expect to be censured for opposing commonly received sentiments. But truth is my object, and from the most exact observations I could make in the long time I traded among the Indian Americans, I was forced to believe them to be lineally descended from the Israelites."

The Rev. Mr. Beatty says, "I have before hinted that I have taken great pains to search into the usages and customs of the Indians, in order to see what ground there was for supposing them to be part of the ten tribes of the Jews, and I must own, to my no small surprise, that a number of their customs appear so much to resemble those of the Jews, that it is a great question with me, whether we can expect to find among the ten tribes (wherever they are) at this day, all things considered, more of the footsteps of their ancestors than among the different Indian It is not forgotten that tribes. the Indians are charged, as a barbarous, revengeful, cruel, and blood-thirsty race-deceitful, and ungrateful, ever ready for murder and rapine. of this will not be disputed. They are educated from their infancy to make war in this cruck manner. They scalp their fallen enemy, and most cruelly torment and burn some of those whom they take prisoners. This they think lawful, and often plead the will of the great spirit for it. It is their habitual custom, and they make war on these principles. they have their virtues too. They pay the greatest respect to female prisoners, and are never known to offer them the least indecency. Whenever they determine to spare their enemies which is often done. they not only make them free, but they adopt them into their families, and make them a part of their nation, with all the privileges of a native Indian. This is an instance of mildness and generosity known to very few savages in the world, but rather resembles the Romans.

They are generous, hospitable, kind, and faithful, to their friends or strangers, in as great a degree as they are vindictive and barbarous to their enemies in war.

Col. Smith, in his journal, mentions, "that he went a great distance hunting with his patron Tontileaugo, along the shore of Lake Erie. Here we staid several days on account of the high winds, which raised the lake in great billows. Tontileaugo went out to hunt. When he was gone a Wiandot came to the camp-I gave him a shoulder of venison well roasted. He received it gladly -told me he was hungry, and thanked me for my kindness. When my patron came home, I told him what I had donehe answered it was very well, and supposed I had given him also sugar and bear's oil to cat with his venison-I told him I did not, as both were down in the canoe, and I did not go for He replied, You have behaved just like a Dutchman. Do you not know, that when strangers come to our camp, we ought always to give them the best that we have. knowledged my fault. said that he would excuse this as I was but young; but I must learn to behave like a warrior, and do great things, and never be found in such little ac-

tions."-Page 25, 26. Smith, in his history of New Jersey, informs us, "that the Indians long remembered kindnesses families or individuals had shown them. This also must undoubtedly be allowed, that the original and more incorrupt among them, very seldom forgot to be grateful, where real benefits had been received. And notwithstanding the stains of perfidy and cruelty, which latterly, in 1754, and since, have disgraced the Indians on the frontiers of these provinces, (but which the writer well knows had been produced by the wicked and unjust oppression of these sons of nature, by the white people) even these, by the uninterrupted intercourse of seventy years, had, on many occasions given irrefragable proofs of liberality of sentiment, hospitality of action, and impressions that seemed to promise a continuation of better things. Witness their first reception of the English—their selling their lands to them afterwards—their former undeviating candour at treaties in Pennsylvania, and other incidents."—p. 144.

But however guilty these unhappy wandering nations may have been, neither Europeans or Americans ought to complain so heavily of Indian cruelties, particularly in scalping their enemies, which is one of their most habitual cruelties. and in which they glory. They are too fully justified in this horrible practice, by the encouragement and example of those who call themselves civilized, and even Christians. Herodotus informs us that the Scythians scalped their enemies. and used them as trophies of Polybius says, victory. the war with the mercenaries. Gisco, the Carthaginian general, and seven hundred prisoners, were scalped alive. Varrus. the Roman general, caused two thousand Jews, whom he had taken prisoners, to be crucified at one time. - Josephus, 4 vol. chap. iii. page 12.

Under the mild government of Great Britain, and that of France, premiums have been promised and given to the Indians, by their governors and generals, for the scalps of their enemies. Nay, even in America, acts of Assembly have been passed, giving rewards to the civilized inhabitants, for scalps and prisoners, even so high as one hundred pounds for an Indian scalp—2d Colden, 120. If it should be said the

government of Great-Britain ought not to be charged with this, it is answered that government not only knew of all this, but during our revolutionary war, the British Secretary of state, in the House of Lords, supported its policy and necessity, as they ought to use every means that God and nature had put into their hands. -Belsham. They had in their service at that time, at least fifteen hundred Indian warriors.

Mr. Belsham says, that in revolutionary war with America, the son of Sir William Johnson; "held a great war feast with the Indians, chiefly Iroquois, when he invited them to banquet upon a Bostonian and to drink his And though I doubt not but this was mere hyperbolical language, yet did it not countenance and encourage the Indians in their customary cruelty and vindictive rage?

In 1794, the six nations, including a late addition of those of Grand River in Canada, the Stockbridge and Brotherton Indians, consisted of about six thousand souls. They now do not exceed half that number. They have not reserved to them now, above two hundred thousand acres of land out of their immense territory of at least one thousand miles long, and five hundred miles broad.-Clinton 48. 53.

The famous capt. Cook, in his visit to the coast of America, in the south seas, without any reference to this great question, barely gives us the facts that appeared to him during the very short intercourse he had with them-2 vol. 266. 283.

He says that "the inhabitants met them, singing in slow and then quicker time. accompanying their notes with beating time in concert, with their paddles, and regular motions of their hands, and other expressive gestures. At the end of each song, they remained silent, and then began again pronouncing ho-ho-ah, forcibly as a chorus. ship's crew listened with great admiration—the natives behaved well.

"The people of Nootka Sound, keep the exactest concert in their songs, by great numbers together—they are slow and solemn-their variations are numerous and expressive, and the cadence or melody powerfully soothingtheir music was sometimes varied from its predominant solemnity of air, and sung in a more gay and lively strain -they have a weapon made of stone, not unlike the American tomahawk; they call it Taaweesh and Tsuskuah."-Page 310.

Their manufactures and mechanic arts are far more extensive and ingenious than the savages of the South Sea Islands, whether we regard the design Their flannel or the execution. and woollen garments, made of the bark of a pine tree beaten into an hempen state, with various figures artificially inserted into them, with great taste, and of different colours

of exquisite brightness. are also famous for painting and carving-ibid. 304. Their common dress is a flannel garment or mantle, ornamented on the upper edge by a narrow strip of fur, and at the latter edge by fringes or tassels. Over this, which reaches below the knees, is worn a small cloak of the same substance, likewise fringed at the lower part. Every reader must be reminded by this of the fringes and tassels of the Jews on their garments.

In Prince William's Sound. the common dress is a kind of frock or robe, reaching to the knees, and sometimes to the ankles, made of the skins of animals; and in one or two instances they had woollen gar-All are ornamented with tassels or fringes. A few had a cape or collar, and some This bears a great resemblance to the dress of the Greenlanders, as described by Crantz-ibid. 367 - 8.reader will find in Crantz, many striking instances, in which the Greenlanders and Americans of this part of America resemble each other, besides those mentioned by capt. Cook.—vol. i. 136. 138.

Father Joseph Gumella, in his account of the nations bordering on the Oronoko, relates that the Charibbee Indians of the continent, punished their women caught in adultery, like the ancient Jews, by stoning them to death before the assembly of the people.—Edwards' West Indies, 1 vol. 39.

in a note.

REMARKS ON ROMANS X. 1, 2.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge.

EVERY one who attentively reads this passage, and compares it with the apostle's conduct throughout the whole course of his ministry, must be convinced, that St. Paul prayed earnestly for the conversion of the Jews, and laboured by all possible means to effect it.

Now let it be remembered that the same apostle commands us to imitate him, saying, "Be ye followers of me, even as I also am of Christ." I Cor. xi. 1. From which the following argument may be framed.

We are commanded to follow Paul, as he followed Christ.

But Paul followed Christ in praying for the conversion of the Jews, and labouring by all means to effect it.

Therefore we are commanded to follow Paul in praying for the conversion of the Jews, and labouring by all means to effect it.

The first proposition is founded upon an apostolical injunction, which, though given to the Corinthians on a particular occasion, is nevertheless fixed upon general principles, and admits of universal application.

To follow an apostle as he followed Christ, is a precept so reasonable in itself, and so bind-

ing in its obligation, that no man can refuse obedience to it when opportunity serves, without refusing obedience to Christ himself

When men are exhorted to imitate Christ, they often strive to excuse themselves by pleading their weakness, and urging their inability to act up to so high a standard. But when a man like ourselves sets us an example of imitation, every shadow of excuse is taken away, every objection silenced, and we stand condemned unless we comply with the requisition.

But it may be asked, Did Paul, in labouring to convert the Jews, really follow Christ, or was it merely an act of partiality towards them as his

own countrymen?

This may be easily answered, by observing that our Lord laboured incessantly to convert the Jews; and when he sent forth his disciples to preach, the charge he gave them was, to seek the lost sheep of the house of Israel. To save them he went about doing good, healing the sick, and casting out devils; in ministering to them he was instant in season, and out of season; he taught both in public and private, and took every opportunity of instructing them in most effectual manner. When they had discovered greatest ingratitude, by rejecting his authority, and conspiring against his life, his mercy towards them remained undiminished; as evi-

dently appears by his weeping over Jerusalem, and lamenting

its approaching ruin.

Thus then it is plain, that Jesus Christ laboured earnestly to convert the Jesus; therefore Paul, in attempting to do the same, only trod in the footsteps of his divine master; and consequently we are under the strongest obligation to imitate him, as far as we have power.

Against this conclusion some plausible objections have been started, a few of which I shall

here take notice of.

Objection 1. Paul followed Christ in leading a single life, and travelling from place to place, to preach the Gospel. Christ had not where to lay his head, and Paul had no fixed habitation. But does it follow that every Christian should strictly adhere to a life of celibacy, quit his secular employment and become an itinerant preacher? And if we are not obliged to follow the apostle in these things, how can it be proved that we are bound to follow him in endeavouring to convert the Jews.

I answer, Paul had peculiar reasons for his peculiar conduct; and where we have not the same reasons, we are not bound to adopt the same mode of conduct. He had peculiar reasons for a life of celibacy. I Cor. vii. Jesus Christ also appeared to him and commanded him to preach the Gospel, &c. Acts xxvi. 16. A dispensation of the Gospel was committed unto him; necessity was laid upon him, and woe

was to him if he preached not the Gospel. 1 Cor. ix. 16.

Now if we were placed in the same circumstances, we ought precisely to act in the same manner as he did; but we have not the same reasons to allege, and therefore we cannot reasonably attempt a similar mode of conduct.

But as it respects the conversion of the Jews, I apprehend we have the same reasons to pray for it that Paul had, as will plainly appear from the following con-

siderations.

Paul prayed for the conversion of the Jews, because they had a zeal of God but not according to knowledge. have they not at this day a zeal of God? Have they not preserved their ancient customs and adhered firmly to the letter of the law given by Moses to their fathers? ancient nations of which we read in history, are sunk into and have disapobscurity, peared; the loss of civil power has been to them, the loss of political existence: their names alone remain while their very languages are forgotten; being once conquered and driven from their country, they mixed promiscuously among the rest of mankind, and every mark of distinction was totally lost.

But the Jews have preserved the language and laws of their ancestors, for a long succession of ages. They have been dispersed over the whole earth, yet they have not mixed with the inhabitants of the countries where they sojourned: they have suffered unspeakable hardships, but nothing has shaken their constancy: they have heen treated with the greatest contempt; but nothing has shamed them out of their profession: many of them have been slain by the sword; but nothing has frightened them from obedience to the law.

Since their dispersion, they have been deceived by false Messiahs, and have suffered severely by the imposture; yet they still believe the prophecies respecting a Messiah to come, and cherish the hope of his

future appearance.

Thus it is evident that the present Jews have a zeal of God; for it is certain that they adhere to the letter of the law, because they believe God to be

the author thereof.

But this zeal is not according to knowledge; for the modern Jews, are ignorant of God's rightcousness, and go about to establish their own rightcousness; and consequently do not submit themselves to the rightcousness of God. This was the case with the ancient Jews, and for this reason the apostle prayed for their conversion, as it is plain from his own words.

Hence it follows, The Jews in St. Paul's days had a zeal of God but not according to knowledge; therefore he prayed earnestly for their conversion: and the Jews in our days have a zeal of God, but not according to knowledge; therefore we ought to pray earnestly for their conversion.

We have not the same reasons that Paul had to lead a life of celibacy, &c. therefore in these particulars, we are not bound to imitate him; but we have the same reason that he had, to pray for the Jews' conversion; therefore we ought to pray for it as he did. In seeking the Jews' conversion he followed Christ, and we have the same reasons for seeking to convert them, therefore we are bound to attempt it.

Object. 2. But we do desire and pray for the Jews' conversion; we sincerely wish that they were all brought to Christ, and what can we do more?

I answer, If you sincerely pray for it, you must greatly desire it; for a prayer without desire is a contradiction in terms. Moreover if you greatly desire the conversion of the Jews, you will certainly endeavour to effect it.

This was the case with Paul who not only wished and prayed, but laboured abundantly to instruct that people in the truths of the Gospel.

If we should hear a person expressing his desire of food, and loudly calling upon God to give him his daily bread, while he remained inactive, and refused to take any pains to procure that bread, should we not pass a very unfavourable judgment on his conduct?

If we pray for daily bread, and yet refuse to cultivate the earth, in order to procure a necessary supply of food, is not our practice very censu-

rable.

And if we pray for the conversion of the Jews, while we refuse to make any exertion for that purpose, does not our practice contradict our profession?

Remember, the apostle whom we are commanded to imitate, joined earnest endeavours to fervent prayers; but if men refuse to imitate him in his endeavours, their prayers can never be considered as sincere.

Object. 3. But we are not capable of instructing the Jews in the principles of Christianity: we have neither opportunity nor ability for the work.

I answer, If you cannot act as teachers, you may very possibly do much as helpers of those who have undertaken the office of teaching.

Consider that all the members in man's body have not the same office, but, by affording each other mutual aid and succour, they all contribute to the support and comfort of life.

The business in hand requires pecuniary aid as well as literary abilities; and if you are not in possession of the latter, you may be very useful in supplying the former.

These remarks will probably be read by some, into whose hands a bountiful providence has committed a considerable portion of worldly goods: these have it in their power to administer of their substance towards the carrying on of this important work.

Let them therefore come forward, and by liberal contributions, endeavour to further this glorious and important undertaking: by so doing they will make to themselves friends of the mammon of unrighteousness by whom when failing on earth, they shall be received into everlasting habitations.

Thus let every professing Christian strive to follow Paul, as Paul also followed Christ.

W. JENKIN.

Mylor, near Falmouth, Feb. 5. 1819.

QUERIES CONCERNING THE AP-PLICATION OF CERTAIN PRO-PHECIES OF ISAIAH,

To the E ditors of the J ewish E x positor.

Gentlemen,

ENCOURAGED by your invitation to the readers of your valuable miscellany, to communicate their notions on the stupendous subject of prophecy, I beg permission, without presuming to criticise the communications of others, to submit a few queries for the consideration of your learned correspondents:

I. Whether there be not reason on close investigation of the prophecy of Isaiah, and of the quotations from it in the New Testament, to conclude, that (with two exceptions) it relates from the livth to the lxiid chapter inclusive to the Gentile Christian church, with particular reference from the beginning of the livth chapter to the 8th verse inclusive of the lyith chapter to the primitive Christian church; from the 9th verse of that chapter, to the middle of the 13th verse of the

lviith chapter, to the Roman apostacy; and from the latter part of that verse (with the exception of the 20th and first clause of the 21st verse of the lixth) to the 10th verse inclusive of the lxiid chapter, to the Protestant churches; and moreover, that the concluding verses of the lxiid chapter predict the conversion of the Jews through the instrumentality of a particular church or state (why may we not humbly hope of our own?) and that the six first verses of the lxiiid chapter foretel the destruction of the Turkish empire preparatory to their restoration in conjunction with their brethren of the ten tribes to their own country. synchronizing with the events predicted in the xiith chapter of Zechariah, the xxxist of Ezekiel, and in the 44th and 45th verses of the xith chapter, and 1st verse of the xiith of Daniel. It is perhaps scarcely necessary to add, that I consider the Eastern Roman emperors establishing grievous errors in the church within their dominions, by their ipse dixit, as the power predicted in the variously interpreted prophecy of the king who should do according to his own will, Daniel xith from the 36th to the 59th verse inclusive, and consequently understand the king of the South who was to push at him as designating the Arabians under the government of the Caliplis, and the king of the north who was to overwhelm him, as designating the Ottoman empire; though there

are points of striking resemblance between this prophecy and that of St. Paul in the second of 2 Thess. from the 3d to the 10th verse inclusive: there are nevertheless several distinctive features; the one is represented as doing of his own authority, according to his own will, the other as coming with power, signs, and lying wonders, according to the working of Satan, exactly answering to the delineation of the practices of the ecclesiastical beast, Rev. xiii. 13, 14; and moreover as arising from a source of corruption in operation even when the Apostle wrote. The one is represented as annoyed, and destroyed, by the hostilities of adjoining states, the other as consumed by the breath of the Redeemer's mouth, and destroyed, by the brightness of his coming,—a description which well harmonizes with the rapturous song and spiritual purity delineated Rev. xix. 7-9.

II. Whether from the 7th verse of the lxiiid chapter of Isaiah, to the end of the lxivth chapter, is not a prediction that the spirit of prayer and supplication will be poured in rich abundance on both the spiritual Gentile and Jewish church, previous to the restoration of the latter to their beloved coun-And whether the two last chapters of the prophecy (with the exception of the last nine the lxvth chapter verses of which seem to relate to the whole church) are not a summary of the Lord's dealings with his ancient people, from the call of the Gentiles to the Millennium.

III. Whether from the words of the prophecy, as well as from present appearances, it is not highly probable that England and Russia are the nations referred to in the 19th and 20th verses of the lxvith of Isaiah, as the appointed instruments for transporting Israel, according to the flesh, to the land of their ancestors, when the set time is accomplished.

IV. Whether from the 8th, 11th, and 12th verses of the xxxviiith of Ezekiel, there is not reason to conclude, that the power and invasion he describes is the same as those predicted by St. John, Rev. xx. 8, 9; and whether from the 17th verse of the xxxviiith of Ezekiel there is not reason to conclude also, that the events foretold, are the same as those predicted in the iiid of Joel, and xivth of Zechariah, and consequently that Ezekiel's temple is an emblematic prophecy of the spiritual prospredicted perity, xxxixth from the 21st verse to the end, Joel iiid from the 18th verse to the end, and Zechariah xivth from the 16th verse to the end. St. John not. mentioning any event as intervening between the destruction of Gog and Magog and the final judgment, can afford no valid objection to this interpretation, when it is considered that in the prophecy of Daniel the prediction of the resurrection to everlasting life or everlasting contempt stand in immediate

succession to a series of prophecies, ending at the commencement of the millennium, Dan. xii. 2, 3. The perpetual reference of the prophecy of Isaiah, and others, to the Jews, and their return from Babylonish captivity, though sanctioned by names whose praise is deservedly in all the churches, seems nevertheless neither to accord with the apostolic delineation of the spirit of prophecy, 1 Pet. i. 10-12; with the exact agreement between a prediction and its accomplishment, which manifests the divine origin of prophecy; nor with that economical adaptation of means to their ends, so conspicuous in the works of Omnipotence.

I am, &c.

Dixa.

EXTRACT FROM DR. LIGHT-FOOT'S " HANDFUL OF GLEAN-INGS OUT OF THE BOOK OF EXODUS."

Articles of a believing Jew's creed, collected out of Moses' law .-

1. I believe that salvation is by faith, not by works.

This fundamental point of they might readily religion learn by these two things;

First, from the impossibility of their keeping the law, which their consciences could not but convince them of by their disability to hear it, and by their daily carriage.

Secondly, in that they saw the holiest of their men, and the holiest of their services, to

receive sanctity, not from themselves but from another. they saw that the priest (who was or should be at least the holiest man among them) was sanctified by his garments, and that the sacrifices were sanctified by the altar. From these premises they could not but conclude, that no man nor his best service could be accepted as holy in itself but must be sanctified by another.

II. I believe that there is no salvation without reconciliation with God, and no reconciliation

without satisfaction.

The first part of this article is so plain that nature might teach it, and so might it the latter also; and laying here to Moses, his lex talionis, eye for eye, tooth for tooth, it made it doubtless.

III. I believe that satisfaction shall once be made.

This they might see by their daily sacrifice, aiming at a time when there should full satisfaction be made, which these poor things could not do. less did their year of jubilee intimate, when men in debt and bondage were quitted, the very time of the year when the Jubilce year began calling all Israel to think of a Jubilee from sin and satan's bondage into which mankind fell at the same time of the year.

IV. I believe that satisfaction for sin shall be made by a MAN.

This is answerable to reason that as a man signed, so a man should satisfy: but Moses' law about redemption of land by a kinsman, taught Israel to expect that one that should be akin in the flesh to mankind should redeem mortgaged heaven. Gal in Hebrew is both a kinsman and a Redeemer.

V. I believe that he shall be

more than a man.

This they learned from the common service about the Tabernacle. wherein the priest, a man as fully hallowed and sanctified as man could be for his outward function; yet did he offer and offer again for the people and himself, and yet they were unclean still. This read a lecture to every one's apprehension, that a mere man could not do the deed of satisfaction but he must be more.

'VI. I believe the Redeemer must also be God as well as man.

The disability of beasts to make satisfaction, they saw by dying in sacrifice one after another, and yet man's conscience cleansed never the better. The inability of man we saw before, the next then that are likely to do this work are angels. them Israel saw in the tabernacle curtains spectators only, and not actors in the time and work of reconciliation. From hence they might gather, that it must be God dwelling with man in one person, as the cloud the glory of God never parted from the ark.

VII. I believe that man's Redeemer shall die to make satisfaction.

This they saw from their continued bloody sacrifices, and

from the covenants made, and all things purged by blood. This the beedless manslayer might take heed of, and see, that as by the death of the high priest he was restored to liberty, so should mankind be by the 'death of the highest priest to the glorious liberty of the sons of God. Their delivery from Egypt by the death of a lamb taught them no less.

VIII. I believe that he shall not die for his own sins but

for man's.

Every sacrifice, read this lecture, when the most harmless of beasts and birds were of-fered.

IX. I believe that he shall

overcome death.

This Israel saw by necessary conclusion, that if Christ should fall under death, he did no more than man had done before. His resurrection they saw in Aaron's rod, manna, scapegoat, sparrow, &c.

· X. I believe to be saved by laying hold upon his merits.

Laying their right hand upon the head of every beast that they brought to be offered up taught them, that their sins were to be imputed to another, and the laying held on the horns of the altar, being sanctuary or refuge from vengeance, taught them that another's merits were to be imputed to them, yet that all offenders were not saved by the altar, Exodus xxi. 12, 1 Kings ii. 29; the fault not being in the altar but in the offender, it is easy to see what that signified unto them.

Thus far each boly Israelite

was a Christian in this point of doctrine, by earnest study finding these points under the vail. The ignorant were of Moses. taught this by the learned every sabbath day, having the scriptures read and expounded to them. From these groundworks of Moses, and the prophets' commentaries thereupon concerning the Messiah, came the schools of the Jews to be so well versed in that point, that their scholars do mention his very name Jesus: the time of his birth in Tisri: the space of his preaching, three years and a half: the year of his death, the year of jubilee, and divers such particulars to be found in their authors, though they knew him not when he came amongst them.

THE ERAS OF THE SAINTS' DE-LIVERANCE AND JEWISH LI-BERTY.

THE discussion of these important eras which we find in Daniel's prophecy, having been proposed, and a plan of interpretation advanced by Bolton, I offer my remarks, if worthy your attention, as the result of my reading serious enquiry. The general outlines of the plan include such great events belonging to the present age, and fix on such dates, as I esteem very excellent; though wanting historical accuracy in the application to particular circumstances, which particular years are proposed is necessary to be observed,

The year 1793 was the era . of the reign of terror in France, and a general war in Europe. in which the Papal dominion suffered a great overthrow; but the deliverance of the saints in the liberty granted to the French Protestants, and sects, including both civil and religious privileges to Jews, took place previous to the above event, in A. D. 1790, which was 1260 years from the publication of the Justinian Code. which restricted persecuted the assemblies of all termed Jews and herctics. The French constitution was solemnly signed by the king, which established this liberty on a lasting foundation. French Protestants then held their public worship in a principal church of Paris, which they purged from idols, and over which they inscribed the date, " May 22. A. D. 1791, the second year of liberty." Hence the 1290 years which by the allusion to the daily sacrifice certainly implies Jewish liberty, will end in the present new year, 1820. Then the saints and Jews will have a greater deliverance, and being greater will be more spiritual, which may justly be expected in England. At the former era the religious liberty of all the nations on the continent of Europe was founded, but could not be improved for want of a spiritual and lively Gospel ministry, which Lord did not grant by his Spirit. To what country can we look for the supply of that

deficiency, and that spiritual improvement, for which thirty years are added, so properly as to Britain, where gracious revivals of the truth have been experienced, and where the Jewish Society and Jewish Expositor are evidences of the spiritual concern felt for the Jews, from which some eminent good may be ex-

pected? The great events which accompany the deliverance of the saints, the subjection of the Papal dominion, and the loss of the Roman capital, distinctly the objects of prophecy. God shews his power in behalf of his persecuted people, by first delivering them, while that power which has oppressed them is continued. A Sovereign also may lose his capital, in which he chiefly exercises his power, as the emperor in the late war lost Vienna, and yet recover his It is dominion. too much therefore to assume, that because the dominion of popery may be applicable to 1793 and 1823, the deliverance of the saints, and the desolation of its capital, must be precisely at the same time. After the above deliverance, the loss of the seat of chief power took place August 10, 1792, when the palace of the Thuilleries in Paris, was taken and plundered by the people, the Swiss guards and 'gentlemen who defended it, having been slain and dispersed; which was 1260 years from A. D. 532, when a

great sedition took place, by which the emperor Justinian was nearly dethroned and his capital laid in ashes, but being preserved, his throne with all its bigotry was established. 1290 years from the same era will end in A. D. 1822, when Rome, the throne and capital of Papal dominion, will suffer a greater destruction and be utterly burned with fire. event is most analogous to the two former events, the conflagration in new Rome, Justinian's capital, which destroyed part of his palace, the church of St. Sophia, &c. and the subjection of Paris. The Jews were cspecially oppressed and enslaved by the establishment of Justinian's throne; but previous to the destruction of Rome, the Jews, of whom fifty thousand, the genuine descendants of those carried captive by Titus, and who still preserve their hope of deliverance, by refusing to walk under the triumphal arch of Titus when they pass that street, remain there, will be called to come out, and not partake of her sins, nor be destroyed with her.

The third event, the usurped dominion of the Pope, was granted by Justinian, March A. D. 593, from which we have 1260 years to its rejection in Paris, where the Pope was burnt in effigy, and his authority entirely renounced, A. D. 1793. The 1290 years will completely emancipate the nations from that imaginary and blasphemous authority, which

are acknowledged in Italy and Spain, where it has most prevailed, and will end 1823.

The Mahometan power is not cotemporary exactly with popery, nor limited by the same period, yet will follow more nearly than 1868. the late war, not long after the revolution in Rome and the captivity of the Pope, Wechabites captured the sacred cities of Medina and Mecca, and destroyed the prophet Mahomet's tomb, without which the Mahometan religion cannot The period of be exercised. the Mahometan power is not 1260 years, but 391 years and thirty days, which I date from the capture of Thessalonica, the capital of Macedonia, the chief place of the Jews and Christians, which established the Turkish dominion in Europe, A. D. 1432, in November, and will end about the middle of December, A. D. 1823; when the Jews there will be delivered; and further, the expulsion of the Turks from Europe will be attended with the recovery of Judea.

To such expectations we are guided by history, compared with the prophetic periods, through the Lord's providence and blessing. Great as the events are, they will be transacted in a part of Europe, a little corner of the world, but the effect will spread in the immense regions of Asia, and in Ethiopia, Egypt and Africa; where much is to be done. The work is his who is omni-

potent; and amidst the convulsions of the earth, may we rely on his power. The Jews are searching into Daniel's numbers, and think their accomplishment near, in the coming of their glorious Messiah. May we expect him too. W.

Dec. 21, 1819.

C. D's. ANSWER TO AN IN-QUIRER.

To the Editors of the Jewish Expositor.

Gentlemen,

Your correspondent, who signs himself An Inquirer, states, that my reasons against Mr. Bolton's date of the 1260 years are altogether incon-Though I am fully lusive.* sensible of the value of this compliment, my modesty forbids me too hastily to appropriate it; because the Inquirer seems to have misapprehended the drift of my reasoning. My argument may be thus briefly stated.

1. The times, and the laws, and the saints, are given into the hand of the little Roman horn at the commencement of the 1260 years. Dan. vii. 25.

2. They can only be so given by the secular powers, in the midst of which the little horn is geographically placed: because all other powers, from the very circumstance of their locality, are incapable of conferring such a donation.

^{*} Jewish Expos. Feb. 1820. p. 78.

3. But the secular powers, in the midst of which the little horn is geographically placed, are the ten larger horns of the Western or exclusively proper Roman empire. Dan, vii. 8, 20.

4. Therefore the ten larger horns are the *only* secular powers, which *can* give the times, and the laws, and the lawing, into the hand of the little

horn.

This conclusion, which is plainly required by the geography of the prophecy, is established, if I mistake not, by the express declaration of St. John. "The ten horns, which thou sawest, are ten kings, which have received no kingdom as yet, but in one season receive power as kings conjointly with the wild-beast. These have one mind, and shall give their power and strength unto the beast: God hath put in their hearts to fulfil his will, and to agree, and to give their kingdom unto the wild beast, until the words of God shall be fulfilled." Rev. xvii. 12, 13. 17. What the ten horns give to the beast, they give to the harlot-rider who directs the beast. Here then we are told, that the secular powers, which unanimously give their strength and kingdom to the harlot, or to the little horn (for all commentators are agreed as to their identity) until the words of God shall be fulfilled, are the The expression, ten horns. until the words of God shall be fulfilled, is chronological: and it obviously means, when the

whole general context is considered, until the close of the 1260 years. Hence we are told, that the ten horns will unanimously acknowledge the ecclesiastical supremacy of the little horn (for such, in plain English, is the sense of the passage), until the close of the 1260 years: and consequently we are told, that their unanimous acknowledgment of such supremacy takes place at, and therefore marks the commencement of that period. But the unanimous acknowledgment of the little horn's ecclesiastical supremacy on the part of the ten horns at the commencement of the 1260 years, is clearly the same occurrence, as that which Daniel calls the giving of the times. and the laws, and the saints. into the hand of the little horn. Therefore agreeably to the necessary conclusion which had been previously drawn from the geography of Daniel's prophecy, the ten horns are the ONLY secular powers which can be at all concerned in making such a donation to their little ecclesiastical colleague: and history accordingly shews, that the papal supremacy was never acknowledged beyond what Daniel describes as the platform of the little horn's tyranny; namely, the Western, or proper Roman empire, which in the third and fourth centuries was partitioned by the ten Gothic nations.

From these remarks it follows, unless my reasoning must indeed vindicate to itself the somewhat unsatisfactory praise of inconclusiveness, that the true date of the 1260 years cannot have the slightest connection with any edict of the Emperors, whether Eastern promulgated in the year 445, or the year 533, or the year 606: for, in truth, the Eastern emperors neither did, nor could, establish the papal supremacy over the ten Gothic kings. The very principle of looking to any Constantinopolitan edict, is itself radically vicious.

From the same remarks, it also follows, that the true mode of determining the date of the

period can only be this.

1. We must first mark out the geographical platform, on which the ten Gothic horns erecttheir several sovereignties: for the spiritual empire of the little horn is exactly commensurate with all their kingdoms jointly and collectively.

2. Next we must inquire, when it was that the representatives of the ten Gothic horns or nations were first unanimous in their acknowledgment of the papal supremacy. Some might acknowledge it earlier, and some later; but with this we have nothing to do: the real question is, when they first became unanimous in their submission, or (as St. John speaks) when they first have one mind.

3. Now they became unanimous in their submission, when the last of the ten horns gave its power, and strength, and kingdom, to the little horn; its nine colleagues having, one by one, previously submitted.

4. Therefore, when the times, and the laws, and the saints, were completely given up to the little horn, throughout the extent of its allotted Western platform, by the final submission of the last of the then existing representatives of the ten horns; at that point of time, whatever it may be, the 1260 years must, I apprehend, have commenced.

Now, as I shewed in my former letter, no such submission to the ecclesiastical supremacy of the little horn, had taken place in the year 533. Therefore, unless my reasoning be as inconclusive as your correspondent pronounces it to be, the 1260 years cannot have commenced in that year.

While my hand is in, I will offer you one or two remarks on Mr. Holmes's work; since I observe, that he, like myself, has sent you a paper impugning Mr. Bolton's date of the

1260 years.*

I. This gentleman, while he advocates the year 606 as the true date of the 1260 years, asserts, that the ten-horned beast arose from the sea in that

year. Rev. xiii. 1.

Such an assertion is somewhat perplexing to a plain man. The ten-horned beast of Daniel and St. John, as all commentators agree, insomuch that Mr. Mede deems it tantum non articulus fidei, is the secular Roman Empire: and the rise of that beast from the sea,

^{*} Jewish Expos. Feb. 1820, p. 68-72.

which St. John beheld, is plainly enough the same event, as the rise of the same beast from the sea, which Daniel beheld (compare Rev. xiii. 1. with Dan. vii. 3. 7.); each prophet, so far as chronology is concerned, beholding the rise of the symbolized empire, not prospectively, but retrospectively. Accordingly, the interpreting angel very plainly tells St. John, that the beast, or empire, in question, had arisen, or had started into existence, long before even the age in which the apostle flourished: for he assures him, that five out of the beast's seven heads had already fallen at the very time when he was speaking, and that the sixth was then in actual existence. Revel. xvii. 9, 10. Now, if one of the beast's heads was in actual existence about the year 96, when (according to Ireneus) St. John beheld the apocalyptic vision; it is passing difficult to conceive, how the beast himself should not arise from the allegorical sea until the vear 606. Mr. Holmes's arrangement, by a figure of rhetoric which is said to be much used in the sister-island, makes the sixth head of the Roman beast exist, previous to the existence of the beast to which that very head belongs: nay, the beast absolutely loses his five first heads, before he himself rises out of the sea. prophet, however, is guilty of no such contradiction. By declaring, that five heads of the beast had fallen before his own

time, and that one head was then in existence, he obviously teaches us, that the rise of the beast from the sea which he beheld, was the same as the rise of the same beast from the sea which Daniel beheld: or, in other words, that the beast did not rise from the sea in the year 606, but several centuries before the Christian era under the domination of Romulus.

II. I suspect, that this singular arrangement of Holmes has arisen from the yet more singular interpretation which he gives of the symbolical sea.

Without a shadow of proof from Holy Writ, and in direct opposition to every commentator with whose writings I am acquainted, he maintains, that the sea denotes the sabbatical church; because, as the sea is distinguished by its periodical tides, so is the church distinguished by its periodical sab-This interpretation he deems so certain and satisfactory, that, while he somewhat mercilessly assails Mr. Faber and other commentators for not having hit upon it, he himself (as he very truly declares) builds his whole system upon it as a foundation capable of. bearing any given superstruc-Such being the case, I greatly fear, that the whole system rests upon not a more solid basis, than those palaces of the Vata Morgana which the Sicilian fisherman beholds lightly floating on the surface of Neapolitan seas.

The only sea, with which

St. John was acquainted, was the Mediterranean: and, since he was in the isle of Patmos when the Apocalypse was revealed to him, there can be no doubt, that the Mediterranean is the poetical sea of the Apocalyptic machinery. Compare Rev. i. 9. with x. 2. and especially xiii. 1. Now Mr. Holmes contends, that, the sea, as symbolically employed by St. John. must denote the sabbatical church: BECAUSE the sea has periodical tides, and the church has periodical sabbaths. I suspect, that my friend the Inguirer would pronounce his reasoning somewhat inconclusive, even if his premises were valid: but unluckily the premises themselves are not less treacherous than the shifting sands upon the sea Speaking of the Mediterranean, my Lord Byron says,

"There shrinks no ebb in that TIDELESS

" Which changeless rolls eternally."

To this passage he adds the following note: "The reader need hardly be reminded, that there are NO PERCEPTIBLE TIDES in the Mediterranean." His Lordship, I dare say, never expected that his muse would be called forth to assist in elucidating the symbolical machinery of the Apocalypse: I hope, however, that he will pardon me this wrong, though I confess that she is not at present made to labour quite in her vocation.

III. The blame which Mr. Holmes would cast upon all other commentators, for neither

laying down the strict meaning of the prophetic symbols, nor for adhering to their meaning when once laid down, seems to me by no means just. At all events, when he contends very justly that "an author should not be at liberty to rely on his own imagination for the signification of the symbols," and yet when he gravely proves the sea to be the symbol of the church, because the sea has periodical tides, and the church periodical sabbaths; I fear he will come within the sweep of the Roman poet's,

" mutato nomine de te " Fabula narratur."

I am, &c.

C. D.

JOSEPH, A TYPE OF CHRIST. LETTER III.

To the Editors of the Jewish Expositor.

Gentlemen. I TRUST it has not been a subject of unprofitable contemplation to your readers, while we have been endeayouring to point them to Jesus, as we have proceeded in the history of Joseph, and that they will be now prepared to trace with me, the resemblance Nothing in his exaltation. can be more wonderful than the wisdom of Providence in overruling every evil that was committed against Joseph by his enemies, for his eventual good. In his marvellous counsels, God permits the wicked to follow the devices of their hearts, and then gets himself

glory by bringing about from them, the very things which they craftily thought to pre-"He taketh the wise in their own craftiness." When Herod and Pontius Pilate, the Jews and the Gentiles, were gathered together against Jesus, it was only to do that (though wholly undesigned by them) which the determinate counsel and foreknowledge of God had decreed to be done. When Joseph dreamt that the sun and the moon, and the stars, bowed down to him, his brethren were filled with envy, and in order to prevent it they sold him to But God is the Egyptians. not to be thus baffled; what he hath said, he knows how to fulfil. This cruelty, then, of his brethren, was made in the event the very means of accomplishing his dream. From the dungeon we find him by a chain of providential events, exalted to be governor over the whole land of Egypt. unlikely was this result? -Who that beheld him in prison would have anticipated the time when he would be next to the very throne! But, how still less probable was it to the disciples, when they beheld their master agonizing on the tree, the scoff of men and the very outcast of the people, that he should ever have "all power given to him in heaven and in earth," and actually "set down on the right hand of the majesty on high." There is something very striking in the language in which the exaltation of Joseph is announced in the his-

"And Pharaoh said tory. unto Joseph, Thou shalt be over my house, and according to thy word shall all my people be ruled, only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt, and Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck, and he made him to ride in the second chariot which he had. and they cried before him, Bow the knee." Thus was Joseph, when cast out by his own brethren, as one that should not reign over them, received and respected by strangers, and exalted to be their ruler, and not only their ruler, but their shepherd, for he gathered together all the corn, and when there was dearth in all other lands. he fed his subjects with plenteousness. And cannot we see. that in all these things, a greater than Joseph is here? not this designed to typify that Jesus, whom, when his own nation abhorred him, was "believed on in the world;" who, when Israel rejected him, was given to be "a light unto the Gentiles," that he might be for " salvation unto the ends of the earth!" to whom, after his resurrection from the dungeon of the tomb, "angels, and authorities, and powers, were made subject unto him,"-to whom, in his mediatorial character, "a name was then given, which is above every name, that at

the name of Jesus every knee should bow?" Do we not here behold that glorious Saviour, in whom "it hath pleased the Father all fulness should dwell" -who, while all others are perishing for famine, plenteously feeds his believing people with the bread of life, which laid up in himself? How blessed a thing was it for the inhabitants of Egypt, were placed under the government and protection of the wise and compassionate Joseph!-For we are told, the dearth was in all lands, but in all the land of Egypt there was bread. Not the weakest, or the poorest of the family, over whom Joseph was made the head, but had enough to save and sustain them in the time of universal calamity. "I am the bread of life," said the Lord Jesus, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." In all other lands but that spiritual one over which Jesus is set, there is a devouring famine. "He that believeth on the Son hath everlasting life, but he that believeth not the Son shall not see life, but the wrath of God abideth upon him." We are informed in the history, that "all countries came into Egypt to Joseph to buy corn, because the famine was so sore in all lands." And thus, blessed be God, some there are, out of every kindred, and people, nation, and tongue, who feeling that they are perishing for hunger, shall hear that there is corn in the land of Immanuel,

and hasten down thither that they may live and not die. When the people cried to Pharaoh for bread, the answer which he gave them was, as we are told, "Go unto Joseph, what he saith to you do." And how beautifully does this set before us, the case of every awakened sinner. who brought to cry for mercy from that Almighty being wrath he has deserved. we may recognize the voice of the Father to his perishing people, Go unto Jesus. "This is my beloved Son, in whom I am well pleased, hear ye him."

H. S. C.

OBSERVATIONS ON I. I. H.'s
REMARKS.*

To the Editors of the Jewish Expositor.

Gentlemen,

Your correspondent I. I. H. contends that the event proves decidedly, that the calculation of those persons is wrong, who fix the rise of the Papal beast in A. D. 533. For this he offers sundry reasons which I shall examine as briefly as possible.

He avers, that the Protestants have been persecuted in the south of France since the restoration of the Bourbons. Without denying this, it may be asserted, that the persecution alluded to, was connected quite as much with politics as with religion, and a solitary

^{*} Jewish Expositor, 1820, p. 68.

instance of persecution cannot disprove the broad and prominent fact of the Protestants being now legally protected in that kingdom, and entitled to greater privileges than the Catholics are in Great Britain.

It is indeed true, that the Inquisition has been re-established in Spain, but not, as I. I. H. affirms, with the power of committing heretics to the rack or the flames.—Its power has been greatly curtailed, and it possesses no authority to inflict the punishment of death.

On the other hand, innumerable facts may be stated, to show the existence of a complete toleration in every other part of the continent. In Germany, the most perfect equality was established by the Congress of Vienna, between the three great religious persuasions, the Roman, the Lutheran, and Calvinistic.

A church has been opened by the Protestants at Venice. In the kingdom of Italy, the Austrian government has granted them the free exercise of their religion. Even at Rome, since the re-establishment of the Pope, a place of worship has been opened according to the forms of the church of England. At Vienna, a resolution has lately emanated from the cabinet of the emperor, for the formation of a Protestant Theological Institution, with a recommendation to the Lutheran and Calvinistic consistories to proceed forthwith to the nomination of professors. In Germany, a spirit of refor-VOL. Y.

mation is rapidly pervading the Catholic churches.

Let us, on the other hand, contemplate the gigantic efforts of the Christian church for the dissemination of the Gospel during the present period, and we shall scarcely fail to arrive at the conclusion, that the time is past when the church was to abide in the wilderness, or in barren and unproductive state, and the witnesses to prophesy in sackcloth; even, as the facts previously stated demonstrate, that the saints in the body of the Roman empire. are no longer in the hand of the little horn of Daniel's fourth beast.

I. I. H. seems to me entirely to misunderstand the expression in Dan. vii. 26. " and they shall take away and consume his dominion to the I. I. H. interprets this as meaning, unto the end of the 1260 years. This judgment, in short, he supposes to be the concluding part of the 1260 years. ceive that he errs in this idea. as the context seems to me decidedly to show, that the 1260 years conclude when the judgment begins. The older interpreters, who were no parties in any dispute on this subject. were on that account better qualified to decide this point impartially, and without the bias which is inseparable from controversy, than either I. I. H. Mr. Faber, or Mr. Cuninghame, or indeed any author of the present day; for all these writers are more or less engaged as parties in the long

protracted argument on the prophetic dates. Let us, then, refer to the writings of the interpreters alluded to: 1. Mr. Whiston places the end of the 1260 years, at the close of the sixth trumpet, and before the sounding of the seventh. Bishop Newton observes, " The holy city, the true church of Christ, was to be trodden under foot, which is the lowest state of subjection; the two witnesses were not only to prophesy, but to prophesy in sackcloth, that is, in mourning and affliction; the woman, the church, was to abide in the wilderness, that is, in a forlorn and desolate condition: and power was given to the beast, moingai, not merely to continue, as it is translated, but to practise and prosper, and to do according to his will. It doth not therefore follow. that the beast is to continue to exist for no longer a time." 3. Dr. Samuel Clarke, in his evidences of Natural and Revealed Religion, argues in a similar 4. Mr. Burton, in manner. his Essay on the Numbers of Daniel and John, says; that at the close of the 1260 years the Beast was to meet with a visible check to his power. Mr. Durham says, the Beast will not be destroyed at the expiration of the 1260 years but his power will be clipped, and his authority shaken. 6. Dr. Henry More says, "That the reign of the Beast does not end at the sixth trumpet is a thing I do easily grant, but yet the mean time I contend that the fulfilling of his fortytwo months, is at the exitus of the sixth trumpet." 8. Mede in like manner, held that the 1260 years expire with the sounding of the seventh trumpet.

With respect to the two Syllogisms of I.I.H. I shall only observe, that they both

only observe, that they both assume the very points to be proved. It does not follow if the commencement of the 1260 days is to be dated from the decree of Justinian, that therefore their end is to be marked by a similar decree withdrawing the supremacy from the Roman Bishop. Daniel sufficiently characterizes close of the prophetic period, by the sitting of the judgment to take away its dominion and consume it unto the end. (Dan. vii. 26.) and this judgment evidently synchronizes with the seventh apocalyptic trumpet, at the sounding of which, as already mentioned, the great body of our older expositors place the termination of the

1260 years. It was the opinion of Dr. Cressener, that the three and a half prophetic times, or 1260 days of the captivity of the New Testament church in the spiritual Babylon, must be connected with a preceding term of three times and a half, to make up the complete number of seven times or a whole week of prophetic time, amounting in all to 2520 years, which period he dated from the captivity of Samaria, 720 years before Christ, making it to end in the year 1800. It appears to me,

however, that the true commencement of the captivity of the Old Testament church. must be dated from the time when the kingdom of Israel first became tributary to Assyria (see 2 Kings xvii. 3.) Now this remarkable event is placed by Prideaux, and the authors or compilers of the Ancient Universal History, in the year A. C. 728, from which seven PROPHETIC TIMES, OR 2520 YEARS, being computed, lead us down to THE REMARKABLE YEAR 1792, when, I presume, the seventh trumpet sounded, and the vials began to be The same year poured out. is also precisely 1260 current years from A. D. 533, when the emperor Justinian solemnly declared the Pope to be head of the church, and in that capacity submitted to his approbation his own declaration of faith as the secular head of the Roman Empire. Surely so remarkable a coincidence of circumstances and dates is deserving of the most serious and solemn attention; and we cannot but think that He, whose glorious attribute it is to declare the end from the beginning, must have intended that his servants of the present generation, upon whom are come the ends of the world, should give earnest heed to such discoveries. lest the words of the Lord should also be applicable to us, "Ye hypocrites, ye can discern the face of the sky, but cannot ye discern the signs of the times?" Mat. xvi. 3.

In my former paper in reply

to C. D. I argued with that gentleman on the supposition that he supported the system of Mr. Faber, as I could not help inferring from certain peculiarities of style, that C. D. had studied the writings of Mr. Faber with more than common attention. It, is possible, however, that the scheme of C. D. may be altogether different from that which is contained in Mr. Faber's Dissertation on the 1260 days. I shall, therefore, offer one or two supplementary ob. servations to my former paper.

I remark, in the first place. that even during the Gothic Interregnum in Italy, when the Eastern emperors possessed no territorial dominions in the Western Empire, they were still considered as the fountains of honour even in the West. Thus the consul of the West, annually chosen by Theodoric, accepted a formal ratification from the emperor of the East: and though Theodoric had his own image engraved on his coins, yet his successors were satisfied with adding their own names to the head of the reigning emperor. (Gibbon, vol.vii.) I observe, in the next place. that in the reign of Justinian. the Greek and Roman churches. formed one undivided communion; and therefore the act of Justinian, whereby he solemnly acknowledged the supremacy of the Pope, had the force of a law, not in the East only, but in all the Catholic churches of the West. I shall only remark further that C. D. bas furnished the best answer to his own objections, by suggesting, that the edict of Justinian was declarative. This was, in point of fact, the case; as long prior to the year 533, the Pope was acknowledged, not indeed by Arians and Pagans who were without the pale of the church, but by the Catholics of both Empires, as the head of the church.

I am, &c.
An Inquirer.

PROCEEDINGS OF THE LONDON SOCIETY.

LETTER FROM A CONVERTED JEW.

The converted Jewish Schoolmaster, recommended to the notice of the Committee of the London Society, by the respectable Mr. Keetman, of Neuwied,* and who has been placed under the care of a pious minister on the Continent, has lately addressed to them a letter, a translation of which we subjoin with much pleasure, for the satisfaction of our readers.

Most honoured Fathers and Benefactors in Christ Jesus.

With deep respect and great timidity, I venture now for the first time to address a few lines to you, whom the Lord has chosen to be powerful instruments for the extension of his kingdom here on earth, for the dispersion of the darkness of unbelief and superstition, and for the spreading abroad upon the whole surface of the earth the splendor of his light, and especially for the gathering and the salvation of the lost and straying sheep of the house of Israel.

I cannot thank you for the generous support, you have granted me in the name of the Lord, in a better way, than by

praising and exalting God my Saviour, both for his condescending mercy to me, an unworthy sinner, whereby he affords to me spiritual blessings, in rescuing me from perdition, and leading me to his marvellous light, and for his merciful and wondrous providence, with respect to the bodily wants of myself and my family, by committing, most honoured Fathers, the care of my preparation to his service, to your wisdom, and the care for my bodily wants to your beneficent charity.

From the reports made to you by that estimable gentleman, Mr. Keetman of Neuwied, whom the Lord has appointed an instrument for bringing me right into the path, whose conversations through with me, the first and effectual change in the sentiments of my heart took place, until the true light of salvation burst forth by the divine power, you will have been informed of the gracious and marvellous leadings with me, after it had pleased the Lord to reveal to me Jesus Christ, as the promised Son of David, and the promised Messiah; and from these reports you also will have

^{*} See Expositor, 1818. p. 322, 362.

learned, how much reason I have to be thankful to my Redeemer, and to devote all that I have to Him, who went after me with unutterable love, and by degrees made Himself manifest to me, as my Saviour from sin.

It was one of the most remarkable proofs of his love to me, that it pleased him, to disappoint me in my fervent wish, for reception into the Missionary Institution at Basle, a wish, in which you likewise concurred to my great satisfaction; for thereby the Lord would obstruct my own and lead me through way, other dark and unexpected ways, perfectly adapted for the purpose of humbling my natural pride, for strengthening my faith, my hope, my patience, and my filial confidence to him, and to shew, that His will is always and at all times the best. He would for a time leave me to myself, that it might be known, what is in my heart, and if I in trials would continue to be faithful to him or not; he humbled me deeply, when I could not myself provide any longer for my livelihood, that I might learn, that I had to put my trust in all things in Him alone, and to experience, that He trains me up, as a man trains up his But he never hid his face from me entirely, and his grace never departed from me. For although I often grieved him through unbelief, yet his grace always was ready to restore calmness to my soul, by

comforts never known before, that is, by conversing with him, both in public and social and in secret prayer, by reading and meditating upon the blessed truths of the Gospel, and in the conversation with his faithful friends, who always appeared to me as tutelar angels, leading me back to the right way, when I would go astray. I never shall forget the edifying conversations I had with the Rev. Inspector Blumhard and the estimable Mr. Spittler at Basle, and the venerable Antistes Hess at Zurich, and their instructions and advice, for the benefit of my soul, shall never be blotted out

of my memory.

Thus the protecting hand of my Saviour has led me, from my departure from Neuwied. until His providence brought me to Stuttgard, the chief place of a kingdom, highly blessed, in religious respects, by the Lord, where two of his faithful disciples, the Very Rev. Dr. Flatt, upper counsellor of the Consistorium, and minister of the Cathedral; and the excellent Mr. I. I. Haering, by Him were made my friends, who have taken an active care of me, and whose exertions in my behalf have been blessed to that effect, that permission has been given both by the civil and ecclesiastical authorities. for my receiving instruction in the Christian religion, and also the holy baptism. My wife and four children are also arrived here in Esslingen, where they are instructed, and fa-

voured with the daily conversation of true Christians, by which means the Holy Spirit has wrought in their hearts such a desire after the Redeemer and his grace, that it is their most ardent desire, soon to be received into his holy church. God grants to me the great satisfaction to see my two elder daughters, of fourteen and twelve years of age, growing in the grace and knowledge of Jesus Christ, which makes me confidently hope in the increase of the good work, he has begun for the salvation of such poor sinners as we are .- As to my particular instruction and forming, it has been undertaken by the Rev. Mr. Herwig in this place, a man, equally esteemed on account of his solid learning, and his genuine piety. In this particular also I have to acknowledge the mercy, the longsuffering and the wisdom of my God and Saviour, that it is to the care of this forbearing, meek, and charitable pastor, he has entrusted the interest of my soul, who is able, not only to make me, by his meek and clear instructions. thoroughly acquainted with the Christian religion, and to strengthen the ground of my conviction of its' truth, but also to reveal to me and to reform the deep depravation of my heart, still too much inclined to be led away by a spirit of Pharisaism and of unbelief.

At Easter I hope to receive, if it be the will of God, with my family, the Sacrament of the holy baptism. May the

Lord crown it with his divine May through the blessing. baptism of regeneration, Jesus Christ become the life of our souls, and may he give us grace to preserve and to strengthen that life, that we may walk in his spirit, and daily grow in May it be grace and wisdom. the will of the Lord, who passes by the wise and the great of this world, and has mercy upon the humble and the poor, to make of us instruments to the glorification of his holy name upon earth! May we by this Sacrament, become now children of God, and in the time to come, heirs of God, of Jesus and his glory!

When I now look back upon the peculiar ways of providence with me, from my early youth until that period when I first began to examine the truths of Christianity, I am firmly convinced, that the hand of God already in my youth, has in mercy laid hold of me, in order to draw me to himself by the means of some particular

circumstances.

Born and educated by parents, who were distinguished by their piety in Judaism, and destined by them for the study of the Talmud, I felt within myself two moving principles, direct opposition to that destination : First, a strong desire, to know my God and Creator, his essence and attributes; whereby I was instigated to read the word of God in my hours of retirement, and not to be satisfied with the superficial instructions of my teachers; and, Secondly, I felt the most decided and invincible aversion to all hypocrisy and dissimulation, and that excited my mind such a disgust against the Talmud and my teachers, that I was fully determined, rather to suffer the utmost want, and to be deprived of the support of my parents and relatives, than to be an hypocrite and to remain longer in spiritual captivity. Therefore, when I in the way of a merciful providence became acquainted with the Gospel, the light, which for a long time had been covered by the cloud of ignorance, burst out in full The glorious prosplendour. mises given to our fathers, of a blessing which should be granted, by a King, a Prophet, and a Saviour of the tribe of Judah, a Son of David: I found them all fulfilled in the most perfect manner in the person, the life, the doctrine, and the achievements of Jesus of Nazareth. Full of joy, I threw myself in the arms of this Messiah I had found, as my Saviour and my Redeemer; and I was surprised at the darkness in which I hitherto had walked as a Jew and a despiser of the truth. But for a long time I was obliged to conceal my. better convictions and sentiments, because I as a Jewish school-master, was dependent on the Jews for my support, and had to exercise the sacred duties of a husband and a father, until it pleased God, who had lighted in my soul a spark of faith, and begun a good

work in me, to rescue me by your powerful assistance, from that painful situation, and to afford me that joyful privilege, to make a public profession of my Saviour, and to glory in his grace before all men. infinite love of Jesus. which he has hitherto conducted me, and his providences. shall be to me pledges of his future mercy and his neverfailing grace. In this confidence to him, I hope, most respected fathers and benefactors, that he also will preserve to me your protection. My most punctual obedience to do, without any objection. all that you, in the name of the Lord, may determine on my account, and that within the small compass of my faculties, shall give you evidence, that it is my carnest design to be faithful to the Lord unto death. May it soon please the Lord to open the eyes of all my brethren and sisters according to the flesh, that they may repent, and seek the Lord their God, and their king David, and give honour to the Lord and his grace.-Amen. With these sentiments, I remain, most respected fathers and benefactors.

Your most humble servant, B. G.

Esslingen, Jan. 22, 1820.

BAPTISM OF A CONVERTED JEW AT BERLIN.

The subjoined very interesting account of the Baptism of a Converted Jew at Berlin, is

extracted from a Berlin Newspaper, forwarded to us by our Excellent Vice-President The Right Hon. George Rose. Whope in our next to give a more particular account of this pleasing occurrence.

On the 23d of January, the baptism of a converted Jew took place in the Dome church of this city. His name is Frederic Francis Seelmann. He was a free Chasseur in the campaigns of 1813 and 1814, in which he was wounded and received the honourable distinctian of the iron cross. Majesty the King of Prussia was represented as his godfather by one of his Adjutant-Generals, and his Royal Highness the Crown Prince and several others of distinction, were pleased to attend in person.

Rev. Mr. Theremin Chaplain of the court and minister of the Dome, performed the sacred ceremony and explained in an excellent and edifying sermon, the importance of the solemnity, and impressed upon his hearers the imperious duty that lies upon all Christians to endeavour to promote the conversion of their Jewish The young convert brethren. was visibly affected under the administration of the solemn ordinance, and all who were present united in a fervent wish, that his example might make a successful impression upon the minds of his brethren, and that the great truths delivered by the Minister of the church, may not pass away without corresponding effects. Encouraged by the example of our pious King, and his august son, may all believers in Christ actively co-operate in seeking the conversion of the lost sheep of the house of Israel, and thus by their benevolent exertions remove one great stumbling block in the way of the return of the Jewish people to the God of their fathers! promising symptoms amongst that people are beginning to manifest themselves is evident from the increasing number who have of late years entered the Christian church.

A few months ago, a Jewish family arrived here from Lemburg in Gallicia, and the husband, his wife, her sister, and two children, were received into the Christian community in this same church. The husband is now by the benevolent aid of Christians pursuing his studies, the females are usefully employed, and the children are receiving a Christian education. Such work is blessed by God.

POETRY.

JERUSALEM.

By Chauney Hare Townsend, Esq.

FLUSH'D with her crimes, and swol'n with impious pride,
Rebellious Judah still her God defied:
Then on Isaiah's eye prophetic rose
The lengthened vision of her future woes;
Then, with his country's fearful fate imprest,
The sacred fervour labouring in his breast,
Against the guilty race his kindling lyre
Breath'd the deep vengeance of th' Almighty's ire.

"Hear, O ye heavens, and thou, O earth, give ear,*
And trembling, shrink the awful sounds to hear!
The LORD the LORD hath spoken from on high,
Whose voice is fate, whose will is destiny.
Seet from afar the dread avengers come,
Fierce as despair, insatiate as the tomb.
Heard ye the wheels, like whirlwinds, sweep around?
Heard ye their thundering coursers beat the ground?
Mark'd ye their spears move on in long array,
And shield on shield flash back the beam of day?
O'er‡ Salem's walls Destruction sternly low'rs,
And frowns dark horror on her destined towers.
Bow'd to the dust,§ she mourns her slaughter'd bands,
And strives in vain to lift her fetter'd hands.

O greatly fall'n, how humbled is thy state! Thy fields how bare, thy courts how desolate! Where joy was wont the nightly dance to lead, Shrieks the lone bat, and hungry vultures feed; There the fierce dragon finds a place of rest; And boding screech-owls build their secret nest. No more Bethesda, o'er thy desert springs Descending Seraphs wave their healing wings;

^{*} Isa. i. 2. † Ibid. v. 26. and xxix. 6. † Ibid. xxix. 3. † Ibid. xxix. 4. VOL. v. R

No more sweet sounds at morn or eve declare That hosts angelic hover in the air; All all is fled; and desolation reigns, Without a rival o'er thy ravag'd plains.

O days divine, of you may mortals sing,
When God himself was Israel's guard and King?
Will not the eloquence of earthly speech
Fall from a height which fancy scarce can reach?
To know creation's Monarch ever nigh;
A staff in sorrow, and a friend in joy;
To see heav'n's glories visibly display'd,
And all its seraphim in light array'd;
These were thy rights, O Israel, this thy boast;
These the high joys thy disobedience lost.

Bear witness, Hermon, thou whose dewy sod
Has felt the footstep of a present God;
And, Carmel, thou, whose gales, with incense fraught,
The murmurs of a voice divine have caught;
What dreams extatic o'er the vot'ry stole,
How swell'd the pious transport in his soul!
E'en now, when o'er your long-forsaken sweets
The pilgrim lingers, in your lov'd retreats,
Steal visionary forms along the vale,
And more than music whispers on the gale.—

O, had I pinions,* fleet as those that bear
The dove exulting through the realms of air,
Then would I visit every holy shade,
Where saints have knelt, where prophets musing stray'd;
Bend with a sigh o'er every relic near,
And pay each shrine the tribute of a tear.

Where o'er the waste, in rude disorder thrown, Neglected lie your crumbling heaps of stone, O who, (sad change!) the blest abode could tell, Where God's own glory once vouchsaf'd to dwell? Yet from the ruins fancy still can raise Th' imperial structure bright beneath her rays;

[&]quot; Psalm lv. 6.

Swift to the view its scatter'd wealth restore. And bid its vanish'd splendours beam once more. Ev'n as I gaze* the sudden spires ascend, With graceful sweep the long row'd arches bend; Aspiring shafts the heaving dome sustain, And all the fabric grows along the plain. See, as it rises, see the world combine Its various gifts to deck the work divine; Nature no more her secret treasures hides, The mine uncloses, and the deep divides. Mild o'er the wave, the fav'ring breezes play, And waft the Tyrian purple on its way. Her purest marble rocky Paros lends, Her sweetest odours soft Idume blends ; On Carmel's height the stately cedar falls, And Ophir sparkles on the polish'd walls. See, while the slow-expanding gates unclose, How bright within the boundless lustre glows! Here the tall palm for ever lives in gold, There sculptur'd flowers their fretted leaves unfold; While ever-burning lamps depend from high, Countless as stars, that throng the midnight sky; But far within retires the dread abode, JEHOVAH's throne . . . the oracle of God; Two cherubs there, with mimic glories bright; High o'er the ark their guardian wings unite.

Thine were these mighty works, by thee design'd, Belov'd of God, and wisest of mankind What to thy sire the will of heaven denied† To thee it gave, propitious, to provide. Yet while the temple in the dust decays, Lives the full splendour of his sacred lays.

O, skill'd to strike the many-sounding lyre, With all a prophet's ———all a poet's fire, What breast that does not kindle at thy strain? What heart that melts not when thy strings complain? Hark, how the notes in mournful cadence sigh, Soft as the breeze, that only wakes to die.

[.] I Kings vi. passim.

Chang'd is their tone; th' impetuous measures sweep,
Like the fierce storm conflicting with the deep.
Now all th' angelic host at once combine
Their golden harps in unison with thine.
Extatic fervours seize the trembling soul,
And hallelujahs ring from pole to pole.

What fearful omens heralded the hour,*
That gave Judea to a tyrant's power!
As sank the sun, amid the western blaze
Terrific visions burst upon the gaze.
Unearthly spears reflect the setting beam,
Swords wave, helms glitter, hostile standards stream;
And thronging chariots, hurrying swiftly by,
Sweep the wide air, 'till darkness veils the sky.
Nor ceas'd the portents then; a lurid light
Shot a fierce splendour from the clouds of night;
Its own sad hue o'er all the temple spread,
And on each fear-struck face a ghastlier paleness shed.

See! see! untouch'd by any human hand,
The temple's gates—her massy gates—expand!
No earthly sound is that within I hear,
As waters bursting on the deafen'd ear,
Proclaiming, as its awful thunders swell,
"The Lord no more in Israel deigns to dwell;"
No mortal foot the affrighted threshold trod—
'Tis God's own voice, the parting step of God!

. Joseph. Hist. and Tac. lib. v. cap. 13.

COLLECTIONS, &c. IN THE NORTH, BY THE REV. MESSR. RICH-MOND AND WESTOBY.

The Committee of the London Society take this opportunity of returning their thanks to their friends in the north, for their kind attentions to the advocates of the Jewish cause, during their late Journey. The following are a few of those to whom they are particularly obliged.

Rev. Dr. Scott, Minister of Greenock Rev. Dr. Wright, do. Stirling Rev. Mr. Robertson, do. Callendar Rev Mr. Laing, do. Crieff

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Rev. Mr. Russel, Minister of Muthill (Perthshire)
Rev. Dr. Irvine, Do. Little Dunkeld
Rev. Mr. Skeat, Episcopal Minister of Perth
Rev. Mr. Thomson, Minister of Perth
Rev. Mr. Rogers, Minister of Collace, Perthshire
Rev. Mr. Hetherton, Episcopal Minister at Dundee
Rev. Dr. Davidson, Minister of Dundee
Rev. Mr. Thomson, do. of Dundee
Rev. Mr. Story, Minister of Roseneath, Dumbartonshire
Rev. Mr. Murray, Minister of Dysart, Fifeshire
Rev. Mr. Maclean, Minister of Dumfermline
Rev. Mr. Mackursy, Alloa, Clackmananshire
Rev. Mr. Grierson, Minister of Dumblane
Rev. Mr. Dempster, do. Denny (Stirlingshire)
Rev. Mr. Jaffrey, do. Dumbarton
Rev. Mr. Menzies, do. Lanark
Rev. Dr. Wilson, do. Falkirk
Rev. Mr. Belfrage, do. Falkirk
Rev. Dr. Ireland, do. North Leith
Rev. Dr. Colquhoun, do. South Leith
Rev. Mr. Craig, do. Edinburgh.
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The following Collections were made for the Jews' Society, in Scotland, and the North of England, during the months of September, October, and November 1819, by Rev. L. Richmond, and Rev. Amos Westoby.

Collection at the Parish Church of Knaresborough, Yorkshire,			d
(Rev. A. Cheap, Vicar) by Rev. L. R	17	5	0
Do. at St. Thomas' Chapel, Newcastle on Tyne, (Rev. R.	6		
Wasney, Minister)	11	13	6
Do. at a Public Meeting in Newcastle on Tyne	12	5	0
Do. at a Public Meeting in Greenock (for Hebrew Testament)	27	15	0
Donation from the Greenock Female Missionary Association	5	0	0
Do. from the Greenock Auxiliary Missionary Society	5	0	0
Do. from the Rev. Andrew Stewart, M. D. of Erskine	1	1	0
Do. from Rev. John Dempster, of Denny, near Stirling, (for			
Hebrew Testament)	1	1	0
Collection at a Public Meeting in Stirling	31	0	01
Do. at a Public Meeting in Callendar, Perthshire	7	14	7
Do. at a Public Meeting in Crieff, Perthshire	7	19	9
Do. at a Public Meeting at Muthill, Perthshire	21	16	0
Do. at a Public Meeting, in Little Dunkeld, Perthshire	5	13	6
Do. at a Public Meeting hold in Port Glasgow	20	0	0
Donation from a Friend (by Rev. Dr. Irvine, Little Dunkeld)	1	1	0
Do. from Friends at Dalguise (by Rev. A. Westoby)	0	14	6
Collection after a Sermon in the Episcopal Chapel in the city			11
of Perth, (Rev. Mr. Skeat, Minister) by Rev. L. R	12	6	41
Do. at a Public Meeting held in Perth	18	. 0	0
Donation from Alexander Murray, Esq. Eyton, near Perth	5	0	0
Do. from Mr. Condie, Perth	1	1	0
Do. from a few friends by Mr. Gorrie, Perth	1	5	0
Collection at a Public Meeting in Collace, Perthshire	15	10	0
Do. at a Public Meeting in Cupar-Angus, Angusshire	4	2	9
Do. after a Sermon in the Episcopal Chapel in Dundee, (Rev.			-
Mr. Hetherton, Minister) by Rev. L. R.	18	4	91

Carried over 252

Brought over	252	9	94
Collection at a Public Meeting held in Dundee	12	2	
Donation from the Dundee Juvenile Bible and Missionary So-			
ciety (for Printing and Circulating the Hebrew Testament)		0	0
Donation from the Missionary Society of Cupar-Fife	10	0	0
Do. from a Friend by Mr. Spence of Cupar-Fife		1	0
Do. from the members of a Prayer Meeting in Cupar-Fife			
(by Mr. Watson)	2		
Do. from Dr. Wood of do.	1	_	0
Collection at a Public Meeting in Cupar Fife			
Do. at a Public Meeting in the town of Dysart, Fifeshire Do. at a Public Meeting in the town of Kirkaldy, Fifeshire		_	3
Do. at a Public Meeting in the town of Dumfermline, Fifeshire	12		8
Do. at a Public Meeting in the town of Alloa, Clackman-			0
nanshire		15	0
Do. at a Public Meeting in the city of Dumblane, Perthshire	31		0
Do. at a Public Meeting in Denny, Stirlingshire	8		-
Do. at a Public Meeting in Dumbarton	. (2	0
tonshire	1	1	0
Do. from Mrs. Oswald, Shield Hall, near Glasgow (by Mr. Smith)	2	2	0
Collection at a Meeting in the town of Lanark	5		0
Do. at a Meeting in the town of Falkirk	8	-	2
Donation from the Auchtermuchty Bible Society (Heb. Test.)			0
Do. from Friends at Comrie, Perthshire, by Rev. Mr. Gilfillan	3		0
Do. from Miss Catherine Wellwood, Edinburgh, (Heb. Test.)			0.
Do. from a Lady at Edinburgh (for Hebrew Testament) Do. from "a few young boys, who desire to give this small	5	5	0
" testimony of their love to the Redeemer of Israel."	0	5	0
Do. from the Edinburgh Ladies' Auxiliary Society for pro-			v
moting Christianity amongst the Jews, after their Anniversary Meeting, Oct. 25, (for Female School Building Fund)			
by Mrs. Paterson, Treasurer		0	0
Collection at a Public Meeting held in the Merchants' Hall in	20	V	· U
Edinburgh, (for Female School Building Fund) Oct. 30	27	1	6
Donation for the same fund by Farquhar Gordon, Esq	3	3	0
Collection made for the Female School Fund by the children		_	•
of the South Leith Sabbath School, by Mr. Andrew Snody	1	0	0
Do. made by Mr. John Wallace of Pilrig-street, and Friends .	3	3	0
Do. by the children of the South Leith Sabbath School, (by			
Mr. Taylor Smith) for the Jewish children's Fund, after an address from Rev. L. R.	2	2	0
Do. by the children of the Leith Female charity School of	-	-	
Industry (by Mrs. Colquhoun) for the Female Jewish School, after an address from Rev. L. R.	1	2	0
Do. by the children of Miss Grierson's Leith Female School of	•	•	•
Industry, for the Female Jewish Pund, after an Address by			
Rev. R. L.	2	0	0
Do. by the children of Mr. David Pitcairn's Pilrig Sabbath School, for the Jewish School Fund, after an address by	-	-	v
Rev. L. R.	1	14	0
Carried over	466	17	04

Collection at a Public Meeting of the Leith Auxiliary Bible and Jews' Society (Nov. 2)	•			
Donation from the Female Bible Society of Aberdeen, to the Hebrew Testament Pund	Brought over Collection at a Public Meeting of the Leith Auxiliary Rible and	466	17	01
Hebrew Testament Pund	Jews' Society (Nov. 2)	11	12	8
School Building Fund	Hebrew Testament Fund	8	12	10
Sermon at the Rev. Mr. Terrot's Chapel, South Shields, by Rev. A. W. (no collection)			0	0
Sermon at the Rev. Mr. Terrot's Chapel, South Shields, by Rev. A. W. (no collection)	4 01	409	9	61
Sermon at the Rev. Mr. Terrot's Chapel, South Shields, by Rev. A. W. (no collection) Do. at Rev. Mr. Craig's Chapel, Edinburgh, by Rev. A. W. (no collection) A Public Meeting held at Roseneath, in Dumbartonshire, (collection deferred) by Rev. L. R. The following Collections, &c. were not paid to Mr. Richmond, but will be remitted through their respective Auxiliaries. Donation from the Bible and Missionary Society of Paisley 20 0 0 Collection at — Church, in York, by Rev. A. Westoby 9 14 0 Do. at — Church, in York, by Rev. A. W 24 0 0 Do. at St. Paul's Church, Leeds, by Rev. A. W 23 14 2 Do. at Anniversary Meeting of Ladies' Association for the Jews in Leeds 4 6 0 Do. at Rothwell Church near Leeds, by Rev. A. W 3 10 0 Do. at Rothwell Church, Yorkshire, by Rev. A. W 8 14 6 Do. at St. George's Chapel in Kendal, by Rev. L. Richmond 14 10 0 Do. at the Parish Church of Huddersfield, by Rev. L. R 27 2 0 Do. at Melton Mowbray Church, by Rev. L. R 13 14 6 Total not received by L. R 169 5 2 Add Total received 493 2 64	Deduct formerly remitted	14	-	07
Rev. A. W. (no collection). Do. at Rev. Mr. Craig's Chapel, Edinhurgh, by Rev. A. W. (no collection). A Public Meeting held at Roseneath, in Dumbartonshire, (collection deferred) by Rev. L. R. The following Collections, &c. were not paid to Mr. Richmond, but will be remitted through their respective Auxiliaries. Donation from the Bible and Missionary Society of Paisley. Do. of from the Stirlingshire Society 20 0 0 Collection at — Church, in York, by Rev. A. Westoby 9 14 0 Do. at — Church, in York, by Rev. A. W. 24 0 0 Do. at St. Paul's Church, Leeds, by Rev. A. W. 23 14 2 Do. at Anniversary Meeting of Ladies' Association for the Jews in Leeds 4 6 0 Do. at Rothwell Church near Leeds, by Rev. A. W. 3 10 0 Do. at Harewood Church, Yorkshire, by Rev. A. W. 8 14 6 Do. at St. George's Chapel in Kendal, by Rev. L. Richmond 14 10 0 Do. at the Parish Church of Huddersfield, by Rev. L. R. 27 2 0 Do. at Melton Mowbray Church, by Rev. L. R. 13 14 6 Total not received by L. R. 169 5 2 Add Total received 169 5 2		€478	6	6
A Public Meeting held at Roseneath, in Dumbartonshire, (collection deferred) by Rev. L. R. The following Collections, &c. were not paid to Mr. Richmond, but will be remitted through their respective Auxiliaries. Donation from the Bible and Missionary Society of Paisley 20 0 0 Do. from the Stirlingshire Society	Sermon at the Rev. Mr. Terrot's Chapel, South Shields, by			
A Public Meeting held at Roseneath, in Dumbartonshire, (collection deferred) by Rev. L. R. The following Collections, &c. were not paid to Mr. Richmond, but will be remitted through their respective Auxiliaries. Donation from the Bible and Missionary Society of Paisley 20 0 0 Do. from the Stirlingshire Society	Rev. A. W. (no collection)			
remitted through their respective Auxiliaries. Donation from the Bible and Missionary Society of Paisley 20 0 0 Do. from the Stirlingshire Society	A Public Meeting held at Roseneath, in Dumbartonshire,			
Do. from the Stirlingshire Society	The following Collections, &c. were not paid to Mr. Richmond remitted through their respective Auxiliaries.	, but	t wil	l be
Do. from the Stirlingshire Society	Donation from the Bible and Missionary Society of Paisley	20	0	0
Do. at — Church, in York, by Rev. A. W	Do. from the Stirlingshire Society			
Do. at St. Paul's Church, Leeds, by Rev. A. W	Collection at - Church, in York, by Rev. A. Westoby	9	14	0
Do. at Anniversary Meeting of Ladies' Association for the Jews in Leeds	Do. at Church, in York, by Rev. A. W		_	-
Do. at Rothwell Church near Leeds, by Rev. A. W. 3 10 0 Do. at Harewood Church, Yorkshire, by Rev. A. W. 8 14 6 Do. at St. George's Chapel in Kendal, by Rev. L. Richmond 14 10 0 Do. at the Parish Church of Huddersfield, by Rev. L. R. 27 2 0 Do. at Melton Mowbray Church, by Rev. L. R. 13 14 6 Total not received by L. R. 169 5 2 Add Total received 493 2 6½	Do. at Anniversary Meeting of Ladies' Association for the	23	14	2
Do. at Harewood Church, Yorkshire, by Rev. A. W. 8 14 6 Do. at St. George's Chapel in Kendal, by Rev. L. Richmond 14 10 0 Do. at the Parish Church of Huddersfield, by Rev. L. R. 27 2 0 Do. at Melton Mowbray Church, by Rev. L. R. 13 14 6 Total not received by L. R. 169 5 2 Add Total received 493 2 6½				0
Do. at St. George's Chapel in Kendal, by Rev. L. Richmond 14 10 0 Do. at the Parish Church of Huddersfield, by Rev. L. R. 27 2 0 Do. at Melton Mowbray Church, by Rev. L. R. 13 14 6 Total not received by L. R. Add Total received 493 2 6½				_
Do. at the Parish Church of Huddersfield, by Rev. L. R. 27 2 0 Do. at Melton Mowbray Church, by Rev. L. R. 13 14 6 Total not received by L. R. 169 5 2 Add Total received 493 2 6½	Do. at Harewood Church, Yorkshire, by Rev. A. W.			_
Do. at Melton Mowbray Church, by Rev. L. R. 18 14 6 Total not received by L. R. 169 5 2 Add Total received 493 2 6½			-	_
Total not received by L. R				
Add Total received	Do. at Melton Mowbray Church, by Rev. L. R.	13	14	6
Add Total received	Total not received by L. R	169	5	2
Grand Total	Add Total received	493		64
	Grand Total	2662	7	81

CONTRIBUTIONS TO THE LONDON SOCIETY. FOR GENERAL PURPOSES.

Bates, Rev. G. F. Town Malling, near Maidstone, Kent 1 1 0 Crisp, Miss, Maida Hill, collected by her 1 19 6 Rgar, Mr. Upwell, do. 0 19 0 Hooper, Miss, do. 5 0 0 Lones, Mr. N. 0 10 0

Trail, R. Esq. Geneva,	by W. Blair, Esq	1	1	0	
Aston Tirrold, Berks,	(Rev. Mr. Campbell) col. after			1	
	a Sermon by Rev. W. Marsh	7	7	7	
Ashampstead, do.	(Rev. R. B. Fisher, Vicar) col.				
	after a Sermon by Rev. W.				
	Marsh	3	12		
Basilden, do.	do do	6	8	0	
Bonsall (near Matlock, Bath)	Society, by Rev. Henry Sim	6	0	0	
Boston (near Lincoln) do.	by Rev. John Spence	10	0	0	
Burton on Trent do.	by Mrs. Dancer	2	0	0	
Chatteris do.	by Rev. J. Hatchard	4	0	0	
Chester do.	by J. Walker, Esq	7	11	6	
Chichester do.	by Mrs. Francklin	2	0	0	
Derby do.	by Miss M. Cox	86	0	4	
Exeter do.	by Mr. Upham	17	19	6	
Great Staughton do.	by Mrs. Pope	5	0	0	
*Hereford do.	by Mrs. Love	9	0	2	
Kirton in Holland, Lincolnshir	e, by Rev. John Spence	4	8	0	
Knaresborough do.	by Rev. Henry John Ingilby	23	10	7	
London Ladies' do.	by Miss Rivington	25	7	0	
Maidstone do.	by Mrs. Prance	2	0	0	
Do. do.	by Thomas Spong, Esq	8	12	6	
Matlock do.	by Rev. P. Gell	33	3	0	
Newbury do.	by William Roe, Esq	25	0	0	
Ockbrook do.	by Rev. Samuel Hey	11	10	0	
Rochester do.	by Rev. T. W. Staines		10	0	
Scotland, &c.	by Rev. L. Richmond (for names				
	see list, page 121	478	6	6	
Star Cross, Devon, do.	by Mrs. Ward	. 7	14	13	
Tiverton do.	by Miss E. Ware	2	0	0	
				L.	
Wannan					
невнем	TESTAMENT FUND.				
Hereford Society,	by Mrs. Love	0	6	0	
London Ladies' do.	by Miss Steers	4		6	
	,		•		
BUILDING	FUND FOR SCHOOLS.				
Myers, Rev. William, North S	omercote			•	
Taylor, Mr. James, 16, Old B	road-street	5 10	10	0	
Boston (near Lincoln) Society.	by Rev. John Spence	-	0	0	
Bridgenorth Ladies' do.	by Mrs. Cox	9	0	0	
†Exeter Ladies' do.	by Miss F. E. Woolcombe (for	3	U	U	
	Female School)	91	5	•	
Kirton in Holland, Lincolnsh.	by Rev. J. Spence	21	_	0	
and community and community	oj 2001. J. Spence	3	0	0	

^{*} A part of the sum (£25. 3s. 6d.) acknowledged in the Number for December, from Hereford, was (to the amount of £21. 10s.) a Collection made at the Church of St. Peter, (Rev. Henry Gipps,) after a Sermon by Rev. Basil Woodd.

† The acknowledgment in the Expositor for February, as from Miss Woolsombe, was erroneously stated.

Jewish Expositor.

AND

FRIEND OF ISRAEL.

APRIL, 1820.

A STAR IN THE WEST.

[Continued from p. 93.]

CHAP. X.

The Indiana have a system of morality among them, that is very striking.—They have teachers to instruct them in it—of which they have thought very highly, till of late years, they begin to doubt its efficacy.

WE are indebted to Dobson's Encyclopedia for the following testimony in favour of Indian morality-vol. i. p. 557. is the advice given from a father to a son, it is believed, taken from a Spanish author. My son, who art come into the light from the womb, we know not how long heaven will grant to us the enjoyment of that precious gem, which we possess in thee. But however short the period, endeavour to live exactly—praying to the great Spirit continually to assist thee. He created theethou art his property. He is thy father, and loves thee still VOL. V.

more than I do. Repose in him thy thoughts, and day and night direct thy sighs to him. Reverence and salute thy elders, and hold no one in contempt. To the poor and distressed be not dumb, but rather use words Mock not, my of comfort. son, the aged or the imperfect. Scorn not him whom you see fall into some folly or transgression, nor make him reproaches; and beware lest thou fall into the same error, which offends thee in another. not where thou art not called. nor interfere in that which does not concern thee. No more, Enough has been my son. said in discharge of the duties With these counof a father. cils I wish to fortify thy mind. Refuse them not, nor act in contradiction to them; for on them, thy life and all thy happiness depend."

Mr. Beatty, when among the Indians on the Ohio, addressed them. In answer, the speaker

said, " That they believed that there was a great Spirit above, and desired to serve him in the best manner they could. they thought of him at their rising up, and lying down; and hoped he would look upon them, and be kind to them, and do them good." In the evening several came to their lodging. Among these was one called Neolin, a young man, who used for some time past to speak to his brethren, the Indians, about their wicked He had taken great ways. pains with them, and so far as Mr. Beatty could learn, he had been the means of reforming a number of them. He was informed by a captive, who had been adopted into Neolin's family, that he frequently used to boil a quantity of bitter roots, till the water became very strong-that he drank plentifully of this liquor, and made his family and relatives drink of it. That it proved a severe emetic. The end of which, as Neolin said, was to cleanse them from their inward sins.

The following is an account of their evening entertainment at Altasse, one of the Creek towns, in the year 1778. The writer, after describing the council house, where the Indians met, says, "The assembly being now seated in order, and the house illuminated by their mystical cane fire in the middle; two middle aged men came in together, each having a very large conck shell, full of black drink, advancing with slow,

uniform, and steady steps, their eyes and countenances lifted up, and singing very low, but sweetly, till they came within six or eight steps of the king's and white people's seats, when they stopped, and each rested his shell on a little table: but soon taking it up again, advanced, and each presented his shell, one to the king, and the other to the chief of the white people; and as soon as he raised it to his mouth, they uttered or sang two notes, each of which continued as long as he had breath, and as long as these notes continued, so long must the person drink, or at least keep the shell to his month. These long notes are very solemn, and at once strike the imagination with a religious awe and homage to the Supreme Being, sounding somewhat like a-hoo-o-jah and a-lu-yah.-After this manner the whole assembly were treated, as long as the drink and light continued to hold out. As soon as the drink began, tobacco and pipes were brought in. The king or chief smoked, first, in the great pipe, a few whiffs, blowing it off ceremoniously, first towards the sun, or as it is generally supposed, to the great spirit, for it is puffed upwards: next towards the four cardinal points; then towards the white people in the house. Then the great pipe is taken from the hand of the king, and presented to the chief white man, and then to the great war chief, from whence it is circulated through the ranks of head men and warriors; and then returned to the chief. After this, each one filled his pipe from his own, or his neighbour's pouch.—Here all classes of citizens resort every night in the summer or moderate season. The women and children are not allowed, or very seldom, to enter

the public square."

In this same year, the son of the Spanish governor of St. Augustine, in East Florida. with two of his companions. were brought in prisoners, they being then at war with that They were all conprovince. demned to be burned. English traders in the town petitioned the Indians in their behalf, expressing their wishes to obtain their pardon, offering a great ransom, acquainting them at the same time with their rank. Upon this, the head men, or chiefs of the whole nation, were convened; and after solemn and mature deliberation, returned the traders their final answer, in the following address:

" Brothers and friends-We have been considering upon this business concerning the captives, and that under the eye and fear of the great spirit. You know that these people are our cruel enemies - they save no lives of us red men, who fall in their power. say that the youth is the son of the Spanish governor—we believe it. We are sorry that he has fallen into our hands, but The two he is our enemy. young men, his friends, are equally our enemies. We are sorry to see them here. we know no difference in their flesh and blood. They equally our enemies. save one, we must save all three. But we cannot do this. The red men require their blood to appease the spirits of their slain relatives. They have entrusted us with the guardianship of our laws and rightswe cannot betray them. However, we have a sacred prescription relative to this affair, which allows us to extend mercy to a certain degree. third is to be saved by lot. The great Spirit allows us to put it to that decision. He is no respecter of persons." The lots were cast. The governor's son and one of his friends were taken and burnt.

This must certainly appear to some as the act of barbarians, but how far is it removed from the practice of the Jews, when they so vociferously called out, "Crucify him, crucify him! And Pilate said, ye have a custom, that I should release a prisoner to you at the feast; but they cried more bitterly, Not this man, but Barabbas."

A minister preaching to a congregation of Christian Indians, west of the Delaware, observed a strange Indian, listening with great attention. After the service, the minister enquired who he was? It appeared on enquiry, that he lived three hundred miles to the westward—that he had just arrived, and gave this account of himself. "That his elder brother living in his house, had

been many days and nights in great perplexity, wishing to learn to know the great Spirit, till at length he resolved to retire into the woods, supposing that he should succeed better in a state of separation from all mankind. Having spent many weeks alone in great affliction, he thought he saw a man of majestic appearance, who informed him that there were Indians living to the south-east who were acquainted with the great Spirit and the way to everlasting life; adding that he should go home and tell his people, what he had seen and For this reason, as heard. soon as he heard his brother speak, he determined to travel in search of the people he had described, till he found them ; and since he had heard what had been said that day, the words had been welcome to his heart."

A missionary made a journey to the Shawanese country, the most savage of the Indian na-He stopped at the first tions. village he came to, and lodged with one of the chief men. informed the chief of his business, and opened some truths of the Gospel to him by means of an interpreter who accompanied him. The chief paid great attention, and after sometime told him, that he was convinced the missionary's doctrines were true, pointing out the right road. That the Shawanese had been long striving to find out the way of life; but that he must own, with regret, that all their labour and re-

searches had been in vain. That they, therefore, had lost all courage, not knowing what they should do further to obtain happiness. The chief accompanied the missionary to the next village and persuaded him to lodge with a heathen teacher.

The missionary then preached to him, and told him that he had brought him the words of cternal life. This the Indian said, was what they wanted, and they would hear him with pleasure. After some days, the heathen teacher said, I have not been able to sleep all night, for I am continually meditating upon your words, and will now open to you my whole heart. I believe what you say is the A year ago I became convinced, that we are altogether sinful creatures, and that none of our good works can save us; but I did not know what to do to get relief. have therefore always comforted my people, that some body would come and show us the true way to happiness, for we are not in the right way. And even but the day before you came, I desired my people to have a little patience, and that some teacher would certainly come. Now you are come, and I verily believe that the great Spirit has sent you to make known his word to us."

Monsieur de Lapoterie, a French author, speaking of the Cherokees and other southern Indians, gives this account of them: "These Indians look upon the end of life, to be living happily; and for this purpose their whole customs are calculated to prevent avarice, which they think embitters life,"

Nothing is a more severe reflection among them than to say, that a man loves his own. prevent the use and propagation of such a vice, upon the death of an Indian, they burn all that belongs to the deceased, that there may be no temptation for the parent to hoard up a superfluity of arms or domestic conveniences for his They cultivate no children. more land than is necessary for . their plentiful subsistence and hospitality to strangers. the feast of expiation, they also burn all the fruits of the carth and grain left of the past year's crops.

Mr. Brainerd informs us, that at about one hundred and thirty miles from our settlements, he met with an Indian, who was said to be a devout and zealous He was dressed in a hideous and terrific manner. He had a house consecrated to religious purposes. Mr. Brainerd discoursed with him about Christianity, and some of the discourse he seemed to like, but some of it he wholly rejected. He said that God had taught him his religion, and that he would never turn from it; but wanted to find some who would heartily join him in it, for the Indians had grown very degenerate and corrupt. said, he had thoughts of leaving all his friends and travelling abroad, in order to find some who would join with him, for

he believed that the great Spirit had good people some where, who felt as he did. He said. that he had not always felt as he then did, but had formerly been like the rest of the Indians, until about four or five years before that time. he said, that his heart was very much distressed, so that he could not live among the Indians, but got away into the woods and lived for some At length, he said. the great Spirit had comforted his heart, and showed him what he should do; and since that time he had known the great Spirit and tried to serve him, and loved all men, be they who they may, so as he never did before. He treated Mr. Brainerd with uncommon courtesy, and seemed to be hearty in it.

The other Indians said, that he had opposed their drinking strong liquor with all his power: and if at any time he could not dissuade them from it, be would leave them and go crying into the woods. It was manifest that he had a set of religious notions of his own, that he had looked into for himself, and had not taken for granted upon bare tradition; and he relished or disrelished whatever was spoken of a religious nature, according as it agreed or disagreed with his standard. He would sometimes say, Now that I like, so the great Spirit has taught me, Some of his sentiments &c. seemed very just; yet he ut-terly denied the existence of

an evil spirit, and declared there was no such a being known among the Indians of old times, whose religion he supposed he was attempting to revive. He also said, that departed souls went southward, and that the difference between the good and bad was, that the former were admitted into a beautiful town with spiritual walls, or walls agreeably to the The latter nature of souls. would for ever hover round those walls, and in vain attempt to get in. He seemed to be sincere, honest, and conscientious in his own way, and according to his own religious notions, which was more than could be said of most other Pagans Mr. Brainerd had seen. He was considered and derided by the other Indians as a precise zealot, who made an unnecessary noise about religious matters, but in Mr. Brainerd's opinion, there was something in his temper and disposition that looked more like true religion, than any thing he had observed among other heathen Indians.

Smith, in his history of New Jersey, gives the following extract from a letter on this subject, from an Indian interpreter, the well known Conrad Wiser,

p. 145.

"I write this to give an account of what I have observed amongst the Indians, in relation to their belief and confidence in a divine Being, according to the observations I have made from the year 1714, in the time of my youth to this

day. If by the word religion, is meant an assent to certain creeds, or the observation of a set of religious duties, as appointed prayers, singing, preaching, baptism, &c. or even heathenish worship, then it may be said, the Five Nations have no religion; but if by religion we mean, an attraction of the soul to God, whence proceeds a confidence in and an hunger after the knowledge of him, then this people must be allowed to have some religion among them, notwithstanding their sometimes savage deportment; for we find among them. some traits of a confidence in God alone, and even times, though but seldom, a vocal calling upon him.

In the year 1737, I was sent for the first time to Onondago, at the desire of the governor of Virginia. I sat out the latter end of February, for a journey of five hundred English miles, through a wilderness where there was neither road nor path; there were with me a Dutchman and three Indians." then gives a most fearful account of the distresses to which they were driven—particularly the side of a mountain where the snow was so hard, that they were obliged to make holes in it with their hatchets to put their feet in, to keep them from sliding down the At length, one of mountain. the Indians slipped and went down the mountain, but on his way was stopped by the string of his pack hitching fast to a stump of a small tree. They

were obliged then to go down into the valley, when they looked up and saw, "that if the Indian had slipped four or five paces further, he would have fallen over a rock, one hundred feet perpendicular, upon craggy pieces of rock below. The Indian was astonished and turned quite pale then with out-stretched arms, and great earnestness, spoke these words, I thank the great Lord and Governor of this world, that he has had mercy upon me, and has been willing that I should live longer: which words, I, at that time, sat down in my journal. happened on the 25th of March 1737."

On the 9th of April following, he was reduced so low, that he gave up all hopes of ever getting to his journey's end. He stepped aside and sat down under a tree, expecting there to die. His companions soon missed him-they came back and found him sitting there, "I told them that I would go no further, but would diethere." They remained silent awhile, at last, the old Indian said, My dear companion, thou hast hitherto encouraged us, wilt thou now quite give up? Remember that evil days are better than good days, for when we suffer much, we do not sin; and sin will be drove out of us by suffering; but good days cause men to sin, and God cannot extend his mercy to them, but contrarywise, when it goeth evil with us, God hath compassion on us.

These words made me ashamed: I rose up and travelled on as well as I could." "Two years ago I was sent by the governor to Shamoken, on account of the unhappy death of John after he had per-Armstrong, formed his errand, which was to make peace by the punishment of the murderer. Indians made a great feast for him; and after they had done. the chief addressed his people, and exhorted them to thankfulness to God-then began to sing with an awful solemnity, but without expressing words. the others accompanied him with their voices. After they had done, the same Indian, with great earnestness Thanks! thanks! be to thee, thou great Lord of the world, in that thou hast again caused the sun to shine, and hast dispersed the dark cloud. Indians are thine."

The old king Ockanickon, who died in 1681, in Burlington, New Jersey, just before his death, sent for his brother's son, whom he had appointed to be king after him; he addressed him thus, "My brother's son, this day I deliver my heart into your bosommind me. I would have you love what is good, and keep good company; refuse what is evil, and by all means avoid bad company." "Brother's son! I would have you cleanse your ears, that you may hear both good and evil; and then join with the good and refuse the evil; and where you see evil, do not join with it, but join to that which is good." "Brother's son! I advise you to be plain and fair, with all, both Indians and Christians, as I have been. I am very weak, otherwise I would have spoken more." After he stopped, Mr. Budd, one of the proprietors of West-Jersey, said to him, "There is a great God, who created all things; that he had given man an understanding of what was good and bad; and after this life rewarded the good with blessings, and the according to their doings." The king answered, "It is very true. It is so. There are true. two ways, a broad and a strait way; there are two paths, a broad and a strait path ; the worst and the greatest number go in the broad, the best and fewest, in the strait path." - Smith's History of New Jersey, p. 149. The Indians originally shewed great integrity in their dealings, especially with one another.

Col. Smith informs us, that going a hunting to a very great distance, and having got many skins and furs by the way, very inconvenient to carry, they stretched them on scaffolds and left them till their return.

When they returned, some considerable time after, they found their skins and furs all safe. "Though this was a public place, and Indians often passing, and our skins hanging up to view, yet there were none stolen, and it is seldom that Indians do steal any thing from one another; and they say they never did, until the

white people came among them, and learned some of them to lie, cheat, and steal," P. 42.

He further informs us, that being in the woods in the month of February, there fell a snow, and then came a severe frost, that when they walked, caused them to make a noise by breaking through the crust, and so frightened the deer that they could get nothing to eat. He hunted two days without food, and then returned fatigued, faint, and weary. He related his want of success. leaugo asked him if he was not hungry-he said he was-he ordered his little son to bring him something to eat. brought him a kettle with some bones and broth, made from those of a fox and wild cat that the ravens and Turkey buzzards had picked, and which lay about the camp. He speedily finished his repast, and was greatly refreshed. Tontileaugo gave him a pipe and tobacco-and when he had done smoking, he said that he had something of importance to tell him-Smith said he was ready to hear. He said he had deferred his speech, because few men were in a right humour to hear good talk when they are extremely hungry, as they are then generally fretful and discomposed; but as you appear now to enjoy calmness and serenity of mind, I will now communicate the thoughts of my heart, and those things which I know to be true.— Brother! as you have lived with the white people, you

have not had the same advantage of knowing that the great Being above feeds his people, and gives them their meat in due season, as we Indians have, who are frequently out of provisions, and yet are wonderfully supplied, and that so frequently. that it is evidently the hand of the great Owaneeyo, (this, in their language, signifies the owner and ruler of all things) that doeth this. Whereas the white people have large stocks of tame cattle that they can kill when they please, and also their barns and cribs filled with grain, and, therefore, have not the same opportunity of seeing and knowing that they are supported by the ruler of heaven and earth. Brother! I know that you are now afraid that we will all perish with hunger; but you have no just reason to fear this. Brother! I have been young, but am now old! I have frequently been under the like circumstances that we now are. and that, some time or other, in almost every year of my life; yet I have hitherto been supported, and my wants supplied in times of need. Owaneeyo sometimes ther! suffers us to be in want, in order to teach us our dependance upon him, and to let us know that we are to love and serve him; and likewise, to know the worth of the favours that we receive and to make us more thankful." Was not this one of the great ends designed by a gracious God, in leading the Israelites through the wilderness for forty years?—Vide

Lowth's Isaiab, xli. 17, &c .-Vide 2 Du Pratz, 172, for account of great Spirit. ther! be assured that you will be supplied with food, and that just in the right time; but you must continue diligent in the use of means-go to sleep and rise early in the morning and go a hunting-be strong and exert yourself like a man, and the great Spirit will direct your way." The next morning, Smith rose early and set off. He travelled near twelve miles. and was just despairing, when he came across a herd of buffaloes and killed a large cow. He loaded himself with the beef, and returned to his camp and found his patron, late in the evening, in good spirits and The old humour. thanked him for his exertion. and commanded his son to cook it—which he did, but eating some himself almost raw. They put some on to boil, and when Smith was hurrying to take it off, his patron calmly said. Let it be done enough, as if he had not wanted a meal. He prevented his son from eating but a little at a time, saying, It would hurt him, but that he might sup a few spoonsful of When they were the broth. all refreshed, Tontileaugo delivered a speech upon the necessity and pleasure of ceiving the necessary supports of life with thankfulness, knowing that Owaneeyo is the great giver. Sometime after, they set off for home, Tontileaugo on the way made himself a sweat-house, and went into it,

and put himself in a most violent perspiration, for about fifteen minutes, singing aloud. This he did in order to purify hinself before he would address the Supreme Being. He then began to burn tobacco and to pray.—He began each petition with Oh! Oh! Oh! Oh! He began his address in the

following manner.

O great Being! I thank thee that I have obtained the use of my legs again—(he had been ill with the rheumatism) that I am now able to walk about and kill turkeys, &c. without feeling exquisite pain and misery. I know that thou art a a hearer and a helper, therefore I will call upon thee. -Oh! Oh! Oh! Oh! grant that my knees and ancles may be right well, and that I may be able not only to walk, but to run and to jump logs, as I did last fall. Oh! Oh! Oh! Oh! grant, that on this voyage we may frequently kill bears, as they may be crossing the Sciota and Sandusky. Oh! Oh! Oh! grant that rain may come to raise the Ollentangy about two or three feet, that we may cross in safety, down to Sciota, without danger of our canoe being wrecked on the rocks. And now, O great Being! thou knowest how matters stand—thou knowest that I am a great lover of tobacco, though I know not when I may get any more, I now make a present of the last I have unto thee, as a free burnt offering; therefore, I expect that thou wilt hear and grant these requests, and I thy servant will return thee thanks and love thee for thy gifts."

During this time Smith was greatly affected with his prayers, until he came to the burning of the tobacco, and as he knew that his patron was a great lover of it, when he saw him cast the last of it into the fire, it excited in him a kind of merriment, and he insensibly smiled. The Indian observed him laughing, which displeased him and occasioned the following address. "Brother, I have somewhat to say to you, and I hope you will not be offended when I tell you of your faults. You know, that when you were reading your books in town, I would not let the boys or any one disturb you; but now when I was praying, I saw you laugh-I do not think that you look upon praying as a foolish I believe you pray yourself. But perhaps, you may think my mode or manner of praying, foolish. If so, you ought in a friendly manner to instruct me, and not make sport of sacred things."

Smith acknowledged his error. On this the Indian handed him his pipe to smoke, in token of friendship, though he had nothing to smoke but red willow bark. Smith then told him something of the method of reconciliation with an offended God, as revealed in his Bible, that he had with him. The Indian said, "That he liked that story better than that of the French priest's; but that he thought he was now too old-

to begin to learn a new religion; he should therefore continue to worship God in the way that he had been taught, and that if future happiness was to be had in his way of worship, he expected he would obtain it; and if it was inconsistent with the honour of the great spirit to accept of him in his own way of worship, he hoped that Owaneeyo would accept of him in the way Smith had mentioned, or in some other way, though he might now be ignorant of the channel through which favour or mercy might be conveyed.—Page He added, that he 54, 55. believed that Owanceyo would hear and help every one who sincerely waited upon him.

Here we see, not withstanding the just views this Indian entertained of providence, yet though he acknowledged his guilt, he expected to appease the deity and procure his favour by burning a little tobacco. Thus the Indian agreed with revelation in this, that sacrifice is necessary, or that some kind of atonement is to be made in order to remove guilt and reconcile the sinner to God. This, accompanied with numberless other witnesses. is sufficient evidence of the truth of the scriptures.

At another time Tontileaugo informed him that there were a great many of the Caughnawagas and Wiandots, a kind of half Roman Catholics; but as for himself, he said, that the priest and he could not agree;

as the priest held notions that contradicted both sense and reason; and had the assurance to tell him, that the book of God taught them those foolish absurdities; but he could not believe the great and good spirit ever taught them any such nonsense. And therefore he concluded that the Indians' old religion was better than this new way of worshipping God.

FURTHER EXTRACTS FROM A FRENCH BOOK, ENTITLED, "A DISCOURSE ON THE PROMISES CONTAINED IN THE SCRIPTURES, RELATING TO THE PEOPLE OF ISRAEL."

"HE who when about to ascend to the right hand of his Father, promised to his disciples that he would be with them until the consummation of ages, has not ceased giving from age to age proofs of his aid, and signals of a special protection to his church, which have been well suited to comfort his faithful people, however clear the light which eternal wisdom thus diffuses for those who study her, and follow her in her ways; she presents to us also by Revelation a light equally fixed and invariable, destined to guide in all ages the beloved children of the Lord, and which is intended in an especial manner to illuminate those Christians who live at the end of time.

This light, which Providence has made to shine with new splendour in this last age, by means of the learned works of our most illustrious writers, resides essentially in the sacred scriptures, the infallible oracles proceeding from the Holy Spirit who spake by the prophets, and who teaches all These Scriptures are a lamp to the children of light which serves to dissipate the darkness of error, and to preserve us from the scandal of seduction, amidst the convulsions which overthrow empires, and agitate the church of Jesus Christ. These divine oracles in presenting to us the views of faith, unveil the causes and the reasons of these memorable events destined to change the whole face of the globe; they give to us the key and the knowledge of them; they conduct us at length to the end at which the most astonishing revolutions are destined to terminate, and this end is at no time unconnected with kingdom of God and his elect, because it is chiefly for them that sovereign wisdom arranges and governs all things in the universe. All things are for the elect."

"When the Son of God, in instructing his disciples, laid the foundations of his church, he had under his eye, by the fulness of his divine knowledge, the whole delineation of the mystery of iniquity which was to arise even in the infancy of Christianity, was gradually to increase in the succession of ages, and at length to send abroad that thick smoke which, arising out of the bottomless

pit, threatens to hide from us the Sun of Righteousness, and to infect the pure air of the heavenly doctrine where alone Christians can breathe with freedom. Foreseeing even at that time how much this scandal, when carried to its greatest height, was calculated to shake the faith of his elect, the Saviour took care to forewarn them, in announcing it to his apostles, as about to have its consummation in the last-times. He was pleased in this way to excite our vigilance, and to prepare us for this great trial of an almost universal apostacy, which is to be promptly followed by the most dreadful plagues of the wrath of God."

" After the example, and in conformity to the lessons of their divine Master, Peter and Paul, the chief of the Apostles. and John the well beloved disciple, have warned us to be in readiness, expecting the last scandals, and the most dreadful catastrophe's. The same apostles have however announced to us, under other circumstances, times of refreshment. On the one hand, they have predicted to us the dreadful chastisements prepared for the Gentile nations who were first enlightened with the faith. They have exhibited them to us in after ages as unbelieving, ungrateful, given over to seducers, and cut off by a just judgment from the maternal root and body of the church. On the other hand, they have discovered to us a Saviour God. rich in mercy, who will renew

the youth of his spouse, and restore to her in a double degree her ancient splendour, and her original fruitfulness.

"Whatever inconsistency may appear at first sight between these various predictions, we may easily reconcile them with each other if we study with care, and if we begin at least to discern in the execution of the divine decrees that wonderful conduct of Supreme Wisdom, whereby in removing the kingdom of God from one nation to another, He preserves, even in the midst of avenging justice, thoughts of peace towards his elect people, and shews himself to be no less amiable and consolatory in his promises, than formidable in his threatenings.

"It is the more important for us to seize this point of view, since if our desires and hopes ought to direct themselves to the accomplishment of the promises, being equally warned to fear the threatenings, we ought not to neglect any thing to secure ourselves from them.

"But, what! can I have proposed to myself to address you for the purpose of throwing alarm into your souls! ought I not, on the contrary, to endeavour to fortify the dear children of the church, by the consolatory views of a happy futurity, against the awful shocks of that great tribulation, of which we have even in our own days almost felt the first concussions? This is the principal end which I propose to myself in this discourse, and

I shall endeavour in an especial manner to find out what is destined in the last times to be the great resource of church, and what is yet the strongest support of her hopes. This most interesting research, can only be attempted by imbuing our minds with what the sacred Scriptures teach us on this subject, and especially the prophetic books destined as the apostle Peter says, to be a light in the midst of darkness. comparing them one with another that we shall discover in the sacred books a striking agreement between the law and the prophets, the Old and New Testaments. This beautiful correspondence ought to make us feel what is the immovable certainty of the promises, and how great and magnificent are the destinies which God serves to the children of his people, in the long series of future ages: views full of consolation, and capable of sustaining our faith and our courage, in which no Christian can be unconcerned if he be a living member of that church which in its unity comprehends equally all ages.

"Yes, this holy church has divine promises, as a security for the beautiful times of her restoration and her future splendor; promises which are so much nearer their accomplishment when every thing seems to decay and fall to ruin in her, because a period is insured to her when all things shall be re-established.

Now in examining the nature

and object of these promises, I find them principally founded upon the return and conversion of the people of Israel. this people, the most interesting of all on account of the rank it is destined one day to occupy, of which the converted fulness shall become the salvation of the world, and the riches of the nations, in a far greater degree than its first fruits were formerly. This fulness shall produce in the church, according to the great apostle, a species of resurrection, and this is the beautiful development which he presents to us of an event so well calculated to fix our attention and our desires: " There shall come, (says the teacher of the Gentiles, resting his assertion on the prophet Isaiah) there shall come a Redeemer who shall banish impicty from Jacob." He had first announced to the Gentiles, that God who had not spared the Jews, whom he calls the natural branches of the good olive tree, would not spare them, if they imitated Israel in their unbelief. Shortly afterwards, in summing up the argument, he describes to us in a single sentence, the whole procedure of God towards the Gentiles and his ancient people. God, says he, has shut up all in unbelief, that he may exercise his mercy towards all.

"I have no wish to offer you my feeble ideas in a discussion respecting the designs of God, and his adorable conduct towards his church; but I cannot forbear acknowledging that

the divine Paul has by this one ray of light, put into our hands the key of the Scriptures; for in giving us from his mouth the true explanation of only one passage of Isaiah, on which he founds his doctrine, this great master initiates us in the knowledge of a multitude of prophetic texts, which relate expressly to the children of Abraham according to the flesh.

" I shall therefore say with Bossuet, "that the apostle enables us to discern that after the conversion of the Gentiles, the Saviour, whom Sion had not known, and whom the children of Jacob had rejected, will turn to them, will blot out their sins, and restore to them the understanding of the prophecies which they had lost for so long a time, to be transmitted afterwards from hand to hand to their latest posterity, and be no more forgetten to the end of the world, and so long a time as it shall please God to make it continue after this memorable event. Thus (concludes Bossuet) the Jews shall one day return, and shall return never again to go astray." 👵 🤄

"I shall again say, and shall never be weary of repeating it, with St. Paul: If their fall has been the riches of the world, and if their diminution is become the riches of the Gentiles, how much more abundantly shall their fulness enrich the world? For if their casting away is become the reconciliation of the world, what shall be their restoration but life from the dead? But how

much greater force do these great views of the apostle of the Gentiles acquire, when we compare them with the ancient prophecies, which agree perfectly with the books of the New Testament. What magnificent promises are secured to this astonishing people dispersed over the world for eighteen centuries! With traits of truth are painted at one and the same time both the penal dereliction to which the Jews were, according to the prophet Hosea, so long given up, without a king, without priests, without sacrifice, and without law, and their full and complete return to the God of their fathers whom they will seek at length and find, when he shall cause to flow upon them a river of blessings and of grace, which shall afterwards diffuse itself from their fulness, and by their ministry, over the multitude of nations!

Pressed and overwhelmed by the inconceivable evils which agitate the whole Gentile church, and threaten her with future calamities of even a more melancholy nature, let us sometimes at least turn our eyes towards such pleasing hopes; since nothing is more calculated to mitigate our sorrow, and to fortify us against the temptations and scandals reserved for this, which may be termed, the very dregs of the ages. And first, let us turn our attention to the greater prophets, who are so copious and so eloquent, when they speak of the return of the

Jews. Afterwards we will in the second part, run over the minor prophets, the Psalms, the Canticles, and the other sacred books."

THOUGHTS ON THE SCRIPTURAL EXPECTATIONS OF THE CHRISTIAN CHURCH.

[Continued from p. 68.]

Sect. 3. The End of the World.—Matt. xxviii. 20.

This expression is the same in the original with that in Matt. xxiv. 3. "What shall be the sign of thy coming and of the end of the world." They are both understood by the generality of Christians with reference to the final catastrophe of this earthly scene, and the translation of the church to its eternal and unchangeable state.

The validity of this interpretation will now be considered. Whether such be "the plain and full meaning of the words in the literal and grammatical sense," is a matter well deserving a sober and judicious inquiry, considering how many passages of sacred scripture are made to turn upon the above construction as their cardinal point; no other consequence will necessarily result from this discussion than a more distinct anticipation of an event in which all mankind are implicated, and which all believers are agreed in expecting at some period of time or other, while none can by any possibility be assured of its "day and hour."

When " some depart from the faith, giving heed to seducing spirits," others "turn away their ears from the truth:". when "scoffers, walking after their own lusts, and saying, Where is the promise of his coming," are systematically carrying on the mystery of iniquity towards its entire consummation; when damnable heresies, and especially that of denying the Lord, (the proper deity of Christ) are privily brought into, and are widely spreading in the church, it is high time to consider whether "the last days" of Peter, and the "perilous times" of Paul, be not actually commenced; and if so, "the coming of the Lord draweth nigh," and the "time of the end" cannot be The signs of the very distant. times in which we live, exhibit the very characteristics of the period immediately preceding the appearance of the Son of man, and the manifestation of the sons of God, the children of the resurrection, who shall be "accounted worthy to obtain WORLD" alwacs exerne, which of course will not commence (whatever it be) till the end of "THIS WORLD," alwros тыты, be come, (Luke xx. 34.)

A general expectation has existed in all ages concerning a future state of retribution, of which the merit or demerit of man as a moral agent, is the standard and criterion of judgment as to punishment and reward. When life and immortality were brought to light by the Gospel, this indistinct ap-

prehension was cleared up, the gates of heaven were opened to all believers, and final condemnation denounced only on the impenitent. Under a general concurrence of expectation on this momentous subject, diversities of opinion have existed in the church, as to the circumstances under which it. will be realized; and the most prevailing idea is, that a great extension of the spiritual kingdom of Christ will take place towards the close of the Christian dispensation, at the end of which Christ will appear in person as the Judge of quick and dead, when the general resurrection, the dissolution of the material universe, the condemnation of the wicked, and the translation of the church to the glories of heaven will take place together-and these things are, perhaps, invariably viewed in connection with such expressions in sacred Scripture as "the end of the world," "the world to come," "the day of judgment," " the kingdom of heaven," &c. &c.

A review and comparison of the different passages of sacred Scripture, which have a direct application to these subjects, may suggest a somewhat different expectation, which is termed Scriptural, as being exclusively derived from the positive declarations of Holy writ, taken from the original, in their most obvious and literal sense—the scope of which will be nearly as follows.

That the present system, secular and ecclesiastical, (as far

at least as Christendom and the Roman and Mahometan cmpires are concerned) will pass away at the close of a certain period or æra of the world, fixed in the determinate counsel of God, and so far revealed in his written word that its near approach may be anticipated from specific and infallible tokens contained therein, whenever their real application shall be manifested by existing circum-. stances, and the palpable fulfilment of the sure word of prophecy concerning the last times of the Gospel. new order of things, and a distinct period or æra of the world will then commence, to which all preceding times and dispensations have only been preparatory and subordinate, which is the perfection and consummation of them all. the change thus effected in the physical and moral, secular and spiritual state of the world, will be so complete, so general, so extraordinary, as to correspond with the nature and significancy of the expressions by which it is exhibited in Scripture, such as, "a new creation," a " new earth," making "all things new," " restoring all things,"

It will be readily admitted that a new æra commenced at the first appearance of Christ, and the promulgation of the Gospel throughout the Roman empire, the scriptural designation of which is, "The fulness of time." This expression refers distinctly to the mission and personal office of

our Lord himself, and the period which thus commenced. appears to be continued without any marked interruption to his second coming. The whole æra being spoken of in this way by himself, and characterized by his apostles under the general title of "the last days," in distinction from sundry other times, as the Paradisaical, Patriarchal, or Mosaic dispensations. But another æra seems to be expressly noticed, and is specifically entitled, "The dispensation (or economy) of the fulness of times," under which, scattered parts will be gathered together, disjoined parts united in one great recapitulation of the whole mystery of God-when the detached and manifold gradations of the system hitherto in action, will appear to have been working together towards one determinate issue, the final developement of the glorious scheme of man's redemption in body and soul as originally conceived and planned in the eternal counsels of Jehovah.-When the whole creation, so long groaning and travailing in pain together under the corruption introduced by the fall, shall be delivered by the power, and subjected to the dominion of the Son of man, the second Adam. When the earth, once cursed for the sake of man, shall be blessed again, renewed, and fitted for the habitation of the righteous -when the typical theocracy of the people of God shall be realized in the kingdom of Israel restored to the risen

saints of the Most High—when "the Lord shall reign in mount Zion, and before his ancients gloriously" during the time appointed of the Father. "Then cometh the end," properly so called, το τελος, thus clearly to be distinguished from the "consummation of the age," συντελεία ΤΕ ΔΙάνος.

The detail of this subject, and the Scriptural evidence in its support, will appear in future papers; the purport of the present section, is a critical examination of the expression in St. Matthew which is rendered in our version, "The

end of the world."

The greatest respect is un. questionably due to the authorized English translation; but the original must ever remain the standard of doctrine and interpretation, to persons in any degree qualified by education to search after the mind of the Spirit through the medium of that language in which it is primarily expressed. The indiscriminate usage of the term world, as a common rendering of noopos orneurn and awr, each of which appears to have a distinct signification, must necessarily occasion some ambiguity in those passages wherein any two of them are used in connection, and if this ambiguity should in any degree be removed by the simple substitution of more appropriate and analogous expressions, some light may be thrown upon subjects of the greatest concern and Take for instance moment. a passage in the same Evangelist, where xoomos and aiw are used in the same connection, and both translated "world," (Matt. xiii. 58.) "The field is the world." The "harvest is the end of the world." "So shall it be in the end of this world." On perusing the passage in which these words appear, any plain mind must draw the inference, that at the destruction of this material globe, the procedure represented under the figure of an harvest would take place—but when it appears in the original, that different words are used. that the world which is the field, is xoomos, mundus, universe, and the world which is then to end is alwy, sæculum, age; and that "this world." refers to the word signifying age; and not to that which signifies universe; the natural and obvious inference would rather be, "when this age of the world shall end, then shall the harvest come."

That "this age" is not the proper end of the world, and, therefore, that the harvest is not the end of all things here below, may appear from a passage where our Lord is also the speaker; "this world" is contrasted with "that world," which on any construction will be allowed to be still futureand as the word is there also aiw, if "that world" means eternity, then "this world" must mean eternity also, for it is the same expression precisely. " This world" used for the earth, may be opposed in an English translation to "that

world" as heaven; but if away be age and not world, then this age and that age have both a reference to times and seasons. and are periods distinguished from each other. Luke xx. 34. "The children of this world marry and are given in marriage, but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage," that is, one to another: for they are now betrothed, and then will be married to Christ; for at his. glorious appearance and kingdom and the first resurrection of the just, "the marriage of the Lamb is come." The bridegroom is absent in this age, and the church mourneth; but in that he will be present and the church will rejoice. I am with you alway, even unto the end of the world," (aiwr, This presence will be allowed to be spiritual, not personal; but it will then be personal, as well as spiritual. The sacrament was instituted for this age, in that it should seem it would cease. " Ye do show forth the Lord's death till he come," but when Christ who is our life shall appear, we shall appear with him, and enjoy the fulness of that intermediate pledge in the marriage supper of the Lamb.

In the parable of the tares, he that soweth the good seed is the Son of man, (Luke xiii. 37.) and when the "harvest of the earth is ripe," (Rev. xiv. 15.) the chief reaper is the Son of man, having on his head a

golden crown, and in his hand a sharp sickle." "Thus the sower and the reaper will rejoice together, not in the destruction of the world; but of the wicked on the face of it: not in the end of the world, but in the termination of the age of the reign of Antichrist, and in the fall of Babylon. Rejoice over her, thou heaven, and ye holy apostles and prophets." Rev. xviii. 20. "Let us be glad and rejoice for the marriage of the Lamb is come, and his wife hath made herself ready." thus manifest, that if the barvest in Matt. xiii. 39. be the end of the world literally, it is not so in Rev. xiv. 14-16. for many things succeed the harvest on the face of it till it is renewed not destroyed. "The heavens and the earth shall perish," that is, in their present form, "they shall wax old as a garment, and be folded up as a vesture, and they shall changed" for a more beautiful garment, a x00 µ05 ornamentum, a new earth, wherein righteousness shall dwell. If the promise to Abraham that he should be heir of the world, x00 µ00, (Rom. iv. 13.) is to be fulfilled. it must be in another age and state thereof, for neither he nor his posterity have enjoyed that inheritance as yet; if it be limited to his spiritual seed; if "the meek are to inherit the earth," (ym) Matt. v. it must be the "new earth," ynv xairnv of the Apocalypse, in one of " the ages to come," awar smipxoursous, in which God will

shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus, Eph. ii. 7. when Satan will be bound, and not in this age of this world, of which he is the ruler, and (ver. 2.) in which he now worketh in the children of disobedience.

There is another passage. where the same indiscriminate use is made of the term world. as used for xoomos and aiwy, Heb. ix. 26. "Then must he often have suffered since the foundation of the world, (x00 µ05) but now once in the end of the world, (aiw) hath he appeared to put away sin, by the sacrifice of himself, and then follows, "to them that look for him, shall he appear the second time, without sin unto salvation;" If he appeared in the end of the world to put away sin, and he is to appear again without sin, and promises after he had put away sin, by the sacrifice of himself, to be with his disciples to the end of the world, these expressions cannot refer to the end of the world, properly so called, for of that kind there can be only one, and these are clearly as distinct as the first and second advent, or the dispenof "the fulness of time," when "God sent forth his Son made of a woman," Gal. iv. 4. and "the dispensation of the fulness of times." when he will " gather together all things in Christ," Eph. i. 10. or when "he shall send

Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things." Therefore neither of these expressions properly signify the end of the world, (200 µps) but the termination of an age, (210) respectively.

Sect. 4. " The world to come." Heb. ii. 5.

IT has been remarked, that the Gospel dispensation is denominated by the apostle to the Hebrews, "the last days," in reference to anterior periods :- and thus the first advent of Christ was the consummation of all preceding ages, συντελεια των αιωνων, and in this sense only, "the end of the World," in which He appeared, and of all these ages. past, present, and to come, He is the sovereign disposer, ΒΑΣΙΛΕΥΣ ΤΩΝ ΑΙΩΝΩΝ, 1 Tim. ί. 17. Δι ε και τας αιωνάς εποιήσε. Heb. i. 2. per quem fecit et sæcula, Trans. Vulg. They were all constructed, and respectively adapted to successive dispensations under each, by the word and wisdom of God, as the Creator and Redeemer of man, the Saviour of the world; (κοσμου) as Prophet, Priest, and King; -and thus even the passage in Heb. xi. 3. "through faith we understand that the worlds (rous aiwras) were framed by the word of God," is translated by the best -Vulgate, "Fide intelligimus aptata esse sæcula verbo Dei," and by Tremellius.

fidem intelligimus quod con structa fuerint sæcula Sermone Dei:" and if aiwr, in this passage, be properly rendered sæculum, age, it may be questioned whether there be any in which it may not, with equal propriety, or rather with advantage to the sense, be so translated.— It has already been shown, that aiw, thus understood as age or æra, is to be distinguished from xoopos, which may properly be translated world.— And the same remarks may be applied; it is presumed, with equal justice to the propriety of this translation of aiwr, when used in connection with the word orxoupern, habitable earth; and it is conceived that much light will thus be thrown upon the whole doctrine and argument contained in the first and second chapters of the Hebrews, where the expression now to be considered occurs. " The world to come."

The unlearned consider these terms with reference to the eternal state, and the learned have laboured to shew, that in this passage, and perhaps in others, they relate to the present state under the Gospel; but if the suggestions already offered have any foundation, the reference may be neither to the one nor the other, but to that yet intermediate state between the two, which will take place at the consummation of the present age.

The apostle sets out with distinguishing sundry times and divers manners, in which God had revealed himself to

man; and then says, that in these "last days," avowedly the time of the Gospel, he has spoken by his Son, "by whom also he constituted the ages," in one of which, he sent his Son into the world, and in another of which, he will "bring him again" (Heb. i. 6.) into the world, οιχουμενην, which "world to come," as appears by chap. ii. 5. he hath not put in subjection to angels, neither are they to be any longer ministering spirits, (as at present), chap. i. 14. a for them who shall be heirs of salvation," for the heirs of salvation are in that world, as hath been abundantly evinced, already entered upon their inheritance, even the redemption of the body, and the angels are then employed in paying adoration, with rest of the elect, to the first begetten, then sitting on his mediatorial throne, in glory of his heavenly Father: who says to the Son, "Thy throne, O God, is for ever and ever, EIS TON AIWYA TOU AIWYOS. "in sæculum sæculi," Vulg. for the age of the age, not in sæcula sæculorum, for ages of ages, or all eternity, "Sit thou on my right hand until I make thine enemies thy footstool;" " but now we see not yet all things put under him." When Antichrist is destroyed, and Satan bound: when Babylon falls, and the Beast and false Prophet are cast into the lake of fire: when the man of sin is destroyed, by the brightness of

the coming of the Lord; then his enemies being made his footstool, all things will indeed be made subject; and then the new earth and heaven, spoken of by Isaiah, then the new heaven and earth, wherein righteousness shall dwell, expected by the church, according to St. Peter; then the new earth, yn xaun, of St. John will appear: and this will not be er Tw rur aiwri, in this age, but that which is to come, εν τω μελλοντι. Εν, τω επερ χομενωinto this orxoupern, God will bring his Son, and during this aior, age, his saints will live again, and "reign on the earth;" and when this age of the world shall end, heaven and earth may pass away, but the word of God will not, for unto THE KING ETERNAL (of the ages) there remaineth "honour and glory for ever and ever" (ages of ages) or throughout ETER-NITY, properly so called. 1 Tim. i. 17.

BASILICUS.

REMARKS ON ROM. XI. 11, 26.

I say then, Have they stumbled that they should fall?
God forbid: but rather thro' their fall, salvation is come unto the Gentiles, for to provoke them to jealousy.
And so all Israel shall be saved: as it is written,
There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

THE present degraded state of the Israelitish nation, the

long period of their exile, and their hitherto rejection of the Gospel; are circumstances of a very discouraging nature: and may justly lead an inattentive observer to conclude, that their state is desperate and their recovery impossible. But the whose researches man guided by the light of prophecy, will form a very difterent judgment of the case. He will find in the Old Testament many predictions of their return to duty, and consequently of their re-instatement in the favour of God. it will give him great satisfaction to see in the New Testament, this important truth confirmed by the testimony of an inspired apostle; which is evidently done in the above mentioned passage; where St. Paul, after speaking of the Jews' unbelief and rejection, very emphatically asks, Have they stumbled that they should fall?

It is very plain that there are two kinds of falls spoken of in the text; the one is an irrecoverable fall which ends in irretrievable ruin; the other is an offence for which a suitable remedy is provided. The fall of the Jews, through which the apostle declares that salvation came unto the Gentiles, is of the latter kind; and is expressed by magantuna, which is often rendered offence, trespass or fault, see chap. v. 15, 17, 18. Matt. vi. 14, 15, and xviii. 35. Mark xi. 25, 26. 2 Cor. v. 19. Ephes. ii. 1. so that the term is properly employed to signify talls, wherein the offender is not irrecoverably lost, or reduced to a state of desperation.

But when he asks, Have they stumbled that they should fall? he expresses it by wa mirauri from minto. Now this verb is frequently used in a very emphatical sense, to signify being slain or totally destroyed: and it is in this sense that the apostle uses it here, as implying a perfect overthrow or state of irremediable ruin.

According to this view of e subject, Theod. Beza has the subject, rendered it, Num igitur inquam ego impegerunt ut caderunt? Absit : sed per corum offensam, salus obtigit Gentibus ut eos ad æmulationem provocaret, by their offence, salvation is come unto the Gentiles, &c.

The plain meaning is this, The Jews' offence in refusing Christ, has been the cause of their present rejection, and dispersion throughout the earth: but this will not occasion the final ruin of that nation, nor prevent their future restoration to the divine favour. They have stumbled but not that they should fall irrecoverably: their offence is great, but not so great as to occasion their being cast off for ever.

. The future conversion of the Jews, is evidently implied in this passage; but more clearly and fully expressed in ver. 26. where it is positively asserted, that, All Israel shall be saved, as it is written, There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob.

Hence it is plain that a time is coming, when the whole na-

tion of the Jews, will acknowledge the divine mission of Jesus Christ, confess him to be the true Messiah, own his kingly power, and make public profession of Christianity.

The consideration of this. should give great encouragement to those benevolent persons who have undertaken to instruct the Jews in the truths

of the Gospel.

When God would encourage Paul to persevere in preaching at Corinth, he informed him that he had much people in

that city.

The same reason may be urged with peculiar advantage respecting the work in hand. God hath certainly much people among the dispersed tribes of Jacob; for great numbers of that nation will be savingly converted to the faith: the Jews and Gentiles will finally form one fold under one shepherd, and will confess together that Jesus Christ is Lord to the glory of God the Father.

Let therefore those that have put their hands to the work, be encouraged to persevere in their endeavours :- let all who are any way engaged in seeking the lost sheep of the house of Israel, be stedfast, unmoveable, always abounding in this work of the Lord; and surely their attempts will prove successful in turning many to righteousness; the reward of which will be a crown of glory that fadeth not away.

W. JENKIN.

Mylor, near Falmouth, Feb. 5, 1819.

JOSEPH, A TYPE OF CHRIST. LETTER IV.

To the Editors of the Jewish Expositor.
Gentlemen,

HAVING attempted to prove in my former letters, how manifestly Joseph was intended to typify the Saviour, in his personal qualifications, in his sufferings, and in his exaltation, it only remains for me now, still further to trace the resemblance between the type, and the antitype, in the conduct of Joseph to his brethren, subsequent to There are two his exaltation. points of view, in which I think this may be profitably and properly considered. First, as intended to represent the conduct of the Lord Jesus towards his brethren at large; and, Secondly, as typifying his final reception of those, who are so, in a more particular manner according to the flesh. Blessed be God, salvation though once exclusively of the Jews, was extended to sinners of all nations and people, when Jesus broke down the partition wall that was between them. He is not ashamed to call any whom the Father hath given him, and for whom he gave himself, his brethren. "Who is my mother, and who are my brethren?" (said he, to show that he judged not after the flesh) "He that doeth the will of God, the same is my mother, and my sister, and my brother;" and we know that he elsewhere said, "This is the will of God, that ye should believe on him whom he hath sent; and after his resurrection, he fully recog-

nized the title towards his believing disciples, saying, "Go to my brethren, and say unto them; I ascend unto my Father, and your Father, unto my God, and your God." reception which Joseph then gave to his brethren, we have a picture of that which Jesus gives to all that truly come unto him. Nothing can be more affecting than the account of the patriarch's deportment towards his family after his exaltation to honour. One might have feared, that he would have despised them, and that he would rejoice that they were not in a way to make him ashamed in the presence of Pharaoh and his host. might have feared, that all the bitter malice and hatred with which they had persecuted him, would rise up afresh in his mind, and that he would have rejoiced in an opportunity of revenging himself upon them. But, behold, the contrary is the case; he returns them good for their evil, he freely forgives all the evil which they intended him, and loads them with unmerited kindness. How was he made in this, like unto the Son of God, who prayed for his murderers, and who is ready though exalted to the throne of the Most High, to accept, and pardon, and bless, the vilest sinner upon earth, that flies for refuge unto him in sincerity There are some and in truth? particulars, which I would, however, more especially notice. It seems, that when the brethren first came down to (61)

Egypt after corn, and bowed themselves down before Joseph the governor, with their faces to the earth: they were well known by him, though he was not recognized by them. "The Lord knoweth them that are his," long before they are made spiritually acquainted with him. "He knows his sheep," even before he is "known of them." He has his gracious eye upon many a poor, blind, and impenitent sinner, now wandering on the mountains of ignorance and unbelief, and will, in due season, call them by his Spirit, and bring them by a way that they know not, into the narrow path that leadeth unto life. saw thee," said he to Nathanael, (who until then was wholly ignorant of him) " when thou wast under the fig tree." One the blessed gifts which Jesus is exalted to bestow, is, repentance. It is good that his people should feel godly sorrow and contrition for their past transgressions, that they may learn to value more that precious blood which hath purchased their pardon. Joseph hadrecognized his brethren, he would fain have run at once into their arms, clasped them to his bosom. But he had wisdom, as well as kindness, and he knew it would be best for them in the end that they should be brought to feel and lament their former guilt and offences. He therefore. spake roughly unto them, and for a time made himself strange. The consequence was, that dormant conscience was awakened.

and they began to feel and acknowledge their sin. For they said one to another," We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear, therefore is this distress come upon us." Blessed is that distress which brings a sinner to himself, and so brings his past guilt to recollection, as to cause him to abhor himself like Job, and repent in dust and ashes before God. I cannot but here remark, how deeply a sense of the retributive justice of God is implanted in the soul of re-Even God's bellious man. people have at first no notion, that their distress is sent them in love, and not in vengeance by the Father of mercies. Well may sinners, who harden themselves in iniquity, tremble, for there is, indeed, a retributive justice of God, which, when the time of longsuffering endeth, will fall and grind them to powder. The sigh of the true penitent, however, secretly as it may be heaved, cannot be hid from our compassionate High Priest. The brethren knew not that Joseph understood them, but he did. And so overcome was he with the emotions of his joy, that he turned himself about from them and wept. He continued, however, to deny himself for their good, and, therefore, he sent them back laden with corn to their father, and commanded their money to be returned in their sacks. Before the sinner is completely humbled in his own sight, by

a saving view of the Lord Jesus as " made unto him wisdom, righteousness, sanctification, and redemption," he is ever dreaming of bringing a price in his hand to purchase his salvation. Nothing is so common as for persons after they have begun to seek the Lord in sincerity, to expect, that Christ's merits will be applied to them on account of what they are now A free saldoing for God. vation,-the gift of God to the utterly unworthy,-wine and milk bought, and yet, as far as they are concerned, bought without money and without. price, they cannot at first, com-And like prehend or receive. the brethren of Joseph, when they see their money returned, when they are told by the stewards of God's mysteries, that it is " not according to works of righteousness that we have done," that he saveth any —when they find all the works on which they are building, returned upon their hands, as useless and unavailable for this purpose; their hearts are often like those of Joseph's brethren, still more afraid, and they are ready to cry out with them, "What is this that God hath done to us!" This is the common method of the true Joseph in his dealings with his people; he first humbles, in order to prepare them for consolation. He first wounds, that they may know how to value the healing balm. He first seems to frown, as upon the woman of Canaan, that his smile of grace at last may be more richly enjoyed.

When the brethren, by a further process, had been humbled, and confessed before Joseph once more with the most unfeigned sincerity, "What shall we speak, or how shall we clear ourselves, God hath found out the iniquity of his servants?" When they were brought thus to lie humble and helpless at his feet, it was Joseph wished not enough. to afflict them, but for their good. He could now, therefore, no longer refrain himself, but bid all to go out from them, while he discovered himself to them; and he not only wept, but wept aloud for joy, and he said unto them in the voice of the tenderest affection, "I am Joseph." And when his brethren could not answer him for trouble, he said unto them, "Come near to me, I pray you." "And they came near, and he said, I am Joseph, whom ye sold into Egypt." And now. behold, he is as anxious to bind up their broken hearts, as he was before to smite them with contrition. "Now, therefore," added he, "be not grieved nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life, and to save your lives by So now a great deliverance. it was not you that sent me hither, but God." What unspeakable kindness was there in this earnest attempt, not only to remove their fears of himself, but even to reconcile them to themselves. And can any disciple of Jesus fail to recognize here that merciful High

Priest who knoweth how to be touched with the feelings of our infirmities, for those to whom he has manifested himself, as he does not unto the world, have surely heard him in the tenderest accents, speaking peace to their troubled souls. How many instances might be mentioned, in which the conduct of the antitype answered to that of the type. Has Peter, with oaths and curses denied his Lord before men, and terrified at a little worldly disgrace and affliction, declared that he knows not the man? A graciously reproving look causes the bitter water of repentance to flow; and after his resurrection, the first desire of the Saviour is, that Peter should be comforted. " Ga and tell my disciples, and . Peter, that I am risen."

But it is not only to one, but to all his brethren, that the compassion of Jesus is thus Joseph not only displayed. embraced Benjamin, and wept on him, but, moreover, it is said, he kissed all his brethren, and wept upon them, and after that his brethren talked with him, in happy and peaceful communion—It would occupy too much room were I to notice every particular in which a resemblance between Joseph and Jesus may be traced in his treatment of his brethren. But as he supplied their wants, gave them bread without money, washed them from their dirt. clothed them, and fed them at his table, furnished them with chariots for their journey, ad-

monished them to peace on their way, and, at last, set them in Goshen, till they should be transplanted to Canaan, so does the Lord Jesus give his brethren, all that they need, and that freely, without pricehe washes and cleanses them by his blood and by his Spirit, he feeds them at his table. clothes them with his righteousness,—gives them the chariots of salvation, commands them to love one another that they may be happy, and finally, places them even here, in the land of light, till he brings them to that celestial Canaan. "where there is fulness of joy for evermore."

While, however, this is applicable to every returning prodigal, whether Jew or Gentile. who seeks salvation in Jesus. it is undoubtedly true, that a time is coming, when it shall be signally fulfilled in the Jews who were his brethren according to the flesh. Hitherto, it has been their fixed determination, that they will not have Jesus to reign over them, but. God hath nevertheless ordained it, and king of the Jews he shall one day appear. The time is coming, yea, is already come, when they shall begin to feel the famine that is amongst them, and hearing that there is corn in Egypt, shall come down to procure it. The period is at hand, when they shall confess with sorrow, "We are verily guilty concerning our brother," "When they shall look on him whom they have pierced, and mourn," and then

shall Jesus manifest himself to their troubled souls, saying, I am Jesus whom ye crucified.

Then shall they, in union with every true Gentile believer, find themselves enriched with all spiritual blessings, not for their own merits, but on account of their relationship to him, who is heir of all things.

I am, &c. H. S. C.

REPLY OF 'AN INQUIRER' TO THE REMARKS OF C. D. p. 102.

To the Editors of the Jewish Expositor. Gentlemen,

In reply to the reasoning of C. D. in his last paper, I offer the following brief remarks.

1st. I deny that it can be inferred from the words of prophecy, that the unanimous recognition of the Papal Supremacy, by the ten Gothic horns, is the necessary mark of the commencement of the The Pope was 1260 years. not less in point of fact, Head of the Catholic church of Christ, in the age of Justinian, because some of the Gothic horns then professed the principles of Arianism or Pagan-That the ten horns were to give their power little horn during the 1260 years, is apparent from the words of St. John cited by C. D.; but it does not follow, that at every moment of time there was to be an absolute unanimity in this respect, although such unanimity was to

form the general characteristic of these horns, until the end

of the 1260 years.

2nd. I am willing, however, to join issue with C. D., on. his own principles. That which constituted the essence of the power of the little horn was, its authority to persecute those whom it chose to denominate Without this even heretics. the grant of Supremacy, whether by Justinian, or the unanimous assent of the ten horns, could not have had the effect of delivering the Saints into Now since the its hand. French Revolution, it has been deprived of the power of permolesting those secuting or who reject its pretensions, throughout nearly the whole of the territories of the Gothic The act of the Congress of Vienna, placing the three confessions on a footing of perfect equality in Germany, did in effect lay the Papal power over the Saints prostrate in that country; and accordingly we now see the illustrious professor Van Ess, and other individuals who are of the Catholic church, bidding defiance to the thunders of the Vatican, and boldly disseminating the principles scriptural Christianity without molestation from the secular powers. In France, the charter grants complete toleration to the Protestants, and a perfect equality of political privileges. In the kingdom of Italy, they enjoy the free exercise of their religion. That sovereign, who, after his restoration to his

throne by British blood and treasure, signalized his triumph by the re-establishment of the Inquisition, as he is alleged to have illustrated his captivity by making petticoats for the statue of the Virgin; * already seems to totter on his throne; and what Christian will not exult at the fall of those who persecute the church of God! "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath aven-

ged you on her."+

3rd. The above undeniable facts, and the whole series of events since the French Revolution, seems to me demonstrative of the position, that we are arrived at that period called by Daniel the sitting of the Judgment to take away the dominion of the little horn, and consume and destroy it unto the end; when the ten that had previously supported the harlot are to hate her, and make her desolate and naked, and consume her flesh, (or riches,) and ultimately burn her with fire. Therefore since, on the principles of C. D., the ten horns were unanimously to acknowledge the ecclesiastical supremacy of the little horn until the close of the 1260 years; and since, by the recognition . 4th. I shall observe, in the next place, that the unanimity of the ten horns in supporting the Papal power, confessedly ceased at the Reformation; and I cannot but wonder that C. D. should not have perceived that this fact also is subversive of his argument.

I certainly had no desire to renew the contest with C. D. after it had been so completely exhausted on another Arena. where the combatant who took the side now occupied C. D., was the first to call out for a cessation of arms. should therefore have left C. D. in possession of his novel arguments and newly furbished armour, were it not that I view the question as one having a near relation to the dearest hopes of the Christian, at the present critical period of human affairs. It appears to me, that all the signs of the times so exactly correspond with the description of the convulsions in the symbolical heavens and earth contained in Luke xxi. 25, 26, that I feel encouraged, in the midst of the fearful tokens of approaching vengeance on an unbelieving world, to lift up my head, in obedience to the invitation of our Lord (in the 28th verse,) in the assured persuasion of

of the principles of universal toleration throughout the greater part of their territories, they have in effect deprived the little horn of its supremacy, as far as the Saints are concerned; it follows that the 1260 years are certainly elapsed.

^{*} It has been stated in the public papers, that when Ferdinand of Spain, was in captivity in France, during the reign of Bonaparte, he employed himself in the manner here stated, and from his subsequent conduct the statement seems in every respect probable.

⁺ Since the above was written it has been publicly announced, that the Spanish inquisition is no more. Ed.

the near approach of the redemption of the sealed servants of God.* But the arguments of C. D. seem to oppose my cherishing these hopes, and to bid me to hang down my head, in the anticipation of a long series of years, to be passed in sorrow and in suffering, from the reviving efforts of that enemy of the church, whose I destruction have to witness before I descend into the house appointed for all the living. However much, therefore, I may respect the syllogistic prowess of C. D. of which, if I mistake not. I have had experience in times past, I will rather once more try the tented field, than consent to abandon hopes, which are dearer to me than the light of the sun.

I entirely agree with C. D. in his view of Mr. Holmes' interpretation of the Apocalyptic Sea, and I wish him success in his endeavours to convince that Gentleman.

I am, Your's, &c.
An Inquirer.

ADDRESS FROM THE EDINBURGH SOCIETY FOR PROMOTING CHRIS-TIANITY AMONG THE JEWS.

The following Address has been recently published by the Edinburgh Society for promoting Christianity amongst the Jews.

ONE of the peculiar features of the eventful period in which

we live, arises from the great efforts which have been made in it, to disseminate the knowledge of the Gospel throughout The church of world. Christ appears to have aroused herself from the sleep of ages. Numerous Societies have been formed for circulating the holy Scriptures, and for sending Missions to the Heathen; and there is no denomination of Protestant Christians within the bounds of the United Kingdom, which has not shared in these blessed works of Christian But still there is ONE love. PEOPLE, whose spiritual condition, appears, not to have excited that general commiseration, which it ought to have called forth in the breasts of the followers of that merciful Saviour, who wept over the approaching miseries of Jerusalem; and it is singular, that this people, for whom Christians have in general felt least compassion, is the very nation, to whose forefathers we are, under God, indebted for all the spiritual light and privileges which we so abundantly possess.

Salvation is of the Jews, (John iv. 22.) The promises of God, that he would bless all nations, were made in and through the seed of Abraham. To the Jews pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God

^{*} Rev. vii. 1-4.

blessed for ever, (Rom. ix. 4.) All the writers of the Old, and also of the New Testament, with perhaps the exception of Luke, were of the Abraham. All the first preachers of the gospel were Paul the great apostle, who counted it his glory to preach among the gentiles; the unsearchable riches of Christ, (Eph. iii. 8.) who reckoned himself "a debtor both to the Greeks and barbarians, both to the wise and unwise" was a Jew.

No Christian will deny, that we owe to the world at large the debt of love, and are bound, in as much as in us lies, to communicate to all men the Gospel of the grace of God. To the Jews, however, are certainly debtors in a higher and more peculiar sense. To them we are under the obligation, not of love only, but also of gratitude. them we may be said to owe even our own selves. (Phil. 19.) And if this once so highly favoured people have been estranged from the covenant of promise for so many centuries; let us not forget, that, in the mysterious dispensations of the Almighty, they became enemies for our sakes, Rom. xi. 28; that we obtained mercy through their unbelief, v. 29. that the casting away of them was the reconciling of the world, v. 18.

Should these considerations awaken in the mind of the reader of this short Address, any sense of his obligation to

the ancient People of God, and the duty to which he is so loudly called to seek their spiritual welfare, he will experience sensations of no common pleasure in being informed. that an opportunity is now offered to him, of testifying his gratitude for the unspeakable mercies of redeeming love, communicated through the Jews, by contributing to restore to them those inestimable blessings, from which they have for so many ages been shut out, by the thick veil of unbelief, which has remained on their hearts in reading Moses and the prophets, (2 Cor. iii. 14, 15.)-THE EDINBURGH SOCIETY FOR PROMOTING CHRISTI-ANITY AMONG THE JEWS, is about to establish a mission on the Continent of Europe, and has already engaged two young men, well recommended for piety, who are to go forth among the Jews; and the Society proposes, with Divine blessing, to extend the field of its operations, and to increase the number of its Missionaries, as soon as circumstances shall seem to offer encouragement for further efforts.

It is generally known to the friends of religion, that a Society has, for about eleven years past, existed in London, for promoting the conversion of the Jews. By this Institution, the New Testament has been translated into Biblical Hebrew; and after the first impression of it, consisting of

more than 3000 copies, had been circulated among the Jews in different parts of the world, a second impression in stereotype was prepared, and 10,000 copies struck off. The eagerness of the Jews, in various parts of the Continent, to receive and peruse the Christian Scriptures, evinces that there is a preparatory work of Divine grace going on in the hearts of this people; for it is not many years since such a gift as the New Testament, would have been spurned by them, and rejected with disdain. The information now received from various authentic sources in different parts of Europe, seems to place it beyond a doubt, that we behold the dawn of that happy period, when the Messiah, who has so long been a light to lighten the Gentiles, shall become, in a peculiar sense, the glory of his people Israel, (Luke ii. 32.); when "He shall come out of Zion, and turn away ungodliness from Jacob," (Rom. xi. 26.) This therefore is the season when we are called upon, by all the signs of the times, to go forth in the spiritual warfare, bearing back again to that people from whom we first received them, the unsearchable riches of Christ. As in the natural world, the complete diurnal or annual revolution of the sun, and his return to the point from which he set out, marks the lapse of those regular divisions of time which we term a day or a year; so, in the spiritual administration

of God, we may now behold the rays of the Sun of Righteousness beginning, as it were, to gild the summits of the mountains of Judah with his returning rays; and we may in this circumstance discern the sign of the revolution of one of the great divisions of the dispensation of the fulness of times, wherein God hath purposed, according to good pleasure which he purposed in himself, to gather togather in one all things in Christ, (Eph. i. 9, 10.) Let us then go forth in this blessed work, not faithless, but believing and assured that our work and labour of love shall not be in vain in the Lord.

Edinburgh Society, therefore, call upon the faithful of every denomination throughout Scotland, to come forward in aid of their mission to the Their operations will become more enlarged, in proportion to the increased zeal and liberality of their fellow-Christians in this part of the kingdom. It cannot but afford satisfaction to all those who possess a spirit of catholic liberality and enlarged charity, to learn, that there is a cordial co-operation between the London Jewish Society and the Society in Edinburgh; the having most readily former offered to us, without payment, any number of Hebrew New Testaments and Tracts which we may be able to dispose of to advantage among the Jews. At the same time, it has been thought advisable, that the

operations of this Society shall be quite independent of the Institution in London. Among five or six millions of Jews, there is room for all the Protestant churches to labour, and to endeavour to outrup each other in the career of love and of duty, without mutual interference. It has seemed to the Committee of the Edinburgh Society, that an independent mission from Scotland was more likely to obtain an enlarged support in this part of the kingdom, and also that it would appear to the Jewish nation a more direct and powerful evidence of the deep interest in their welfare which is felt by Scottish Christians, than if this Society had merely given its aid to the missions of the -London Institution.

The Committee of the Edinburgh Society would briefly advert, at the close of this address, to the intimate connection which the conversion of Israel seems destined in the purposes of God to have with that of the Heathen. event is revealed to the church as designed to be as life from the dead to the world? It is the receiving again of the Jews, Rom. xi. 15. Who are they that, in the last ages, are to be in the midst of many people as a dew from the Lord; as the showers upon the grass, that tarrieth not for man, neither waiteth for the sons of men? They are the converted Jews, "the remnant of Jacob," Micah v. 7. When is it that the Lord shall in a peculiar

manner appear in his glory? When he shall build up Zion, (Ps. cii, 16.) i. e. when he shall restore the Jewish church to her ancient rank as the elder branch of his great family; according to the declaration contained in the prophecy of Micah, chap. iv. 8. " And thou, tower of the flock. strong-hold of the daughter Zion, unto thee shall it come, even the first dominion. the kingdom shall come to the daughter of Jerusalem." It would not indeed be difficult to shew, from various passages of the prophetical writings. that the great harvest of Gentile converts is not to be till after the return of the Jews. It is then only that the great family of God shall be completed, by the conversion of Israel his first-born, (Exod. iv. 22.) and the fulness of the Gentiles. Then only shall the olive-tree, (Rom. mystical xi. 17.) having recovered the branches which were broken off, shine forth with the resplendent beauties of celestial and immortal verdure. Let Christians unite in fervent prayer, for the outpouring of the Spirit of grace and supplications on the ancient people of God; and let them add to their prayers, such contributions for this glorious end as the providential bounties of the Lord may enable them to offer with willing minds, that God may even now be glorified by the ingathering of the outcasts of Israel into the fold of Christ .- " Blessed be the Lord

God, the God of Israel, who only doeth wondrous things. And blessed be his glorious

name for ever: and let the whole earth be filled with his glory. Amen and Amen."

PROCEEDINGS OF THE LONDON SOCIETY.

EXTRACT OF A LETTER FROM ASTRACHAN.

Edinburgh, March 4, 1820. Dear Sir,

When I received your letter of the 15th of December, mentioning that any number of Hebrew Testaments and Tracts which could be disposed of by us to advantage amongst the Jews, would be freely at our service, I did not anticipate such a call as you will find in the above letter; and you may make any use of the letter you think proper. Dr. Paterson is certainly, the best channel they could be sent by, and the number to be sent you will regulate.

I am, &c.
J. F. Gordon.
Secretary to the Edinburgh
Jewish Society.

To Rev. C. S. Hawtrey.

11, Bank Street, March 3, 1820. Dear Sir,

By desire of the Committee of the Scottish Missionary Society, I beg to annex an Extract of a letter lately received from the Rev. John Jack and Messrs. Dickson, Mitchell, and Mac Pherson, the Society's Missionaries at Astrachan. From this extract you will obtain some valuable information relative to the Jewish families near Derbent. You will also observe the great need our Mis-

sionaries are in of Hebrew Bibles and Testaments-and one object of our Committee, in sending you this extract is, to request that the circumstance may be communicated to the Society in Edinburgh for promoting the conversion of the We hope the matter will appear of such importance to them, that they will, as soon as possible, order a number of copies of the Hebrew Scriptures to be transmitted to Astrachan for gratuitous distribution-or, that they will use their influence with the Society in London, to get a donation of Bibles and Testaments for that purpose. If this latter mode is adopted, I need not add that they may be transmitted throughour friend Dr. Paterson, of St. Petersburg.

I am, &c.
Jos. Liddle, Secretary.

To J. F. Gordon, Esq.

Extract of a Letter from the Missionaries of the Scottish Missionary Society at Astrachan, dated Dec. 1, 1819.

As the Christian world is becoming more and more interested in the remnant of Jacob, and as any information respecting them is heard with attention, we trust the following

statements respecting the number of the Jewish families in the neighbourhood of Derbent and Shamack, will not be uninteresting. We formerly gave a statement respecting the Jewish families living among the Kumaks-in our present account we shall confine ourselves to those living among the Kaitah and Shirwan Tartars. This account we have received from individuals of themselves, with whom we have frequent opportunity of conversing. In the city of Derbent are fifty Jewish houses; in Moghat, a village about three hours' journey from Derbent, are twenty; in Hamedi, twenty; in Maragha, ten; in Kushni, fifteen; in Jevach, fifty; in Kartchaka, a hundred and fifty; in Pader, twenty; in Nugdie, fifty; and in Mengelis, thirty. All these are within three days' journey of Derbent, and most of them within one. In the town of Cuba, dwell four hundred Jewish families. In the city of Shamacka, the capital of Shirwan, about two days' journey from Cuba, dwell a hundred families, and in Sheka, there are about sixty-six.

The above mentioned Jewish families cannot properly be
said to be settlers, but sojourners, in these places; and live
in this scattered way through
the towns and villages, as they
find it most convenient for their
trade. They generally speak
the language of the people
among whom they live. They
say, however, that the majority
of them speak likewise a dialect
of the Persic, which had been,

it appears, at a former period. their vernacular tongue. though they are Jews by religion as well as by extraction, their ideas about religion, in many respects, coincide with their Mohammedan landlords and neighbours. Indeed the Mohammedans and Jews appear to have been much more indebted to each other for a great number of the superstitious and nonsensical stories which go among them under the name of traditions, than is generally supposed. Of those fables they are exceedingly fond, and store their minds with them, with as much, if not more diligence, than the pious part of Christians store their memories with the precious truths of the inspired volume. We are in great need of Hebrew Bibles and Testaments, to distribute gratis among these poor ignorant and half Mohammedanized Jews; fortified against Christianity by all the cunning craftiness of the prince of darkness. We say gratis, because no hope whatever can be entertained of selling books to them, as they are, for the most part, poor, and even, although they had money, and could purchase them, there is no good ground to expect they would do so, as they have never shewn any inclination to purchase copies of the Hebrew Bible from us, though they thankfully receive it when given to them gratis, and what objections can Bible Societies have against scattering a few morsels of the bread of heaven among them gratis? Surely, it is their

duty to cast their bread upon the waters, for they shall find it many days hence. Bibles alone will not suffice. A way appears to be opening up for living teachers entering among them, and why should not Missionaries be sent to occupy this extensive field, just We opening to our view. hope the first opportunity will be embraced for reconnoitring not only these Jews, but likewise such of the Kumak, Kaitah, and Shirwan Tartars, as may, when on the spot, be The above found accessible. Tartar tribes speak Tartar or Turkish, but many of them, in addition to their own language, speak and read Persic, and the greater part of the inhabitants of Derbent, it is said, speak Persic, and are of Persian extraction, but the people in the country are Tartars.

LETTER FROM BRUSSELS.

The following is a Letter lately received from the Secretary of the Auxiliary Society established at Brussels.

Sir,

I AM authorised by the Society established in this city to promote the cause of Christianity among the Jews, to acknowledge the receipt of a liberal supply of Hebrew books, and English Tracts from your Institution, which shall be circulated as diffusively as the limited number and prejudices of that race of people will admit; and may the divine Spirit bless every attempt, and

every Institution that has in view his own glory, and the benefit of mankind.

We have also applied to the Rabbi at Maestricht, for his concurrence in the great objects in view; and remain, on behalf of the Society, with respect,

Your's, &c. HENRY SMITHERS.

Rue Veste, Brussels, Feb. 1820.

EXTRACT OF A LETTER FROM MR. FRIEDENBERG.

Dated Berlin, Feb. 23, 1820.

YESTERDAY the 22d instant. the baptism of a respectable married Jew took place in the Dome church here. The King and Mr. Rose were Godfathers. General Witzleben, a confidential friend of the King, stood proxy for him. Mr. Theremin, the same worthy who baptized Mr. --- and his family, performed the sa-It was opened with cred office. a beautiful hymn suiting the occasion. Rev. Mr. Theremin then, after a short prayer, addressed the assembly (small, but most respectable, the crown prince, Counsellor Nicolovius, a great Mæcenas of learning and piety, and other persons of quality attending) in words to the following effect. "After the Jews had rejected the offers of the Gospel, they were scattered like ashes over the face of the earth, and most of them persist to this day in their melancholy obduracy. Still, we have to reproach ourselves for having neglected to offer the

mercies of redemption to those of them which live among us, and the divine command, Go. and teach all nations, will one day accuse us of unholy indifference to our Lord's cause, if we redeem not in future what has been hitherto neglected. But we are happy to see a time approaching, when we shall no longer deserve this reproach. Not to advert to what is doing for the conversion of the Jews in other countries, our most gracious King, and some of the first members of the state, by accepting the office of Godfathers on this present occasion, shew hereby, that this cause is important in their eyes and To them, dear to their heart. therefore, surely, the reproach of indifference is not applicable. O, my friends, if there be joy in heaven over one sinner that repenteth, more than over ninety nine righteous that need no repentance; then is there, also, more joy there over one Jew that is converted, than over ninety nine Christians that need no conversion." then, addressing himself to the person to be baptized, he continued; "To you, my dear friend, what mercy has the Lord shewn, the corrupt principles of Judaism bave never held you so captive as thouof your brethren .--Through grace you have overremaining prejudices, through grace you have accepted these doctrines, which are so contrary to the pride of the human heart. There is not one of the Christian truths, which has not passed the eye

of your understanding, and, I do believe it, found lodgement in your inmost soul. Well may I, therefore, say to you, as the holy apostle did to the Philippians, " I am confident, that he which hath begun a good work in you, will also perform it until the day of Jesus Christ." Yes, that God who hath led you hither before his sacred altar, will also be with you in the trials which you may still have to encounter. The Gospel of Jesus Christ must be dearer to you than to us even, for you can better appreciate its blessings, by having long been without them.

Let then, your faith put to shame, the unbelief of us Christians; and let your walk and conversation be a living testimony to your former brethren, of the religion you now embrace. For you, my dear friend, now is the accepted time, for you, is this the day of salvation. And, while to day you are admitted by holy baptism into the church of Christ, be thankful, that tomorrow you are allowed to partake of his holy supper, and there enter into still closer communion with your Lord." Rev. Mr. T. then called upon him to make his Confession of faith, which he did read in an amiable and modest manner; it was perfectly evangelical; he confessed he did pray for forgiveness of sins solely thro' Jesus Christ, and that he felt his need of Christ's assistance. to lead a new life, which assisttance, he believed, was only to be received by the hand of

faith. He expressed his firm conviction, that Christ will appear a second time in glory, and vowed, in the most exalted Jesus, "to love God above all things, and his fellowmen as himself." In his concluding prayer, he said, "Joyfully do I take upon me the duties and the trials, to which this sacrament of thine, gracious Lord, introduces me, and I rely wholly on the assistance of thy Holy Spirit. The Confession of Faith was composed in very elegant language. Rev. Mr. T. then summed up in one solemn question, all the grand doctrines and duties of holy faith, and asked him, Whether he believed the one, and would perform the other. When he answered yes, methought I could at that moment penetrate into his inmost heart, and hear it say Amen. was baptized by the name Frederic (the King's Christian name) Ernst Franz. I have given this long account of the ceremony, that this dear man may not want those in England who shall pray earnestly, that he may be kept by divine grace.

And now, my dear friend, after begging your pardon for the trouble I give you in reading such long scrawls of mine, pray you for me also, that I may be strengthened to do the work which God shall assign me. I never see a baptism, without being brought to the dust, for times without number have I forgotten the vow I made unto the Lord. Whither shall I fly, but unto thy mercy?

Whence shall I expect strength, but from thee, thou Rock of ages? May you, and all dear to you, continue to enjoy the unspeakable blessing of Christ's redemption, those blessings which it is your desire and prayer may be imparted to Israel. Farewell; I remain, ever with real esteem and fervent affection,

Your's in the Lord, G. G. FRIEDENBERG.

To Rev. C. S. Hawtrey.

EXTRACT FROM

THE REPORT OF THE NETHER-LANDS HIBLE SOCIETY,

HELD AT AMSTERDAM, JULY 28 and 29, 1819.

The active spirit which animates the Surinam Bible Society, under the superintendence of the Rev. Messrs. Masman (Dutch clergyman) and Langball, (Moravian Mission-onary) to promote the dissemination of the word of God, has, in a great degree, kindled the zeal of its friends for the instruction of the Jewish nation. And in fact, it is in this colony, that a true desire is manifested among its members after the word of God.

A considerable number of Hebrew Bibles, and not a few of New Testaments, translated into that language, by the English Society, have been eagerly received by them; and more zeal and inclination are discovered among them here, than in many countries of Eu-

rope.

The Jewish cause, mentioned in the Report of our last Anniversary meeting, is always an object of the sympathy of our Society. Having been enabled by a sufficient number of copies of the New Testament Hebrew, to disseminate among them the doctrine of Jesus in its original purity, the Committee is not backward in availing itself of every opportunity to that effect. It is the more desirous to enlarge the

sphere of its exertions, and to follow the tendency of the Society with regard to the Jews also, as so much is done for them by other Societies, and, above all, by the London Society for promoting Christianity among the Jews; and as also in this city, (Amsterdam) after the example of England, a Penny Society, formed by Ladies, will be instituted for that purpose.

POETRY.

THE BANIAN TREE.

To the Editors of the Jewish Expositor.

Sir

Some time ago, in establishing an Auxiliary Bible Society, in a neighbouring town, the noble Chairman, drew a parallel, between the Bandan Tree, and the Parent Society, with its branch associations: an analogy so striking, it need only be suggested, to have its beauty acknowledged. It is well known to those who have visited the east, that the Banian, not unfrequently spreads its branch-roots around the Palmyra or Palm Tree, whose lofty foliage gives the wedded Banian, a grand and singular appearance, and many of your readers are perhaps aware, that the Palm as as completely the national tree of Judah, as the Oak is of England, and that its impression remained on some of the ancient Jewish coins, long after it ceased to be in that instance, the emblem of victory.

If with these allusions, the following lines are not too fanciful for your Miscellany, you are requested to insert them, as whatever draws the slightest attention to your interesting Society assumes a value not its own,

which may by the blessing of God become important.

I am, &c. M. I.

London, February, 1819.

SEE, round the towering Palm, the Banian spread, Its branching roots entwin'd in grateful shade: Arch within arch, still strengthening, as they form, A shadow from the heat, a refuge from the storm. Oh! once the emblem of Judea's throne, Thy boast is not forgotten, or unknown! England, the Bible-giving Isle! in thee Shall find the noblest wreath of victory: Her tree of life, whose varied leaves are given, For healing of all nations under heav'n, Clasps with sustaining power, fall'n Judah's stem, Circling her as a royal diadem! Oh! cherish her with Christian zeal, and raise The bulwarks of Jerusalem in praise:

Oh! weary not,—let faith th' horizon clear,— And soon shall England from Judea hear The loud Hosannah to the Son of David rise, While British Hallelujahs, echo through the skies!

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR	GENERAL PURPOSES.			i
		10	10	O
Ashburton Society,	by Mr. P. F. Sparke	5	0	0
Bath do.	by Hon. Mrs. Strange	151		0
Ditto,	by Mrs. & Miss Lewis's	. 2		0
Beverley do.	by Miss H. Lec	13.		0.
Brighton do.	by Mrs. N. Kemp	26		6
Burton on Trent do.	by Mrs. Dancer	2	0	0
Cambridge do.	by Mr. Hutchins	49		()
Clewer do.	by Mrs. Davies	8	9	6
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Lothian East Society for	promoting the Knowledge of Chris-	R	11	ò
	nity, Members of, by W. Hunter, Esq.		.0	
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South Collingham and Lan	gford, Bible, Church Missionary, and Jews' Association, by Rev. J. Mayor		- 5	13
and the state of the state of	by Rev. James Heckford, M. A	10	0	
St. Ives Ladies' Society,	by Rev. T. W. Fowke		15	
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	REW TESTAMENT FUND.	4 1		
Crouch, Mr. Bonner's fiel	d, by A. Saul, Jun	- 0		
Nutter, Mr. Rheims, Gun	street, Spitallieus			
Simone Mrs E Waltord	odge, near Honiton	40		
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FOREIG	IN SCHOOLS AND MISSIONS.			
Edinburgh Female Societ	y, by Miss Guthrie	. 3:	3 () 0
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Walshman, Miss Jane, Lan	caster, deducting duty (part of £300.)	9	0 () (

Jewish Expositor,

AND

FRIEND OF ISRAEL.

MAY, 1820.

A STAR IN THE WEST.

[Continued from p. 135.]

CHAP. XII.

The Conclusion.

HAVING thus gone through with a collection of facts, that has taken much time, great attention, and strict enquiry, in order to prevent the writer from being deceived himself, or his being the innocent cause of deceiving others; he is now brought to draw some conclusions from the whole taken together. On a subject like this, where there is so much to hope, and so much to fear, he would use great modesty and diffidence. He would avoid all dogmatical assertions, or unreasonable confidence in any thing that he has collected, or any observations he has made, as he considers this a subject for the exercise of wisdom, research, enquiry, and mature reflection. But, nevertheless, while he uses every necessary

precaution, and wishes perfect freedom of enquiry on the best evidence, yet he earnestly solicits the reader to keep in mind, that his principal design in these his labours, has been to invite and tempt the learned and the industrious, as far as they can obtain opportunities, to enquire further into this important and useful subject. What could possibly bring greater declarative glory to God, or tend more essentially to affect and rouse the nations of the earth with a deeper sense of the certainty of the prophetic declarations of the holy Scriptures, and thus call their attention to the truth of divine revelation, than a full discovery that these wandering nations of Indians are the long lost tribes of Israel, but kept under the special protection of Almighty God, though despised by all mankind for more than thousand years, separated from and unknown to the civilized

Thus wonderfully world? brought to the knowledge of their fellow men, they may be miraculously prepared for instruction, and stand ready, at the appointed time, when God shall raise the signal to the nations of Europe, to be restored to the land and country of their fathers, and to mount Zion the city of David, their great king and head, and this, in direct, positive, and literal fulfilment of the numerous promises of the God of Abraham, Isaac, and Jacob, their pious progenitors and founders, near four thousand years ago.

Would not such an event be the most ample mean of publishing the all important facts of both the Old and New Testament to all the nations of the earth, and thereby lead all men to the acknowledgment, that the God of Israel is a God of truth and righteousness, and that whom he loves, he loves unto the end? They would be convinced that his all-seeing eve had been open upon them in all their wanderings; under all their sufferings, and that he had never forsaken them; but had shewn his watchful Providence over them, and that in the latter day, "it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted ahove the hills; and all nations shall flow unto it. And many people shall go and say, Come ve, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he

will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isa. ii. 1, 3.

St. Paul certainly entertained some such views of this extraordinary event, when he so pathetically sets forth this glorious issue of the providence of God .- Speaking of Israel, "I say then, have they stumbled, that they should fall? God forbid; but rather, through their fall, salvation is come unto the Gentiles to provoke them to jealousy. Now, the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness. For if the casting away of them, be the reconciling of the world, what shall the receiving of them be, but life from the dead!"*

The writer will not determine with any degree of positiveness on the fact, that these aborigines of our country are, past all doubt, the descendants of Jacob, as he wishes to leave every man to draw the conclusion from the facts them-But, he thinks he may, selves. without impeachment of his integrity or prudence, or any charge of over credulity, say, that were a people to be found, with demonstrative evidence that their descent was from Jacob, it could hardly be expected, at this time, that their languages, manners, customs, and habits, with their religious

^{*} Romans xi. 11, 15.

rites, should discover greater have passed the straits on the similarity to those of the ancient Jews and of their divine law, without supernatural revelation, or some miraculous interposition, than the present nations of American Indians have done, and still do, to every industrious and intelligent enquirer.

This is not the first time that the idea has been advanced. of the possibility of these tribes emigrating to America, over the straits of Kamschatka, and preserving the indelible marks of the children of Abraham, as has been already shewn in the foregoing pages. In addition to which, many of the first European visitants, in a very early day, drew this conclusion from personal observation, of the then appearance of things and persons. de Guignes, who wrote so long ago, in one of his memoirs. speaking of the discoveries made of America, before the time of Columbus, says, "These researches, which of themselves give us great insight into the origin of the Americans, lead to the determination of the route of the colonies sent to the continent. He thinks the greater part of them passed thither by the most eastern extremities of Asia, where the two continents are only separated by a narrow strait, easy to cross. He reports instances of women, who from Canada and Florida, have travelled to Tartary with seeing the ocean." In this case they must ice.

Let the foregoing facts, collected in these pages, however imperfectly and immethodically put together by one whose means of knowledge have been very scanty, be impartially examined without prejudice, and weighed in the scale of testimony, compared with the language, customs, manners, habits, religious prejudices, and special traditions of the Hebrews, especially under the impresssion of their being related and confirmed by so many authors, separated by birth, national manners, distance of time, strong prejudices, religious jealousies, various means of knowledge, and different modes of communicating the facts, from Christopher Columbus, of glorious memory, and first discoverer of America. down to Mr. Adair, who lived with them in social intercourse and great intimacy for more than forty years, and Mr. M'Kenzie, a traveller of a late day, but the first who crossed from the Atlantic to the southern ocean.-Portuguese, Spaniards, English, French, Jew, and Christian, men of learning, plain, illiterate travellers and sea-faring men, all-all combining, without acquaintance or knowledge of each other, to establish the material facts. such as they are. Is it possible that the languages of so many hundred nations of apparent savages, scattered over a territory of some thousands of miles in extent, living excluded from all civilized society, without grammar, letters, arts, or sciences, for two thousand years, should, by mere accident, be so remarkable for peculiarities, known in no other language, but the Hebrew—using the same words to signify the same things—having towns and places of the same name?

A gentleman of the first character of the city of New York, well acquainted with the Indians in that state from his childhood, assured the writer of this, that when with them at a place called Cohock or Owlflat, now degenerated to Cook-house, yet well known, they shewed him a mountain to the west, very high, and that appeared from Cohock, much as the Neversinks do from the sea, at first approaching the American coast, and told him the Indians called it Ararat. .

Is there no weight of evidence, in finding peculiar customs among the Indians, of the same import as those enjoined on the ancient people of God, and held sacred by both? Or, in each people having three sacred feasts, religiously attended every year, with peculiar and similar rites and dress, to which the males only should be admitted, and these held at certain periods and at one special place of worship in a nation, and conforming, with astonishing precision, to each other, while the women were wholly excluded by both people, and particularly that

connected with one of them; each people should have another of a very singular and extraordinary nature in the evening, being in part a sacrifice, in which not a bone of the animal provided for the occasion, should be broken, nor a certain part of the thigh eaten-that if a family were not sufficient to cat the whole, a neighbour might be called in to partake with them; and if any should be still left, it must religiously be burned in the fire before the rising of the next sun. That their houses and temple, at one of these feasts, were to be swept with the greatest care, and searched in every part with religious scrupulosity, that no unhallowed thing should remain unconsumed by fire. And that the altars for the sacrifices were to be built of unhewn stone, or on stones on which a tool had not been suffered to come .-That the entrails and fat of the sacrifice, were to be burned on the altar, and the body of the animal only to be eaten? When all these are compared with the Hebrew divine law given by God himself from heaven, we find every article rigidly commanded and enforced by sovereign authority.

Then examine their other religious feasts of different kinds, and reflect on their conformity, in a surprising manner, in times, causes, and effects, to the Hebrew rites and ceremonies, and what rational man, of sound judgment, but

must, at least acknowledge, that there is great encouragement to the inquisitive mind to proceed farther, and make these people the subject of attentive and unwearied inquiry. Add to all this, their general appearance—their customs and manners in private life—their communion with each other their ceremonies and practices in society-their common religious and moral observations —their belief in a future state —their religious observation of and most sacred respect to an ark in going to war, and even their cruelties and barbarous customs in the treatment of their enemies, and ought they not to be included in the enumeration.

The strong bearings that many of the foregoing traditions have on their origin and descent—their manner of coming into this country, and their future expectations, being so very similar to the experience of the Jews in their exodus from Egypt, should not be left out of the scale of testimony.

Can it be probable—nay, if we judge from past experience, may we not ask with propriety, Can it be possible, unless a miracle is acknowledged, that so many Indian words should be purely Hebrew, and the construction of what little we know of their language, founded on the same principles, if there never had been any intercommunion between the two people?

There can be but little doubt,

were their language well known to the learned in Europe and America, but that many more important discoveries might be made, convincing to every judicious mind, that now lie in utter oblivion.

Let it now be asked—

What, then, is the use that should be made of the facts that are thus brought to light, partial as they are? It is answered,

Ought not the nations of Europe and America to make a solemn pause, and consider the Jews, " now scattered and peeled, and expecting their Messiah," to use the phraseology of the Bible, in a very different point of light, from that in which it has been customary to consider them? This has been dark indeed. have been treated by the civilized nations as the offscouring of the earth—despised, temned, and persecuted-abused, reviled, and charged with the most abominable crimes. without evidence, unheard, and contrary to all probability. Nay, they have been treated like the wild beasts of the forest—have been proscribed, banished, murdered, or driven from one nation to another, but found safety in none. It is asserted by the best writers. that after the destruction of Jerusalem, in the time of Domitian, multitudes of Jews who had survived the sad catastrophe of the destruction of their city and temple, sought an asylum in various parts of the world. Many retired into

Egypt, where a Jewish colony had resided from the time of Alexander—others fled to Cyrene—a large number removed to Babylon, and joined their brethren who had remained in that country ever since the captivity-some took refuge in Persia, and other eastern coun-They became divided into eastern and western Jews. The western included Egypt, Judea, Italy, and other parts of the Roman empire. eastern were settled in Babylon, Chaldea, Assyria, and Persia. This was about the second century; but previous to the destruction of the temple, those Jews who resided in the eastern countries, sent presents to Jerusalem; repaired thither from time to time to pay their devotions, and acknowledge the supreme authority of the high-priest. But after ruin of their country, having no longer any bond of unity, which had before been formed by the high-priests and the temple, they elevated chiefs to preside over them, whom they styled princes of the captivity. Mod. Univ. Hist. vol. xiii. p. 156.

In the year 130, Adrian, the emperor, having provoked the Jews almost to madness and desperation, they took arms, headed by one Coziba, who took the name of Barchochebas, which signifies the son of a star, pretending to be the one prophesied of in that declaration of Balaam, "There shall come a star out of Jacob," &c. After various and great successes, he was defeated

and killed, and the town of Bither where he had taken refuge obliged to surrender.— There were slain in battle five hundred and eighty thousand, besides a vast number, who perished by sickness, fire, famine, and other calamities.— Vast numbers were exposed to sale at the fair of Terebinth, at the price of horses, and dispersed over the face of the earth.

In the year 1039, the sultan Gala Doullat, resolved to extirpate the Jews. For this purpose he shut up their academies, banished their professors, and slew the prince of the captivity, with his family.—This persecution dispersed many into the desarts of Arabia, whilst others sought an asylum in the west. Benjamin, of Tudela, found a prince of the captivity in Persia, in the twelfth century.

In the time of the Crusaders, fifteen hundred were burnt at Strasburgh, and thirteen hundred at Mayence. According to the Jewish historians, five thousand, (but according to the Christian writers, the number was three times greater) were either slaughtered or drowned.

It is also said, that upwards of twelve thousand were slain in Batavia. In the year 1238, during the reign of St. Louis, of France, two thousand five hundred were put to death by the most cruel tortures.

In 1240, the celebrated council of Lyons passed a decree, enjoining all Christian princes

who had Jews in their dominions, under penalty of excommunication, to compel them to refund to the Crusaders all the money they had obtained by usury. This oppressed people were also prohibited from demanding any debts due to them from the Crusaders till their return.

In the time of Ferdinand, of Spain, and Pope Sextus the fourth, two thousand were put to death by the Inquisition. In 1492, Ferdinand and Isabella banished eight hundred thousand Jews from Spain.

In 1349, a set of enthusiastic Catholics, called Flagellanti, incensed the populace against the Jews at Metz, and slew twelve thousand of them-set fire to their houses, which were destroyed with part of the town. -Basnage, p. 686.

But as it may tend to greater certainty, and really so fully confirms what is suggested in holy writ, the following quotation from a Jewish author, complaining of their hard treatment, though long, will be excused. It is taken from a work entitled, "An Appeal to the justice of kings and nations," cited in the transactions of the Parisian sanhedrim, page 64, and mentioned by Mr. Faber in his work on the Prophecies. -vol. iii. p. 55, 58.

"Soon after the establishment of Christianity, the Jewish nation, dispersed since the second destruction of its temple, had totally disappeared. the light of the flames, which devoured the monuments of its ancient splendour, the conquerors beheld a million of victims dead, or expiring on their ruins.

"The hatred of the enemies of that unfortunate nation raged longer than the fire which had consumed its temple: active and relentless, it still pursues and oppresses them in every part of the globe, over which they are scattered. Their persecutors delight in their torments too much to seal their doom by a general decree of proscription, which at once would put an end to their burthensome and painful existence. It seems as if they were allowed to survive the destruction of their country, only to see the most odious and calumnious imputations laid to their charge, to stand as the constant objectof the grossest and most shocking injustice, as a mark for the insulting finger of scorn, as a sport to the most inveterate hatred: it seems as if their doom was incessantly to suit all the dark and bloody purposes which can be suggested by human malignity, supported by ignorance and fanaticism. Weighed down by taxes, and forced to contribute, more than Christians, for the support of society, they had hardly any of the rights that it gives. a destructive scourge happened to spread havock among the inhabitants of a country, the Jews had poisoned the springs; or these men cursed by heaven, had, nevertheless, incensed it by their prayers against the nation, which they were supposed to hate. Did sovereigns want pecuniary assistance to carry on their wars; the Jews were compelled to give up those riches, in which they sought some consolation against the oppressing sense of their abject condition: as a reward for their sacrifices, they were expelled from the state which they had supported; and were afterwards recalled to be stript again. Compelled to wear exteriorly the badges of their abject state, they were every where exposed to the insults of

the vilest populace.

"When, from his solitary retreat, an enthusiastic hermit preached the crusades to the nations of Europe, and a part of its inhabitants left their country to moisten with their blood the plains of Palestine, the knell of promiscuous massacre tolled before the alarm-bell of Millions of Jews were then murdered to glut the pious rage of the Crusaders. It was by tearing the entrails of their brethren, that these warriors sought to deserve the protection of heaven. Skulls of men, and bleeding hearts were offered as holocausts on the altars of that God; who has no pleasure even in the blood of the innocent lamb; and ministers of peace were thrown into an holy enthusiasm by these bloody sa-It is thus that Basil, crifices. Treves, Coblentz, and Cologn, became human shambles. is thus that upwards of four hundred thousand victims, of all ages, and of both sexes, lost their lives at Alexandria and Cesarea. And is it, after having experienced such treatment. that they are reproached with their vices? Is it, after being for eighteen centuries the sport of contempt, that they are reproached with being no longer alive to it? Is it, after having so often glutted with their blood the thirst of their persecutors, that they are held; out as enemies to other nations? Is it. that when they have been bereft of all means to mollify the hearts of their tyrants, that indignation is roused, if now and then they cast a mournful look towards the ruins of their temple, towards their country, where formerly happiness crowned their peaceful days, free from the cares of ambition and riches?

"By what crimes, have we, then, deserved this furious intolerance? What is our guilt? Is it in that generous constancy which we have manifested in defending the laws of our fa-But this constancy ought to have entitled us to the admiration of all nations, and it has only sharpened against us the daggers of persecution. Braving all kinds of torments, the pangs of death, the still more terrible pangs of life, we alone have withstood the impetuous torrent of time, sweepindiscriminately course, nations, religions, and countries. What is become of those celebrated empires, whose very name still excites our admiration by the ideas of splendid greatness attached to them, and whose power em-

braced the whole surface of They are the known globe? only remembered as monuments of the vanity of human great-Rome and Greece are no more; their descendants, mixed with other nations, have lost even the traces of their origin; while a population of a few millions of men, so often subjugated, stands the test of thirty revolving centuries, and the fiery ordeal of fifteen centuries of persecution! We still preserve laws, which were given to us in the first days of the world, in the infancy of na-The last followers of a ture! religion which had embraced the universe, have disappeared these fifteen centuries, and our temples are still standing! We alone have been spared by the indiscriminating hand of time, like a column left standing amidst the wreck of worlds and the ruin of nature."

While this picture gives another awful trait of the human character,* and proves the degenerate state of man in his best natural state, and interests every feeling heart in the sufferings of this remarkable people; it also holds up, in a striking view, the threatenings of God's word and the literal fulfilment of them. It further shews, in the most unanswerable manner,

the Jews themselves being both witnesses and judges, the truth of the divine Scriptures, and their strange blindness, until the end shall come, and the veil shall be taken from their eyes.

[To be concluded in our next.]

REMARKS ON ROM. XI. 12, 15.

Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?

MANY learned and pious men have long expected some glorious change to take place This is not to be in the earth. wondered at, when we consider how plainly and expressly the sacred oracles speak respect-The prophets ing this matter. of the Old Testament have given very copious descriptions of some future period of time, wherein the church of Christ shall enjoy lasting peace and uninterrupted prosperity. To insert these predictions at large, would require too much room in a work of this nature. I shall, therefore, briefly refer the reader to the following Scriptures: Isaiah ii. 5, xix. 24, 25. xxv. 6, &c. xxx. 18. 19. 26. lx. throughout; lxv. 17, to the end. Jer. xxxi. 10 -12. xlvi. 27, 28. Ezekiel xx. 34. 40, &c. xxviii. 25, 26. xxxiv. 20, &c. xxxvi. 8-16.

^{*} Had the Indians a faithful historian to write in their behalf, when their cruelties in battle were recorded in their worst colours, might they not refer to the facts set forth in the few foregoing pages, and point to them as a contrast to their conduct, and say, Behold, these were your civilized nation.

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xxvii. 21-28. xxix. 25, &c. Joel iii. 1, 2. 17. 20. Amos ix. 9. to the end. Obadiah 17-21. Micah iv. 3. 7. vii. 18-20. Zephaniah iii. 19, 20. Every one who attentively considers these passages of Scripture, must be convinced, that they point to some great and important state of moral improvement which has never vet been experienced in this world. That a great part of these prophecies are couched in figurative language, cannot be reasonably considered as an objection to the truth of what is here advanced; for every figurative expression must have an allusion to something proportionably grand and magnificent in its object.

When God would raise the expectation of the Israelites by a promise of Canaan, they were told, that it was a land which flowed with milk and honey. This description sufficiently conveyed to their minds, ideas of the richness and fertility of that delightful country, which was the object of their aspiring Jesus Christ is often described under the character of a shepherd feeding his flock, and readily laying down his life to save them from misery The joys of heaven and ruin. are figuratively described, and the pains of hell are represented as a gnawing deathless worm accompanied by an inextinguishable fire. But the reality of the things intended, was never disputed or denied by any reasonable man, because this kind of language was adopted to set them forth, and exhibit them to view.

Now, it is evident, that the prophecies referred to in the Old Testament, did not receive their accomplishment in the promulgation of the Gospel by the apostles' ministry, and the conversion of the Gentiles in consequence of it; for Paul expressly declares, that the glorious event alluded to, will take place after the Jews' conversion, and not before. It was the manner of this apostle to reason from certain premises, and when the consequences were apparent, to leave men to draw the conclusions naturally resulting therefrom. In this manner, did Christ appeal to the reason of men, for the truth of the doctrine which he taught, saying, " If ye being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

The term if, in arguments of this nature, does not imply any degree of uncertainty, but signifies the statement of a real fact, from which certain consequences are to be deduced, or some important conclusion drawn. In conformity to Christ's way of reasoning, the apostle here argues, "If the fall (offence) of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" The fact is, the doctrine of Christ crucified, proved a stumblingblock to the Jews, who, there-

fore, refused the mercy which was offered them in the Gospel; then, the apostles went out among the Gentiles and preached the unsearchable riches of Christ. Hence, the Gentiles were enriched with the knowledge of the truth, and all the privileges consequent thereupon. Many were made rich in faith, and became heirs of God, and joint heirs with Christ. All this was while the Jews were diminished, the majority of the people, the chief rulers and principal men of the nation, being cast away for their unbelief. But if the Gospel made such progress through the earth, while the Jews continued to reject it, how much more glorious will be the spread of it, when the Jews shall agree to receive it? apostle appears to think, that all common expressions were too low to describe an event of such magnitude and importance, and, therefore, he adopts the most lofty and sublime language on the occasion, and very " If the emphatically asks, casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Here every interrogation implies a positive assertion; and, therefore, the sense is, As the fall (offence) of them is the riches of the world, and the diminishing of them the riches of the Gentiles, their fulness will be much more so. casting away of them is the reconciling of the world, the

receiving of them shall be life from the dead.

It is very evident, that, life from the dead does not here mean the resurrection at the last day, because the sacred writers predict a flourishing state of the church, long after the conversion and restoration of Israel. According to the language of prophecy, it is very certain that the future glory of the church consequent upon the Jews' return to Canaan, will be so great as to appear to the people of God' like a life from the dead.

When the Jews shall be persuaded to look to Jesus whom they have pierced, and address him as the author and finisher of faith; God will certainly turn their captivity, and get them praise and fame in every land where they have been put When the Lord to shame. most wonderfully saved that people from impending ruin, by defeating the designs of Haman, their mortal enemy, and causing him to perish upon the very gibbet which he had erected for honest Mordecai; the unexpected deliverance such an effect upon the public mind, that many of the people became Jews in consequence And if that particular instance of divine protection, was productive of such consequences, how much greater change may be expected when the Almighty shall perform his gracious promise by assembling the outcasts of Israel, and gathering together the dispersed

of Judah from the four corners of the earth? The manner in which God will do this, will be wonderful, and far exceed their miraculous deliverance from Egypt, Jer. xxiii. 7, 8. This will be such an unparalleled event as will excite general attention among all nations; and fix upon men's minds such a demonstration of the Old and New Testament revelation, as will confound infidels, silence opposers, and constrain the multitude to say, "The Lord he is the God!"

This will, doubtless, be the means of propagating the Gospel with amazing velocity, through Pagan and Mahometan countries, until the whole earth be filled with the knowledge of the Lord as the waters cover

the sea.

WILLIAM JENKIN.

Mylor, near Falmouth,
Feb. 10, 1819.

FURTHER REMARKS OF C. D.

To the Editors of the Jewish Expositor.

Gentlemen,

Your correspondent, who signs himself An Inquirer, thinks, that I have furnished the best answer to my own objections against computing the 1260 years from the edict of Justinian, by suggesting, that the edict of that emperor was declarative: and he adds, that this, in point of fact, was the case; because, long prior to the year 533, the Pope was acknowledged by the Catholics

of both empires, as the head of the church.*

I confess myself at a loss to discover the cogency of this reasoning. What value there can be in the mere declaration of a prince who possessed no authority whatever in the predicted limits of the little horn's supremacy, it is passing hard to conceive; and I can only place it upon the same footing as a declaration of the Chinese emperor, should that celestial sovereign ever choose to promulgate such a decree, that the Dalai Lama was to be received as the spiritual head of all the European churches.

Omitting, however, this palpable incongruity; omitting, likewise, the fact, that the prophecy teaches us to reckon the 1260 years, not from a mere ineffective declaration, that the little horn was the lord of the saints, but from an actual and substantial delivering of them into his hand throughout the limits specifically marked out for his spiritual empire: omitting, I say, all these difficulties, I am ready to argue with the Inquirer on his own principles.

He maintains, like Mr. Cuninghame, whose writings he appears to have studied with no ordinary attention, that the 1260 years ought to be reckoned from the edict of Justinian in the year 533, on the ground, not that the Pope then first acquired his spiritual supre-

^{*} Jewish Expositor, March 1820, p. 111, 112.

macy, but that he was then formally declared by the secular head of the empire to be the lord paramount of the universal church.

This, if I mistake not, is the theory of the Inquirer, as it is also the theory of Mr. Cuninghame. On his own principles, then, I request the Inquirer to tell me, if he be able to tell me, why he computes the 1260 years from the edict of Justinian in the year 533, rather than from the edict of Theodosius and Valentinian in the

year 445?

Does he say, that the edict of Justinian specifically declared what had hitherto been left undeclared? This is not true, for the edict of Theodosius and Valentinian is quite as full and specific upon the point of the Pope's supremacy, as the edict of Justinian can Or, does he say, that the edict of Justinian affords a better era than the edict of Theodosius and Valentinian, because the former reigned over a larger portion of the Roman empire than the latter? Neither again, is this true: for the real matter of fact was the very reverse. Or, finally, does he say, that it is more congruous to compute the 1260 years from a more recent declaration of the Pope's supremacy than from a more early one? I suspect, that any plain man would be inclined exactly to invert such an assertion; for, if Theodosius and Valentinian in the year 445 had already declared the Pope to be all that Justinian

subsequently declared him to be in the year 533; the edict of Justinian is plainly a mere repetition and recognition of the prior edict of Theodosius and Valentinian; and the 1260 years (upon the principles of the Inquirer) ought certainly to be computed from the edict of Theodosius and Valentinian in the year 445, not from the edict of Justinian in the year 533.

That your readers may fully estimate the force of my arguments, I shall present them both with the substance and with the express words of the edict of Theodosius and Valentinian, which is dated from Rome, on the eighth day before the Ides of June, A. D. 445.

The substance of the edict is thus given by Sir Isaac Newton. "By this edict, the emperor Valentinian enjoined an absolute obedience to the will of the bishop of Rome throughout all the churches of his empire; and declared, that for the bishops to attempt any thing without the Pope's authority is contrary to ancient custom, and that the bishops summoned to appear before his judicature must be carried thither by the governor of the province."

The express words of the edict run as follows. "Certum est et nobis et imperio nostro unicum esse præsidium in supernæ divinitatis favore, ad quem promerendum præcipuê Christiana fides et veneranda nobis religio suffragatur. Cum igitur sedis Apostolicæ Primatum sancti Petri meritum,

qui princeps est episcopalis co-. ronæ et Romanæ dignitas civitatis, sacræ etiam synodi firmayit auctoritas: ne quid præter auctoritatem sedis istius illicitum præsumptio attemperare nitatur: tunc enim demum ecclesiarum pax ubique servabitur, si rectorem suum agnoscat universitas.-Ergo ne cuiquam ecclesiasticis rebus arma miscere aut præceptis Romani Antistitis liceat obviare: ausibus enim talibus fides et reverentia nostri violatur imperii. Nec hoc solum, quod est maximi criminis, submovemus: verum ne levis saltem inter ecclesias turba nescatur. vel in aliquo minui religionis disciplina videatur, hoc perenni sanctione discernimus; nequid tam episcopis Gallicenis quam aliarum provinciarum contra consuctudinem veterem liceat sine viri venerabilis Papæ urbis æternæ auctoritate, tentare. Sed illis omnibusque pro lege sit, quicquid sanxit vel sanxerit apostolicæ sedis auctoritas : ita ut quisquis episcoporum ad judicium Romani Antistitis evocatas venire neglexerit, per moderatorem ejusdem provinciæ adesse cogatur."

In consequence of this edict, the bishops throughout the dominions of the two emperors acknowledged the universal supremacy of the Pope. Thus, in the year 450, the bishops of the province of Arles say to Pope Leo: "Per beatum Petrum apostolorum principem, sacro sancta ecclesia Romana tenebat supra omnes totius mundi ecclesias principatum."

And thus Leo himself says, in his epistle to the metropolitan bishops throughout Illyricum: "Quia per onnes ecclesias cura nostra distenditur exigente hoc a nobis Domino, qui apostolicæ dignitatis beatissimo apostolo Petro primatum, fidei suæ remuneratione commisit, universalem ecclesiam in fundamenti ipsius soliditate constituens."

Now, I should be glad to know from the Inquirer, what the declarative edict of Justinian gave to the Pope in the year 533, which had not been already given to him by the declarative edict of Theodosius and Valentinian in the year 445? And I should likewise be glad to know, why upon his principles which seem to be the principles of Mr. Cuninghame, he takes upon himself to reckon the 1260 years from the more modern declarative edict of Justinian, rather than from the more ancient declarative edict of Theodosius and Valentinian?

Unless the Inquirer can give some more satisfactory reason than has yet appeared, I shall take leave to think it most abundantly clear, that, if the 1260 years are to be reckoned from a declarative edict of a Roman emperor, they ought to reckoned from the earlier edict of Theodosius and Valentinian, not from the later and merely transcriptive edict of Justinian. This, I say, on his own priuciples; but, on my principles, I conceive that we have nothing to do with ANY declarative edict of ANY Roman emperor. According to St. John, the agents, who (in the contemplation of prophecy) build up the supremacy of the Pope, are not the sixth head of the Roman beast, but his ten horns or the ten Gothico-Roman kingdoms which were founded on the platform of the western empire, Rev. xvii. 12, 13. 17.

In my last letter I omitted an additional remark, which I might have made on Holmes's speculation, that the poetical sea of prophecy must symbolize the church, BECAUSE the sea (namely the tideless Mediterranean) has regular tides, and the church has regular sabbaths. This gentleman specially values himself, to the disparagement of all his contemporaries, on his strict adherence to the interpretation of a symbol when once that interpretation has been laid down. I would ask him, then, to favour us with an explanation of the seventh chapter of Da-The prophet beheld four wild beasts, respectively the symbols of the Assyrian, the Persian, the Macedonian, and the Roman empires, come up out of THE SEA. Now the sea, according to Mr. Holmes, typifies the sabbatical church: and, when once the interpretation of a symbol has been laid down, it must never be de-Therefore, on parted from. the principles of Mr. Holmes, the Assyrian, the Persian, the Macedonian, and the Roman empires, all sprang out of the sabbatical church. I should be glad to learn the authorities

upon which this remarkable position is grounded.

I. I. H.'s REPLY TO THE RE-MARKS OF "AN INQUIRER," ON HIS LETTER,

Inserted in the Jewish Expositor, in February last.

To the Editors of the Jewish Expositor.

Gentlemen,

Your correspondent the Inquirer, endeavoured to shew in your last number, that the event had not decidedly proved those to be in error, who had fixed on the year 533 for the commencement of the Papacy. Supposing, however, that the situation of the Protestants in the Roman Catholic empire. has been ameliorated to the fullest extent contended by the Inquirer; yet the utmost, which this gentleman has attempted to prove, is, that the Roman Catholics have relaxed in some degree from their former intolerance. He where shews, that they have entirely ceased to persecute, or that that title and those powers which gave rise to the papacy, have been withdrawn from it. He allows, indeed, that the inquisition still tyrannizes over the faith of the Spanish people, and silently admits that the Bible is authoritatively prohibited in the Roman Catholic From his own concessions, therefore, it may be inferred, that the persons of the saints and the laws of God remain in the hands of the papal church, whence it may

be fairly deduced, that the 1260 years of papal tyranny have

not yet expired.

The Inquirer has evidently mistaken a mere temporary relaxation of papal tyranny for its entire abolition. Prophecy indicates in the clearest terms, that the beast will hereafter powerfully oppose the church Under the sixth vial of God. three spirits like frogs, proceed out of the mouths of the dragon, the beast, and the false prophet, and gather together a great confederacy of the kings of the papal earth to war with the Lamb, and this powerful confederacy is broken at Armageddon. Now, it is very clear, that this prediction has yet been accomplished. Since this war can scarcely be carried on with the followers of the Lamb, who are situate without the pale of the Roman empire, unaccompanied by the persecution of his disciples within the dominions of the papal church, the present relaxation, is, probably, merely temporary in its nature, and the Romanists, will, probably, persecute again, whenever their religious establishment is endangered by an increased multitude of converts to the faith of Christ within their own ter-Until the Inquirer can shew that such future persecution is impossible, he can never prove that the 1260 years expired in 1793.

The Inquirer thinks I have assumed the very points which I ought to have proved in my two Syllogisms, and says, "It does not follow if the commencement of the 1260 days is to be dated from the decree of Justinian, that, therefore, their end is to be marked by a similar decree withdrawing the supremacy from the Roman This argument, bishop." conceive, militates against the Inquirer himself. If a similar decree, withdrawing the supremacy from the Roman bishop. be not essential to mark the conclusion of the 1260 years, a decree, attributing this supremacy could not be essential to mark their commencement. The Inquirer has, therefore. rather assumed, than proved that Justinian's decree gave rise to the papal apostacy; and its rise may, probably, be ascribed to far different circumstances. I am ready, however, to substitute another Syllogism in the place of the former two, in order to meet the Inquirer's objection.

Syllogism.

1. If the supremacy supposed to have been conferred on the Roman bishop by Justinian's decree in 533, delivered the saints, the times, and the laws into his hands; and marked the commencement of the 1260 years; the withdrawing of this supremacy, over the papal nations from the Roman bishop in 1793, can alone mark the conclusion of this great period.

2. But this supremacy over the papal nations was not withdrawn from the Roman bishop

in 1793.

3. Hence, the 1260 years did not then expire.

Now, however the situation of Protestants may have been ameliorated within the last thirty years in the papal empire, it is clear, that the Pope possesses the same supremacy; and nearly the same authority, which he has done since the reformation. He is still accounted the head of the church in all Roman Catholic countries, he is still the fountain of faith to all the professing members of the papal church. A slight review will shew us even now, when the monasteries are nearly suppressed and the papal power is under an eclipse, that his doctrines are more remote from the scriptures than they were between 533 and 606; and that his power is greater now than it was in that interval.

The doctrines of transubstantiation, of indulgences, and of the worship of images, (however favoured by individuals) were not authoritatively established before 606; they are now the established tenets of the papal church. The papal church did not persecute heretics before the year 606; they now persecute them. The pope did not exercise a tyranuical power over the clergy before 606; he now exercises this He did not enforce the celibacy of the clergy between 533 and 606; he now enforces celibacy. He did not authoritatively lock up scriptures in the Latin tongue before 606; he now issues his bulls against the publication of them in the vernacular lan-

guages. The Pope possessed not the slightest legal authority in Spain, Portugal, Lombardy, Germany, and England; and very little, if any, in France, before the year 590; he now exercises ecclesiastical power Spain, Portugal, France, in Germany, and Poland, and even in Ireland and England, where his system is not the established religion. Hence, it is evident, that the doctrines of the papacy are more corrupt now, than they were between 533 and 606: and that this power of the Pope is more extensive, and his supremacy more widely acknowledged now than in the above interval. The saints. the times, and the laws, were, consequently, not in the hands of the Pope between 533 and 606; and the great period of 1260 years cannot be dated from the former year.

The Inquirer thinks I have entirely misunderstood the expression in Dan. vii. 26. "But the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end." To me, these words appear too plain to be mis-The end, which understood. the prophet mentions, is most clearly the end of the little horn's dominion; for what other end can it be, except the end of the world; a supposition which the Inquirer would not. I think, attempt to support. Now, the dominion of the little horn extends throughout the figurative time, times, and dividing of times, during which. the saints, the times, and the laws are given into his hands, that is, throughout the literal period of 1260 years. Before the end, therefore, of these 1260 years, it appears, from the above verse, that the judgment will sit; and from the sitting of the judgment, the little horn's power is gradually consumed, until it finally perishes at the end of the 1260 years. The judgment, consequently, forms the concluding part of the 1260 years; and the whole sounding of the seventh trumpet, during which the spiritually dead are to be judged, Rev. xi. 18. is included in this

great period.

I readily confess, that, with the exception of Bishop Newton, I have not read the celebrated authors to whom the Inquirer refers in support of his opinion, that the judgment does not commence until the 1260 years have expired. But, however great their authority upon other subjects, they had no definite mode of interpreting the symbols, and I cannot acquiesce in their opinions, when they appear to be plainly against the express declarations of God. I doubt much whether Bishop Newton be justified in translating the word womoai, (Rev. xiii. 5.) "to practise and prosper," instead of " to continue" as it is in our Bibles. word practise, may, certainly, be allowed; but the word prosper, on which so much has been erected, is, to say the least, Greek word, and is, conse- If the 1260 years, according

quently, a slippery foundation, on which nothing ought to be But this is the only word which will enable us to conjecture, that the beast may exist after the 1260 years have expired; for if he only practise for that period, it is most probable that he does not exist beyond it in the form of a beast, or apostate empire, although his principles may be maintained by individuals in the character of dissenters from the national faith. Rejecting this translation, (to prosper) and Rev. xiii. 5. justifies my former argument from Daniel, that the judgment is the concluding part

of the 1260 years.

The Inquirer supposes that the 1260 years terminate with the sounding of the seventh trumpet; and, as he maintains, that they began in 533; the seventh trumpet, according to his hypothesis, began to sound in 1793. To the commencement of the seventh trumpet in 1793, I must decidedly object. It is contrary to propriety to suppose, that any prediction will begin to be fulfilled after the commencement of the events it predicts. The seventh trumpet ought hence to be dated from the first overt act of the French revolution, which all modern commentators whom I am acquainted, suppose to be foretold by it. The first overt act of the French revolution was the destruction of the Bastile, in July 1789. In this year, therefore, the not the usual meaning of the seventh trumpet began to sound.

to the Inquirer, terminated before the sounding of this trumpet, they expired consequently previous to July 1789. this will only allow an interval of 1256 instead of 1260 years from Justinian's decree in 533. to the year 1789, which is four vears less than the predicted period of the papal apostacy, and an era of four years as effectually militates against the Inquirer's calculation as an error of four hundred. brings us again to my former conclusion, that the 1260 years did not commence in 533.

One of my principal arguments in the Fulfilment Displayed, in support of the later date (606) is, that the 1260 years could not commence until all the ten kingdoms had become Christian, and had entered into communion with the papal see; and hence, that this great period could not be dated before the year 600, as ten kingdoms had not entered into communion with the papacy before that year. This argument has been most ably, and, I think, unanswerably urged by your correspondent C. D. in your numbers for January and March. The Inquirer, however, thinks that C. D.'s arguments on these points are invalid, and says, "We are no where told that the Pagan or Arian inhabitants" (he ought to have said kingdoms) "of the empire, were to be delivered into the hands of the little horn, but only that the saints were to be delivered." The Inquirer appears to me to have misun-

derstood the scope of C. D.'s argument. It is very true, that it was not Pagans and Arians. but the saints, the times, and the laws, which were to be delivered into the hands of the Bishop of Rome at the commencement of the papal apos-But C. D.'s argument went to prove, not that Pagan and Arian kingdoms would be delivered into the hand of the little horn that he might persecute them; but that they would have consented to his system of faith previous to his rise as an apostate power, and would assist him in persecuting those who were delivered into Whether the conhis hands. version of the Arian and Pagan kingdoms to the faith of the little horn, be necessary or not, before the commencement of the 1260 years, can only be known by a reference to the symbols. Let us, then, examine these, which, I am sorry to say, are too frequently forgotten and overlooked.

The fourth beast of Daniel has only one little spiritual horn; this is, therefore, the only spiritual power which influences the ten kingdoms of the beast amongst which he appears: and hence, all the ten kingdoms were under the spiritual influence of the papacy. symbolized by this little horn at the time when the saints, the times, and the laws, were given into his hands. But in 533, some of the ten kingdoms were Arian and some Pagan; as these were not then under the influence of the papal see, the 1260 years did not then com-

Since the little horn represents the papal pricsthood, we may conclude from analogy, that the Arian and Pagan priesthoods would have been symbolized by little horns, if some of the kingdoms were Arian and some Pagan at the rise of the apostacy. If Inquirer be correct, in dating the apostacy from 533, there would, consequently, have been three little spiritual horns instead of one on the head of the fourth beast of Daniel.

In like manner, in Rev. xiii. there is only one spiritual power represented by the two-horned beast, to instruct the great tenhorned beast, and, of course, the ten kingdoms typified by those horns. On Inquirer's supposition, there would have been three in 533. Three women or harlots, would, for the above reason, have been seated on the ten-horned beast in Rev. xvii. had the apostacy commenced in 533. St. John, however, only saw one, and that one spiritually influenced the whole beast, and typified the empire of the papal priesthood.

Hence, the symbols of Daniel and St. John demonstrate, that one only spiritual power would be acknowledged throughout all the kingdoms of the beast, and be authoritatively established throughout them. It appears, therefore, to be utterly impossible, as long as we abide by the word of God, and take the symbols of Daniel and St. John for our guides, that

the 1260 years should have commenced before all the ten kingdoms were under the influence of the papal priest-hood, and as they were not so influenced by the papacy until the year 600, the 1260 years cannot be dated from 533.

The event, the present state of the papal power, in comparison with what it was between 533 and 606, the including of the judgment within the 1260 years, the necessary commencement of the seventh trumpet in 1789 instead of 1793. and the symbols, are all, therefore, hostile to those systems, which suppose the 1260 years to have commenced in the year 533, and those authors who have maintained this great period to have begun in the beginning of the seventh century. have fixed it as the earliest possible æra, which arguments, to be fairly derived from the above sources, will admit.

I am, &c.
I. I. Holmes.

LETTER TO THE EDITORS.

To the Editors of the Jewish Expositor.

Gentlemen,

A constant reader of your very interesting Miscellany, would feel particularly obliged to your correspondents on the subjects of prophecy, if they would favour him and many other readers, by transmitting to the Editors of the Expositor, an extract and translation of

the original document of the Justinian Code which concedes to the bishop of Rome the title of Head of the holy churches; also, an extract and translation of the decree of Phocas, which acknowledges Boniface, the Pope, in 606, as universal or supreme bishop; also, the decree which granted the exarchate of Ravenna to the Pope, and whereby he became a temporal horn about the year of our Lord 738.

Sincerely wishing that the interesting discussion of the prophecies relative to the recovery of the dispersed of Israel and Judah, which have lately appeared in the Expositor, may awaken a spirit of prayer and supplication in their behalf,

I am, &c.

B. W.

March 28, 1820.

LETTER FROM MR. BOLTON.

To the Editors of the Jewish Expositor.

Gentlemen,

Nor having been able to procure your Number for January last, a friend has kindly favoured me with a manuscript of both the letters written in reply to mine on the subject of the Prophecies of Daniel and St. John. The first, we are assured, was undertaken with the laudable intent of admonishing the public to be aware of my mistakes—and to defend the truth of what your correspondent allows he does

not fully comprehend—although, he feels himself bound, notwithstanding, to declare it his opinion, that 'there never was an epoch more injudiciously selected for the commencement of the papal tyranny, and, must, consequently, pronounce the whole alike unsound and untenable!'

In reply to this, I must beg leave to remind your correspondent, that none of the prophecies, according to my ideas of this interesting subject, lead us to expect, that at its commencement the papal little hornwas to have such an unlimited controul over the affairs of the church in the western empire. as at once to be enabled openly to "declare war against the saints, and to change the times and laws." For, in the first place, this antichristian power was to be given to the little born, and after that, it would, consequently, require some time to frame those impure laws, by which it was at length to be enabled to enslave the professors of Christianity within the dominions of the beast. - It was in its endeavours to accomplish this, that "the saints" or spiritual worshippers of the Lamb. were to oppose it; and in consequence of their opposition, the "little horn" is represented as " declaring war against them. and overcoming or wearing them out by the sword, and by flame, by captivity, and by spoil, many days, in order to try them, and to purge, and to make them white, even to the time of the end." Although.

previous to that time, the judgments of God would go forth against this little horn itself, "to consume and destroy it," together "with the beast which carried it." For those "ten horns" or "kingdoms" which had "agreed to give their power unto the beast, to make war with the Lamb," through the instrumentality of the "little horn" or "mouth" of the "beast," would ultimately be brought to "hate the whore" or corrupt church, and, after " making her desolate and na-ked, cat her flesh, and burn her with fire." Nor, do I think it is to be understood, that at the time the church of Rome began her spiritual whoredom, or, as St. Paul termed it, a "falling away" from the unadulterated truth of the Holy Gospel, the whole of the ten kingdoms, if any, were to be Christian; for in consequence of that, the true church or worshippers of the "inner court," are represented "flying into the wilderness." Now, by the "wilderness" is to be understood, these "ten kingdoms," as if to shew, that at that time they were still uncultivated; or, in other words, the seeds of vital Christianity had not been yet sown amongst them, or if sown, had taken root. And it appears to have been partly with the intent of bringing it into a state of cultivation, that the Lord of the vineyard thus scattered his labourers abroad amongst them—thereby converting their dispersion into a future blessing

for others, as in the case of the descendants of Noah, (see Gen. xi. xii.) "O! the depth of the riches both of the wisdom and goodness of God, how unsearchable are his judgments, and his ways past finding out." For to him be the praise and glory of our conversion as it is at this day. And may the present proclamation of our new king, like the sharp two-edged sword of the Spirit, henceforth prove a destructive weapon in the hands of his Christian subjects, for the extirpation of those tares, which of late, springing up among the good seed, seemed as it were to endanger the fruitfulness of this heretofore favoured plat. But the same Jehovah still watcheth over all. blessed for evermore!

With regard therefore, to the propriety of reckoning the 1260 years from A. D. 533, I believe it will be found, on referring to history, that the usurped authority of the Popes, and their efforts to corrupt the pure doctrines of the Gospel, may be traced back to the precise period, when acting upon the imperial edict, they insisted upon the see of Rome's special right of supremacy over all the other churches. And history also proves, that the imperial authority has ever since unceasingly continued to maintain for her this assumed pretension. Why then refuse to date the 1260 years from A.D. 533? Your correspondent says, "Because the times, and the laws, and the saints, were not

given into the hands of the

little horn by this edict;" he erroneously supposing, that the instant the little horn appeared it was to display or exercise its assumed authority in the full. I will now ask, Did the Popes act upon this edict or not?-They certainly did.' And to conclude, I will call the attention of your correspondent to the word "think"-" he shall think to change the times and laws." Does not this imply a previous inclination, while at the same time he was forced to defer it till a more convenient season? In like manner, the Popes saw the saints repeatedly refusing to sanction their pretensions, because they beheld them so contrary to the example of Christ, and his holy apostle St. Peter, whom they affected to represent, and succeed in the church, in proportion to their growing power, assuming to themselves additional divine honours; thereby "speaking great things and blasphemies against the Most High, and them that dwell in heaven:" and, therefore, the little horn vented its rage upon them in the same proportion as its assumed authority became acknowledged throughout the western empire; which, in less than a century from its commencement, had extended so rapidly, that it was at length enabled to lay aside the mask; and to make even kings and emperors its vassals and tributaries. Thus was it permitted to triumph till "the time came that judgment was given to the saints of the Most

High" in 1793; when this "mystery of God being then finished," things took a quite contrary turn; and those " ten kingdoms," any one of which. it could, but a few years before have upset with a nod, at length began to "eat her flesh," and will, ultimately, be made to "burn her with fire," in the glorious but awful revolution of A. D. 1823. For the mouth of the Lord hath spoken it. Let Italy then, look towards France, Poland, Prussia, yea, even Spain, and thence take warning-" for he that killeth with the sword must be killed with the sword; and he that leadeth into captivity, shall go into captivity"-and thou hast not only driven millions into captivity, but likewise "shed the blood of saints, prophets, and apostles." Therefore, "the people of God are called upon to come out of her in the day of her torment, that they receive not of her plagues," (see Rev. xviii.). In that day, when "Alleluias" will resound from "heaven and earth," seeing that the Lord God omnipotent reigneth, and that the marriage of the Lamb is come (see chap. xix.) Amen, Alleluia."

Now, because that, in order to render it more easy to be understood, I commenced my reckoning from A. D. 533, it is reproachfully called The sandy foundation upon which I have built, and as such, that my other computations must be alike unsound and untenable. However, for the truth's sake, I will accommodate your corres-

pondent by allowing him Dan. viii. 14. as a foundation, and, if it will be found, that the whole cannot be built upon with that equal ease as upon A. D. 533. then will I tacitly consent to its being altogether termed a delusive error.

He also argues, How could the emperor Justinian, when he possessed not an inch of territory in the western empire be said to have given the saints into the hands of the little horn by his edict or letter of authority? In reply to this an answer may be deduced from Rev. xiii. 11, 12. not that I positively say he can extract it -neither have I time to explain it-but, of course, if he is so well acquainted with the subject as to be capable of criticizing upon my writings, he can find no difficulty whatever in the undertaking.

In this attempt to overthrow my statements, I find your correspondent has also admonished your readers, notwithstanding the plain declarations of scripture upon this grateful subject, (see Psalm ciii. 13-22.) not to expect the beginning of the restoration of the Jews in 1823, because he cannot bring himself to believe any thing of the sort!! pily for the church, and the scattered tribes of Israel, professing Christians are not all of the same way of thinking.

In reply to your correspondent C. T. C. I have only to say, that the same cause which obliged me trideny myself the satisfaction of giving to

the Christian world a more enlarged view of these sublime subjects, still operates, (see my first letter) and must, therefore, plead my excuse— not that I maintain I could satisfy his inquiries to the full, being as yet unable to procure all the desired references to the history of that awful period, (see Rev. xi. 3-14. Zech. iv. 11 - 14.though the little I have been enabled to collect I have thus ventured to admit as correct, particularly, as history does not produce any thing else of correspondent features; and, finding also, that the same as a link does not interfere with the formation of that beautiful chain of prophetic history; on the contrary, could it not be thus fitly applied, I would then be the first myself to doubt the strength of the whole.

In his conclusion, he says, 'But to me the signs of the present times' (see Rev. xii, 12.) 'do not appear to be less alarming than those which immediately preceded the paroxysms of the revolution in France, nor to be pregnant with consequences less detrimental to the interests of true piety.' To this, an answer may be found in my explanation of 2 Pet. iii. as elucidated in my letter of December last. For, though persecuted and reviled, the church never shone with more lustre than she will during this awful period. Therefore, let her members be alive (see Rev. xvi. 15.). And, with respect to the rapidity of my march

through the mazes of that intricate path, let his astonishment cease, when he hears that faith and prayer winged my flight, (see Dan. ix. xii. 10. Hosea xiv. 9.). For in proportion as the Christian is clad with this celestial armour, (see Eph. vi. 10—18.) so shall be his prowess against the powers of darkness.

P. BOLTON.

Athlone, March 16, 1820.

ON THE TERMINATION OF THE 1260 YEARS OF THE APOCA-LYPSE,

To the Editors of the Jewish Expositor.

Gentlemen,

Much time and pains have been spent, probably to no valuable purpose, on calculations relative to the termination of the 1260 years of the Apocalypse.— If you do not consider what I have to offer, as adding to the number of unprofitable speculations, you will, perhaps, allow it a place in your valuable miscellany.

I have long been led to consider that period (i. e. of 1260 years) as terminating at the era of the reformation. And truly if that great revolution in the Christian world did not bring the church out of the wilderness, I know not how Protestants can support their claim for an authorised separation from the church of Rome. I know well the chief objection will be grounded in the idea, that the visible glory of the church. YOL. Y.

and the destruction of its enemies, is predicted to follow the close of the 1260 years. This, I believe, to be an error, and that an indefinite period, described Rev. xii. 7. as a state of contest between light and darkness, intervenes between the end of the 1260 years and the beginning of the three years and half, which I account the second flight of the woman, or the withdrawment of the true church again into a state of obscurity. It is certain, if the church was thus withdrawn. whilst the witnesses prophesied in sackcloth, she cannot be less secluded from human view when those witnesses lie dead. I will add, that there is one advantage in my interpretation which may recommend it to those who consider fixing precise dates of future events as too bold an intrusion into the word of prophecy-namely, that we have hereby no data given to enable us to fix the exact time of the fulfilment of the 14th verse of chap. xii. where the woman is said to be helped by two wings of a great eagle to flee into her place, i. c. where she had formerly dwelt, and where she is nourished for a time, and times, and half a time-namely, three years and a half; answering to the three days and half, during which the witnesses lie dead.

But, since some authority may be required for my venturing to begin the withdrawment of the visible glory of the church at so early a period as the middle of the third century, I will close this paper with an extract from Mr. Milner's history, vol. ii. page 28, 29. who certainly had no intention to

support my opinion.

"I know it is common for authors to represent the great declension of Christianity to have taken place only after its external establishment under Constantine. But the evidence of history has compelled me to dissent from this view of things. In fact, we have seen, that for a whole generation previous to the Diocletian persecution, few marks of superior piety appeared. Scarce a luminary of godliness existed. Morcover, the prevalence of superstition and the decay of evangelical knowledge are equally apparent. It is vain to expect Christian faith to abound without Christian doc-Moral, and philosotrine. phical, and monastical instructions will not effect what is to be expected from evangelical doctrine, (and its decayed state ought to be dated from about the year 270). We need not wonder, that such scenes as Eusebius hints at took place in the Christian world.* Even he, who was far from seeing in a due light, the cause of the declension of picty in the deI am, &c. C. L.

P. S. To obviate an objection, I beg leave to remark, that when, chap. xi. 7. the two witnesses are said to have finished their testimony, this by no means declares the whole of their testimony to have been given whilst " clothed in sack. cloth" as has been commonly assumed; they continued (according to my idea) to prophesy whilst the contest in the church, described chap, xii. 7. lasted; and though in the close of that contest they were slain. it may well be said, "As dying, and behold we live," "The dragon and his angels prevailed not." They prevailed not when they slew the head-they prevail not when they slay the members ; on the contrary, then it will be said, "Now is come salvation, and strength, the kingdom of our God and the power of his Christ."

I wish your readers to notice the heraldic designation of the arms of the empire of Russia. I dare not say, they have reference to chap. xii. 14. of the Apocalypse, unless that passage relates, as I suppose, to a second retreat of the church. It is to be noted, that Russia makes no part of the ancient Roman empire.

* He observes, that pastors of churche

mation in 1520.

parture from the faith, was struck with the moral effects, and could not but revere the divine justice in giving unworthy ministers a punishment adapted to their crimes."

were condemned to take care of camels, and to feed the emperor's horses. I beg to note, that the Confession of Augsburg was presented in the year 1530. We may date the opening of the Refor-

SOME ACCOUNT OF THE CAL-LENBERG INSTITUTION, TO CONVERT JEWS AND MAHOM-MEDANS TO THE CHRISTIAN FAITH.

Extracted from Dreyhaupt's Description of the Circle of the Saale, part ii. c. xxx. p. 44. Halle, 1775.

THAT which first occasioned this Institution was the following circumstance. An old and pious evangelical minister, not long before his death, delivered into the hands of Professor Callenberg, whose confessor he had once been, a Jewish-German tract, written with considerable depth and moderation, and at the same time, perfectly adapted to the comprehension of the Jews, with the evident purpose to lead them to a more special instruction of the Christian religion. This tract, intituled, A Light at Even-time, was written in the year 1723, and the dying minister recommended Professor Callenberg to make a good use of it some time hereafter. None being found willing to be the editor, and the work having come under the notice of some pious divines and other persons, they collected the expenses of printing and paper among themselves, and when, after this, none of those printers abroad, provided with the Jewish characters, were ready to undertake it at a reasonable price, Professor Callenberg at last had the letters cast himself, in the year 1727, and the tract appeared the next year before the public, together with a short

account of the purpose and contents of it, and of some other circumstances.

It appearing from this account, that letters had been procured, by means of which, other books for the instruction of Jews might be printed, Dr. Callenberg was applied to, especially by foreign Christian friends, to print more books of this nature, and received from time to time, several liberal donations for the same purpose. Some princes also engaged to make certain yearly contributions, of which some were considerable: of these see the particulars in Professor Callenberg's Reports and Continuations.

This Institution, which was solely founded for the eternal welfare of the Jewish nation, and had no manner of connexion with the Institutions of the Orphan house, consisted of the following three chief divisions, viz. a printing-office, some provision for Catechumens, and proselytes of this nation, and the journeys of two divines for the good of that nation.

As for the printing office, the purpose of it was, that by its means, the Jews, not only in Europe, but also in other parts of the world, might be supplied gratis with such Christian books as are within the reach of their To this end, comprehension. therefore, Dr. Callenberg had cast not only Hebrew characters, but also rabbinical, Jewish-German, Latin, and Arabic, and procured also the printing On account of the presses.

Muhammedan Institution, there were afterwards yet added the Persian and Turkish characters. The books and tracts thus printed for the Jews, were partly sent for distribution to good friends and promoters of this Institution, and partly given to the two travelling labourers of it, who sold them to the Jews at a very low price, or distributed them gratis.

The books printed for the use of the Mahommedans were occasioned by a letter Dr. Callenberg received from Russia, in the year 1728, in which he was called upon to write and have printed something in the Arabic language for the instruction of the Mohammedans living there, and in the eastern He began with some small tracts and extracts from the New Testament, which were afterwards continued and sent to Russia, Siberia, Vienna, Constantinople, Batavia, Tranquebar, and other Indian places, and occasionally distributed among the Mohammedans.

His Majesty the King of Prussia, upon Dr. Callenberg's application, most graciously delivered to him the *Privilegium* to found a proper printing office in behalf of this Institution, of Arabic, Jewish-German, and other foreign characters, hitherto unknown to the printers.

Concerning the provision for proselytes. Dr. Callenberg, in consideration of the miserable circumstances in which most of these people are, both in a spiritual and temporal point

of view, procured them some assistance, inquired minutely into their circumstances, provided them with the books. edited at this place, afforded them further instruction in the Christian truths, and, during the time they received it, provided them with the necessaries of life. According as circumstances permitted, he assisted them with his advice about their maintenance and future regulation of life, and provided them also, if possible, with a recommendation. Those who lived here, (at Halle) were instructed in the divine truths, and opportunities were afforded them to earn their livelihood, partly immediately through the Institution, partly through If they were in great want, or if other circumstances made it necessary, they received support, and were recommended to benevolent persons. foreign proselytes that travelled about, were retained here three days, or, if circumstances permitted, eight days, and received daily one hour's instruction in the Christian truth by an able student of divinity, who exhorted them to a true conversion, and a pious walk, and orderly regulation of life. They received, as long as the instruction was continued, daily three groats for their subsistence.

As to the Catechumens, or such Jews who applied to become Christians, Professor Callenberg used to enquire after the true reason of their resolution, and also to gather information respecting them from the Jewish families to whom they formerly belonged. Upon which he made to such persons a brief summary of the doctrine of our Saviour, and directed him, in case no other Catechumen was here, to the city magistrate of this place; but if there was already one that received instruction and provision here, he was sent to good friends elsewhere, and, if necessary, provided with expenses of the

journey to the place.

That part of the Institution which relates to the travels undertaken by two students of divinity for the sake of the better attaining of the object of the Institution, originated in the following circumstance. certain Studiosus theologia, who had for some years diligently studied at two universities, and also obtained the academical degree of Master of Arts, engaged July 1728, soon after the origin of this Institution, in a journey, in which he entered into familiar conversations with the Jews. and recommended to them the reception of the Saviour. having on his journey, occasionally read Professor Callenberg's account, and received some tracts to distribute among the Jews, which they received with considerable readiness, resolved to assist the Professor in the distribution of them, and in October 1730, he undertook a-foot, a journey of seventy miles, and made him a visit. There he made the acquaintance of another able student of divinity, who offered to accompany him for a time on these travels. Upon this, Dr. Callenberg who found that their exertions proved useful to the Institution, resolved to maintain, as long as circumstances permitted, in future, two such travelling students, and to supply their places, in case one should leave the Institution.

These two students, were well-versed in the Hebrew language, and the Talmudical and Jewish-German dialects, received instructions to visit on their travels, whereever it was possible, clergymen and other learned persons; but next to this it was to be their chief business to enter in a proper manner, into conversations with Jews, to speak to them of the divine truths of our religion, to bring into their hands the books printed for their use. to assist in the application of the abovementioned provisions for proselytes, and to note down the most remarkable things that occurred to them; the journey expenses they received from the liberal donations, which maintained the rest of the Institution.

students These travelled through the whole of Germany, the Netherlands, Prussia, and Poland. They also went to Poland, where they were looked upon as Missionaries to the Hussites, and arrested. They lay- in irons a considerable time, till after much enquiry, and upon the request of the Prussian court, they received again their liberty, and were conveyed over the confines,

with the prohibition not to come

a second time.

In many places the Jews received them very well, and manifested a great eagerness after the books, but on the other hand, some manifested great bitterness, and the good effect of this cause is to be looked for.

The following books have been printed in the printing office of this Institution:

- For the use of the Jews in general, in all places, who understand the Hebrew language;
- 1. The gospel of St. Luke in Hebrew, translated by Fromman.

2. The same with Notes, in the rabbinical dialect, 2 parts.

3. The Epistle to the Hebrews, trans-

- lated into Hebrew by Christiani.
 4. Henry Horchen, Publisher of sal-
- vation.
 5. That Jesus is the Messiah.
 - 6. The atoning office of Messiah.
- II. For the use of European Jews in particular, in the Jewish-German dialect;

1. The Light at even-time, 1728; appeared also in the Dutch language, 1735, 8vo.

2. An Address, containing a short epitome of the Light at even-time: likewise translated into the Dutch. 1734, 4to.

3. The five books of Moses, 1737,

4. The two books of Samuel, 1738,

The book of Joshua, 1737, 12mo.
 The book of Ruth, 1738, 12mo.

7. The two books of Chronicles,

1739, 12mo. 8. The book of Ezra, 1739, 12mo. 9. The book of Nehemiah, 1741, 12mo.

10. The book of Esther, 1741, 12mo.

11. The Proverbs of Solomon, 1743.

- 12. The two books of Kings, 1735, 2mo.
- 13. Calvær's explanation of Genesis xlix, 10.
- 18. Calvær's explanation of the golden Oph of the Jews, or Vindication of the passage, Lev. xxvi. 44. against the Jewish abuses.
 - 15. Calvær's explanation of Is. vii. 14.
 - 16. Do. Do. of Is. xi. 6.
 - 17. Do. Do. of Dau. ix. 24.
 - 18. Do. Do. of Mic. v. 1.
 - 19. Do. Do. of Mal. iii. 1. 20. Do. Do. of Mal. iii. 23, 24.
 - 21. New translation of Isa. liii.
 - 22. The gospel of St. Matthew.
 - 23. The gospel of St. Mark.
 - 24. The gospel of St. Luke.
 - 25. The gospel of St. John.
 - 26. The Acts of the Apostles.
 - 27. The Epistle to the Romans, with Notes.
 - 28. The two epistles to the Corinthians.
 - 29. The Epistle to the Galatians.
 - 30. The Epistle to the Ephesians.
 - 31. The Epistles to the Philippians, Colossians, and Thessalonians.
 - 32. The Epistles to Timotheus, Titus, Philemon.
 - 33. The Epistle to the Hebrews, with Notes. 34. The Epistles of James, Peter,
 - John, and Jude.
 - 35. The Revelation of St. John.
 - Calvær's Jewish Catechism.
 Teacher of Christian knowledge.
 - 38. The Augsburg Confession.
 - 39. Fromman's Purpose of the Mosaic law.
 - 40. Do. of the divine image.
 - 41. Do. of the divine leader of Israel, the Shechina; and the substantial word of God.
 - 42. Do. of the antitype of the sacrifices.
 - 43. Address on the subject how to obtain remission of sins.
 - 44. Calvær how to be reconciled to God.
 - 45. Freylinghausen's Sermon on the adoption of Abraham.
 - 46. Fromman's Jew in the spiritual
 - 47. Do. That Messiah will keep the last judgment.

48. Christian Prayers of a converted

49. Fromman on the keeping of the law.

50. Calvær on the impicty of the Talmud.

Calvær The objection that Jesus abolished the law, answered.

52. Fromman on false confidence on Circumcision.

53, Calvær of Gog and Magog.

54. Do. Jewish Fables about the emperor Titus.

55. Do. Of the truth of the history

of Christ.

56. Do. Muhammedani testes Messiæ.

57. Joh. Arndii explanation of Luke xxiv. 13---35.

58. The Psalms of David.

III. For the use of the oriontal Jews, in the Arabic language;

Grotius's Vindication of the Christian religion against the Jews, translated by

Procopius.

(Then follows a catalogue of books printed for the use of the Mahometans in the Arabic, Turkish, Hindoostan, and Persian languages, which I think needless of enumerating.)

IV.

1. Report of an attempt to lead the Jewish people to the acknowledgment of the Christian truth, followed up by 16 continuations, which contain an account of what has been done in this matter, from the very commencement of it, viz. from the 3rd of April 1728, until the 28th of May 1736, 8vo.

 Relation of the continued efforts to make known Jesus Christ, as the Saviour of the world to the Jewish people, 18 numbers, 8vo. begins from the 19th of May 1736, and is continued.

3. Report of an attempt to bring the Mahometans to the salutary knowledge of Christ, 5 numbers, 1739, 8vo. continued.

 Calvær's Jew's Catechism, 12mo.
 Hugo Grotius of the apostacy of Muhammed, 12mo. BAPTISM OF A CONVERTED JEW AT EDINBURGH.

The following account of the baptism of a converted Jew at Edinburgh, is extracted from the Appendix of an excellent sermon preached on the occasion, by the Rev. Henry Grey, M. A. Minister of St. Cuthbert's Chapel.

Public intimation having been given that the baptism of Mr. Joseph Davis was to take place in Lady Glenorchy's Chapel, on Thursday, the 2d of December, the Chapel was crowded to excess long before the hour of worship, which was twelve; and vast numbers who came to the doors were unable to obtain admittance.

The Rev. David Dickson, of the West Church, having opened the service by a psalm and prayer, and the Rev. H. Grey having preached, the Rev. Dr. Jones, the Minister of the chapel, went to the pulpit, and, Mr. Davis standing at a convenient distance before him, addressed the congregation and Mr. Davis as follows:—

BRETHREN, We are met together to receive into the bosom of the Christian church by baptism, one who, by natural descent, is a son of Abraham, and by spiritual birth, is I believe, "an Israelite in whom there is no guile." You will naturally expect to receive some account of this person whom you are about to admit to Christian fellowship.

Mr. Joseph Davis is a Polonese. About the time of his arrival in Britain, about two years ago, he had some thoughts and reasonings in his own mind with respect to the truth of Judaism and Christianity, which continued with him till they produced conviction. Having spent several months in Bath, he came to this city in January last, when he arrived, he joined the small synagogue of Jews which is formed in this place. On a Lord's day morning soon after, feeling a desire to know more of Christianity, he asked a woman whom he met on the street, to shew him the way to She readily offered a church. to conduct him, and brought him to this place of worship.* The doctrine here delivered, according with his state of mind, his convictions were deepened. -he felt the awful burden of the guilt of his sins. He loathed his food,-his sleep departed, -he was unable to attend to his business,-he abandoned society,-and confined himself to his room, and there was reduced to the state of those of his brethren who heard the apostles on the day of Pentecost -for he was pierced to the heart.

Hearing of a brothert who had embraced Christianity some years ago, and has been for two sessions attending our university, with a view to prepare himself to become a Missionary minister to the Jews.

he waited on him, and was To this vareceived gladly. luable friend he unbosomed himself, and laid open the reasonings of his mind. fathers, he observed, were a stubborn and stiff-necked race -they saw the miracles Egypt, and believed not-they received the wondrous deliverances at the Red sea, and shortly after murmured,—they saw God at Sinai, in the midst of the fire, but no sooner had Moses left them, than "they made the golden calf, and changed their glory into the similitude of an ox that eateth grass,"-and he saw, that as were the fathers, They were so were the sons. bound by six hundred precepts, which he did not, and could not, and which they did not, and could not keep. He considered that the general tendency of the doctrines of Christ was to produce righteousness and holiness; and that there had been, and were, many wise and good men among the Christians.

His friend understanding the state of his mind, like an Evangelist began to preach Jesus to He told him of the vicarious sufferings and death of our Lord, as an offering, sacrifice, and atonement for sin, and he taught him that by faith in his blood he also might obtain forgiveness. He ascended higher, and instructed him in the manner in which a sinner is justified by faith in the imputed righteousness of our Lord Jesus Christ. vanced still farther to inform him of the nature and neces-

[.] Lady Glenorchy's chapel.

⁺ This was the young convert baptized by Mr. Way at Rotterdam, who has since been pursuing his studies in Scatland, unedr the joint patronage of the London Society and the Dutch Mixtionary Society. Ep.

sity of the baptism of the Holy Ghost, and of the washing of regeneration, and the gifts and graces of the Spirit-and as a specimen of the morality of the Gospel, he read to him the whole of our Lord's sermon on the mount; which when he had finished, Mr. Davis, with much earnestness and fervour exclaimed, in allusion to the reproachful language of the Jews with respect to our Lord-"These, it is said, are the words of a devil—be it so—if such be the doctrines and commandments of a devil-I will worship and obey that devil." And from that time he forsook the synagogue, and regularly attended this place of worship.

About four months ago, he called on me in the country, I conversed with him, and was well pleased with what he said, as far as I could comprehend his meaning through the medium of very broken English. He afterwards very frequently repeated his calls, and with much satisfaction I observed, at every returning visit, that he was advancing both in knowledge and experience of the truth of the Gospel-and that he most ardently desired not only to know, but to love and obey our Lord Jesus Christ.

About two months ago, he applied to me for baptism. I had not the least hesitation in my own mind as to the propriety of admitting him to it. But, as the case was one not often occurring, I did not think it right to act on my own opinion only. I therefore sent

him to four of my brethren in this city, who conversed with, and examined him-some of them repeatedly—and they are unanimous in their conviction, that he is sincere in the profession of his faith, and that he is duly qualified for baptism. And he himself expressed an earnest desire that this ordinance should be publicly administered; that he might, before the world, declare his faith unfeigned, and his love towards our Lord Jesus, and openly devote himself to his service: adding, that he that was ashamed of Christ before men, of him would Christ be ashamed when he came in his glory: but those who confessed him before men, these would he confess before his Father which is in heaven.

For your farther satisfaction, and that you may be able cordially to receive him as a Christian brother, before I proceed to administer to him the ordinance of baptism, I shall again, in your presence, interrogate him with respect to his faith in the principles of our most holy religion.

Mr. Joseph Davis:

I. Do you believe in God the Father, the Son, and the Holy Ghost, in whose name we baptize?

Mr. Davis with an audible voice answered—I do.

II. Do you believe that Jesus who was born of the Virgin Mary, of the house of David, was the Messiah promised to the fathers, the Son of God, the Saviour of the world?

[He answered—I do.]

III. By natural descent you are a son of Abraham, do you believe that Jesus Christ, who was crucified by the rulers of your fathers, in the days of Pontius Pilate, the Roman governor of Jerusalem, died as an offering and sacrifice to atone for the sins of the world, and that by his obedience unto death he brought in eternal redemption for all who obey him?

[He nnswered—I do indeed, with all my heart; and not only for my sins, but for those of the whole world, Jews

and Gentiles.]

IV. Do you rest your faith and hope for the forgiveness of your sins, the acceptance and justification of your soul in the great day of the Lord, alone on the death and righteousness of our Lord Jesus Christ?

[He answered — I do indeed.] V. Knowing that by nature you were born in sin, and that you are morally deprayed in all the powers and faculties both of your body and your soul, do you seek for, and entirely rely on, the operation of the Holy Ghost, for the regeneration and sanctification of your nature, without which you acknowledge you cannot attain eternal life?

[He answered—I do.]

VI. Do you firmly purpose, and do you promise, and do you swear, by the strength of Almighty God, and by the aid of his grace and Holy Spirit, that even unto death you will study and endeavour with all your heart and soul, to walk in all the ordinances and com-

mandments of the Lord Jesus Christ blameless?

[He answered—I do; I hope God will keep me under the shadow of his wings, and that I shall live and die like a Chris-

tian.

You have made a good confession and profession of your faith, we invite you, therefore, to come to the baptismal font, for no man can forbid water that you should not be baptized.

[The baptism then took place in the usual manner, and Mr. Davis having returned to the place where he stood when he made his confession, he was thus addressed:]

BROTHER,

You have been received into bosom of the Christian Great are your privileges. If you are sincere, as I trust and believe you are, you are received into covenantrelation with God-you are adopted into his family—you are made an heir of eternal life and of God, and a joint heir with Jesus Christ our Remember, and walk Lord. worthy of the high vocation whereunto you are called, with all integrity, circumspection, and holiness.

When God entered into covenant with your fathers at Sinai, he wrote, for their preservation, with his own finger, the principles of that covenant on tables of stone. If you would retain the principles of the covenant of grace, into which you have this day entered, God must write them on

the table of your heart—that is to say—he must enable you to know, believe, love, and practise them. Should this not be the case, the fair profession you have this day made, like a beautiful flower bitten by the frost, will fade, and wither, and die, and fall to the ground, and be polluted, and mingle with the dust to rise no more for ever! And should it be so -which may heaven avert!how will the unbelieving race of the house of Israel triumph! and how will the immense multitude, which behold you today with pleasure, look upon you with pain! and how will God, the Judge of all, view you with righteous indignation! But, on the contrary, should he write with his own finger, the principles of the covenant of grace on your heart, to use the sublime images and expressions of your prophets, you shall be like to a cedar in Lebanon, which, while it raises a lofty head to heaven, sends forth deep roots, which enable it to withstand the storm, and the tempest, and every change of this present evil world. And still more, you shall be as the palm tree which bringeth forth precious fruits even to old age, to gladden the hearts both of God and man.

And now, Brother, permit me to address you with three words of exhortation, and I will detain you no longer. One shall be taken from the dying sayings of David—another from an epistle of St. Paul—and the last, from an exhortation of your great Lord. The saying of

David is, " And thou, my son, know thou the God of thy fathers, and serve him with a perfect heart and a willing. mind; if thou seek him he will be found of thee, but if thou forsake him he will cast thee off for ever." The words of St. Paul are, " Be stedfast, immovable, always abounding in the work of the Lord, inasmuch as you know your labour shall not be in vain in the Lord." And the exhortation, the most animating exhortation of your Lord is, " Be thou faithful unto death, and I will give thee the crown of life."

Spectators !- You ought to remember there was a day, when you also were devoted to God and the service of our Lord Jesus Christ by baptism -but alas! from that day many of you have gone backward and not forward; you have exhibited the melancholy and fearful example of the flower of a Christian profession bitten by the frost, and it has faded, and withered, and died, and the leaves of it have fallen to the ground, and have been polluted, and have mingled with the dust—God forbid that it should be to rise no more for ever! Hear the voice of the Judge of the quick and the dead, " Remember whence thou art fallen, repent and do thy first works, or I will come unto quickly, and will fight against thee with the sword of my mouth."

Christians!—You have beheld a joyful sight! "A brother that was dead is alive again, and he that was lost is found." Receive him, with all affection, to your sympathy, your communion, your aid,

and your prayers.

When God in righteous judgment was pleased to smite the vine he brought out of Egypt, the prophets were commissioned to declare, that " yet a remnant should be saved." "This day has this Scripture been fulfilled in your eyes." When God in holy and awful severity, proceeded farther to cut down this vine to the very stump, and to leave it in a dry ground, yet in judgment he remembered mercy, and the covenant made with Abraham. and Isaac, and Jacob, and left life in the root, and has taught us, that after a lapse of ages, it shall sprout and flourish again, and its branches shall fill the whole earth. The event of this day should rouse us to prayer, that God would hasten this propitious era, and that the time may soon come, when the bleached bones of the house of Israel may be united bone to its bone; and be strung with sinews, and clothed with muscles, and the whole be covered with a fair skin-and when the four winds from heaven may come, and blow on these slain, that they may live; and that his ministers may be sent to the east, and the west, and the north, and the south; that his sons may be brought from afar, and his daughters from the end of the earth. That the fulness also of the Gentiles may be accomplished; that the bride may be made ready; that the marriage of the Lamb may come; and that the wondrous shout, the mighty hallelujahs of angels and men may be raised, because "the Lord God omnipotent reigneth," " and the kingdoms are the Lord's," and that they have submitted to "the power of his Christ," Amen.

The congregation seemed deeply interested and affected. At the close of the service a collection amounting to about ninety pounds, was made at Mr. Davis's particular request, in aid of the Edinburgh Society for promoting Christianity amongst the Jews .-This Society was formed in June 1818. Its Committee of management have of late directed their attention to the state of the Jews on the continent, particularly in Poland and Germany, where an extensive and promising field of exertion presents itself among the descend-

ants of Israel.

PROCEEDINGS OF THE LONDON SOCIETY.

LETTER FROM MR. JARRETT, AT MADRAS.

To the Secretary of the Committee of the London Society for promoting Christianity amongst the Jews. My dear Sir,
I now forward to you a few
more particulars respecting that
interesting race of men in India,
to whom I alluded in my com-

munication of Sept. 30, 1818. I then stated, we were waiting for farther intelligence, which we had some prospects of receiving from different quarters, this in part has been realized, though our information is still neither so extensive nor minute as we could wish. That the race of Jews under notice, and generally denominated Beni-Israel who reside in India, are part of the long lost ten tribes we have daily more reason to believe; at what period, or from what quarter they came hither, I have not, however, yet been able to ascertain any further than what I stated in

my last.

Aaron Massiah, a native of Bagdad, who was recently at Madras, said, that a people whom he denominated Beni-Israel, entirely distinct from the white Jews, actually reside at Bombay. They live by themselves, outside of the town, in a place called Bareallu. They are generally employed as Sepoys. They have a synagogue of their own, and a chief among them, who is a Soubadar in the army, and settles all their disputes. number of houses of these Beni-Israel he said, might be about 300, whilst there are probably not more than ten families of white Jews who reside in the town itself. Rabbi Benjamin, who came lately from Cabul where he had long resided, and likewise recently at Madras, mentioned the fact, that whilst he was at Poonah, on his way hither, some of those Beni-Israel came to him to have their fowls killed: he had also been at Bombay, and had seen those spoken of by Aaron Massiah, from all which, we may gather, that a large portion of the descendants of the ancient people of God, now fill up the ranks of our Indian army. In addition to the above, a friend, lately on the Poonah station, wrote me, that about 5000 Jews reside in the Concan, 2,700 in Bombay, and many thousands all along the coast from Bombay to Cochin, and that they recognize three distinct classes among themselves. This again agrees with my description of the White Jews. Black Jews, (mixed multitude) and Beni-Israel, or ten tribes. Upon the whole, I think we have so far good grounds for concluding, that there are in India actually a race of men entirely distinct from the White Jews, and from those termed Black Jews described in my last, and who are, I find, distinguished by the White as well as Black Jews by the term Beni-Israel, and considered by them as being descendants of the long lost ten tribes, and though generally more dark than the Black Jews, are stated to be of the same origin with The friend the White Jews. referred to above, kindly promised to collect all the information he could, which I have the expectation of being able soon to transmit to you.

With regard to my occupations since I wrote to you, I may mention that the books

and publications you sent me together with the Gospel and address printed here, have now mostly been put into circulation; the greatest part of them were kindly transmitted by the Corresponding Committee of the Church Missionary Society to Cochin and Bombay, to be distributed by the Missionaries. Four Jews, natives of Bagdad, whilst lately at Madras, each received copies which they seemed very desirous to obtain. Three copies have been given to Jews, natives of Cochin. one to a native of Bussorah. and one to Rabbi Benjamin of Cabul. I have for some time been engaged in reprinting the excellent Hebrew Catechism of Tremellius, which is nearly finished, and seems very suitable to follow the Gospel and address.

In my last I specified the number of Jews supposed to reside at different places in In addition to those formerly given, Aaron Massiah states from memory, that at Bagdad there are 10,000 houses and 8 synagogues; at Aleppo, 2000 houses, and one very large synagogue; at Damas, or Damascus, 500 houses, one synagogue. Rabbi Benjamin says, at Cabul, there are 50 houses, and one synagogue; at Balk, near Cabul, about 150 houses, and one

synagogue; at Samarcand, one synagogue; at Candahar, one That in Persia, synagogue. at Shiraz, there are 500 houses; at Ispahan, 500 houses; Lar, 50; at Congo, 30, very poor; at Ghulpaigan, 50, and two synagogues; and at Hamedan, 100 houses, and are all inhabited by White Jews, besides a great many who reside in the interjacent places both of Persia and Tartary. Our prospects for an extensive diffusion of Hebrew works in Asia, you will perceive, are very flattering. May the God of Abraham, Isaac, and Jacob, speedily gather their scattered descendants into the fold of him who is the true Shepherd of the long lost sheep of the house of Israel.

I am, &c. T. JARRETT. Madras, Aug. 31, 1819.

P. S. I am happy to add, that Mr. Michael Sargon has expressed an earnest desire to be employed as a Missionary to propagate that faith among his brethren at Cochin and elsewhere, which he has recently embraced, and that he expects in three or four years' time to make himself competent to the holy labour, should any of the Societies at home be inclined to commission him.

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.

	MILITARE E CELE ODDE			
A. C. of Peckham, by Messra	. Secley	1	. 1	0
G. M. L. Collected by her		3	0	- 1
Eyre, Mrs. Spalding, Lincoln	shire	1	° 1	0
Eyre, Miss, do.		0	10	6
	our Subscriptions each of 5s. by her	1	0	0
Owens, Misses, Fulham		2	0	0
Parker, Miss C. M. Ryde, Is	le of Wight	0	13	6
Wylie, Miss, Broad Way, Wo	rcestershire	100	0	0
Bath Ladies' Society,	by the Hon. Mrs. Strange	5	16	0
Berwick do.	by Mrs. Ainslie	14	5	0
Birmingham do.	by Miss Hood	12	10	O
Do. b	y Miss M. L. Pratt, sale of puzzles	0	8	6
Bolton do.	by Miss Ainsworth	25	0	0
	lector) collected after a Sermon by			
		4	8	2
Bradford do.	by Rev. J. Redhead	16	10	0
Camberwell, &c. do.	by Mr. M. Collin	22	15	6
	(Rev. C. Simeon) collections			
after two Serm	ons, by Rev. W. Marsh	58	19	5
Do. Ladies' Society,	by Mrs. Dornford	28	12	6
Carlisle do.	by Mr. J. Brown	20	18	0
Chester do.	hy J. Walker, Esq	17	12	. 0
Clapham do.	by Miss L. S. Kemp	15	6	4
Devon and Exeter do.	by Mr. Upham	5	19	0
Dublin do.	by William Hogan, Esq	100	0	0
Helstone do.	by Rev. H. Mann	32	7	10
Hull do.	by Mr. J. Hudson, Jun	76	4	4
Ipswich do.	by Rev. J. T. Nottidge	46	15	5
Kendali do.	by E. Tatham, Esq	48	5	0
Do.	by do,	23	12	6
Kensington do	by G. Fennell, Jun. Esq	7	0	0
Lancaster do.	by G. Burrows, Esq	42	0	0
Lichfield, Subscriptions and	Donations from various Friends,			
	by Mrs. Salt	4	16	0
Liverpool Society,	by Rev. J. B. Jones	222	G	2
Do.	by Miss Kirkham	2	13	0
Malvern Wells do.	by Mr. Phillips	8	11	0
Nottingham do.	by B. Maddock, Esq	47	8	6
Penryn do.	by J. Manderson, Esq. Treasurer	15	0	0
Penzance do.	by W. Dennis, Esq	34	.4	0
Prescot, Lancashire, (Rev. G.	Driffield) collected after a Sermon			
by Rev.	W. Marsh	15	0	0
Potton, Gamlingay, and Ever	ton, by Mrs. Whittingham	20	0	0
Reading Society,	by Mrs. French	11	0	0
Richmond do.	by Mrs. Metcalfe, 1818 and 1819.	3	9	6
Do.	by do	2	9	.0
Shaftesbury do.	by Mr. Jesse Upjohn	2	17	0
Shrewsbury do.	by Rev. J. Langley		19	Ü
Do.	by Mr. R. Gray	9	17	10
	rd, by Rev. M. Woolley	19	5	3
Do.	by Rev. W. Nicholls	1	1	O
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Strond Gloucestershire, So	ciety, by Rev. J. Williams, D. D.	27	17	σ
Tamworth do.	by Rev. F. Blicke	4	16	7
Do.	by Mrs. Barton	3	9	1
Tetbury do.	by Miss M. Overbury	4	14	2
Thorne do.	by Miss Benson	1	9	0
Tiverton do.	by Miss M. Ware	2	0	8
Tunbridge Wells do	by Miss Pry	8	3	6
Tutbury do.	by Mr. J. Wolfe	12	12	8
Walworth do.	by Mrs. Sundbeck	3	14	6
Wandsworth do.	by Mr. L. Marcus	3	0	0
Westbury do.	by Mrs. Haynes	6	17	6
Westbury ass				
HEBRI	W TESTAMENT FUND.			
Roban Mr. Olney		0	10	6
Bradford Ladies' Society,	by Rev. J. Redhead	5	10	0
Helstone do.	by Miss E. F. Trevenen	2	2	0
	by Mr. John Hudson, Jun	1	4	0
Hull do.	ose Society, by Mr. J. A. Brown	3	0	0
Jewin Street Christian I dipo	by Rev. J. T. Nottidge		15	7
Ipswich Society,	by E. Tatham, Esq		14	6
Kendal do.	by B. Maddock, Esq		10	6
Nottingham do.	by Mr. Jesse Upjohn	ĭ		0
Shaftesbury do.	by Mr. R. Bevan	_	12	7
Wigan do.	by Mr. R. Bevan	~		•
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	by Rev. J. T. Nottidge	0	10	6
Ipswich do.	by Rev. J. B. Jones	7	ı	0
Liverpool do.	by B. Maddock, Esq	2	1	0
Nottingham do.	by Miss Fry	2	2	0
	by Mrs. Watson Girls' School	5	0	O
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Hereford Society,	by Mrs. Love	6	8	0
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PROSPECTUS

OF AN

UNIFORM EDITION

OF

THE WHOLE WORKS

OF THE

RIGHT REV. JEREMY TAYLOR, D.D.

LORD BISHOP OF DOWN, CONNOR, AND DROMORE:

Dedicated, by Permission,

TO THE

HONORABLE AND RIGHT REVEREND

EDWARD, LORD BISHOP OF OXFORD,

WARDEN OF ALL SOULS' COLLEGE, &c.

TO WHICH WILL BE PREFIXED

A LIFE OF THE AUTHOR,

AND

A CRITICAL EXAMINATION OF HIS WRITINGS,

BY

THE REV. R. HEBER, A.M.

CANON OF ST. ASAPH, RECTOR OF HODNET, AND LATE FELLOW OF ALL SOULS' COLLEGE.

LONDON:

PRINTED FOR

OGLE, DUNCAN, AND CO. 37, PATERNOSTER ROW, AND 295, HOLBORN;
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By whom Subscriptions will be received; and also by PARKER, OXFORD; DEIGHTON AND SON, CAMBRIDGE; AND ALL BOOKSELLERS.

ADDRESS.

HIGHLY as the Writings of JEREMY TAYLOR have always ranked in public estimation, it is remarkable that his Works have never yet appeared in a complete and uniform Edition. Some detached pieces have been frequently reprinted; but others, no less distinguished by his peculiar and characteristic excellencies, are, from their scarcity and high price, but little known, even to his warmest admirers: while a foreigner would vainly explore our libraries for the collected Works of one, who is perhaps the most celebrated, as he is certainly the most original and eloquent, of English theologians.

The present Edition is undertaken at the repeated suggestion of several Dignitaries of the Church, and of many other persons eminent in theology and general literature. The Publishers have with some difficulty collected the whole of the printed Works, hitherto dispersed in various volumes of all sizes and descriptions. It is their design to bring them out in a form not unworthy the name of their distinguished Author; having respect, at the same time, to the convenience of the purchaser, in comprising them, by means of a full but handsome page, in as small a compass as possible, so as not, in all probability, to exceed Fourteen large Octavo Volumes. On account of the magnitude of the undertaking, and in the hope of meeting the wishes of Subscribers, the Works will be published in Volumes, with the last of which will be given a Life and Critical Essay on the Writings of TAYLOR, drawn up expressly for this Edition.

It is obvious that the Publishers can only be encouraged to carry their designs into execution by an adequate support on the part of the Public, and more particularly the Clergy of the Church of England and Ireland. They venture, therefore, to hope, that these proposals will be honoured with the public attention, as the Edition will be immediately proceeded with on obtaining a number of Subscribers, adequate, in some degree, to meet the expense of publication. To prevent any possible depreciation of the Work, they have determined to confine the impression to a very small number of copies above those which are actually subscribed for; and they therefore respectfully solicit, that clergymen and gentlemen, who wish to patronize the under-

taking, will not delay to transmit to the Publishers, through their respective booksellers, their names and address, which

will be printed with the concluding Volume.

It may seem almost impertinent to affix to the present proposals any formal recommendation of so distinguished a writer as BISHOP TAYLOR. To those, however, to whom his Works are not familiar, the following testimonies, borne to his transcendent genius by individuals of different religious sentiments, may not be unacceptable.

"TAYLOR and BARROW are incomparably the greatest preachers and divines of their age. But my predilection is for TAYLOR. He has all the abundance and solidity of the other, with a ray of lightning of his own, which, if he did not derive it from Demosthenes and Tully, has at least as generous and noble an original."—Letters of a

late eminent Prelate, p. 128, Note.

"Often has my mind hung with fondness and admiration over the crowded, yet clear and luminous galaxies of imagery diffused through the Works of BISHOP TAYLOR."—Letters of Warburton and a Warburtonian, p. 151.

"In these lines I have versified a passage in Bishor Taylon's Sermons, altering as little as possible his unimproveable language."—Southey's Thalaba, Note to Canto 8.

"It can hardly be doubted, that our more extensive acquaintance with the Scriptures, with the history of other and better times, and with the writings of such men as Hall, and Taylor, and Scott, will enable us to distinguish the everlasting truths of the Gospel from the errors of a fleeting enthusiasm."—Bishop Middleton, Christ divided,

a Sermon, London, 1810.

"In this highest and most comprehensive sense of the word, a great proportion of the writers we have alluded to were poets; and, without going to those who composed in metre, and chiefly for purposes of delight, we will venture to assert, that there is in any one of the prose folios of Jeremy Taylor more fine fancy and original imagery, more brilliant conceptions, and glowing expressions — more new figures, and new applications of old figures —more, in short, of the body and the soul of poetry, than in all the odes and the epics that have since been produced in Europe."—Edinburgh Review, vol. xviii. p. 278.

"In the former generation, a sour and persecuting prelacy, with TAYLOR's master at their head, contending about forms and shadows, with spirits more narrow and bigoted than themselves, overthrew the Church of England. Since the Reformation, that Church, admonished at once by past calamities, and more enlightened in the true principles of ecclesiastical polity, has assumed a more mild and benignant aspect. To this happy revolution in principle and conduct, no one Work contributed more than TAYLOR's Liberty of Prophesying, which, though written to procure toleration for his own persecuted communion, pleaded the rights of that toleration on grounds so universal, that the oppressors and the persecutors, when themselves depressed. quickly learned to shelter themselves under its protection. In short, to the principles of BISHOP TAYLOR, first, perhaps, displayed in that admirable Work, may be traced the still more clear and irrefragable reasonings of LOCKE, and finally, the Toleration Act itself."—Quarterly Rev. vol. xiv. p. 253.

"Who does not feel, that as long as learning, genius, and piety are valued among men, the name of BISHOP TAYLOR will be pronounced with veneration, and his Works preserved as one of the choicest portions of our intellectual

treasures."-Eclectic Review, vol. vi. p. 385:

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- 2. It will be comprised, as nearly as can be calculated, in Fourteen Volumes Octavo, each Volume to contain, on the average, Thirty-five Sheets, or nearly Six Hundred Pages.—Price 12s.
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- A List of the Subscribers will be printed, and the Impressions will be nearly confined to the number of Copies subscribed for.
- 7. Those Copies not subscribed for will be raised in Price on the completion of the Work,

Jewish Expositor,

AND

FRIEND OF ISRAEL.

JUNE, 1820.

TWELFTH ANNIVERSARY

OF THE

LONDON SOCIETY

For promoting Christianity amongst the Jews.

On Friday Morning, the 5th of May, the Anniversary Sermon was preached in St. Paul's Church, Covent Garden, by the Hon. and Rev. Gerard Noel, M. A. Luke ii. 30-32. after which a collection was made, which amounted to £66. 17s. The Anniversary Meeting was afterwards held as usual at the Freemason's Tayern, Sir Thomas Baring, Bart. M. P. President, in the Chair. Jewish children were first introduced upon the platform by the Rev. Basil Woodd, and sung in a pleasing manner the 6th verse of the 9th chapter of Isaiah in Hebrew, and four verses of the 13th chapter of Exodus. They then paid their respects to their Benefactors and retired. The Chairman VOL. V.

then opened the business of the day in an impressive speech, after which, the Rev. C. S. Hawtrey read an abstract of the Report, which we now give at length.

TWELFTH REPORT.

In presenting their Report of the Proceedings of the past year, your Committee trust they may satisfactorily assure you of the progress of the Cause in behalf of which you are this day assembled.

The Society has received an increase of support and cooperation, both at home and abroad, together with renewed encouragements, and additional incentives, to exertion. Adverting briefly to the donestic relations of the Society, your Committee have the plea-

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sure of reporting the accession of eight Auxiliary Associations. . At Lancaster and Liverpool in the North, and at Exeter, Plymouth, Plymouth Dock, Helston, Penzance, and Penryn in the West. The two first of these are a portion of the fruits reaped by those active friends of the Institution, the Reverend Messrs. Simeon and Marsh, in a journey which they undertook in its behalf, soon after the last Anniversary; in the course of which they attended Meetings, and preached sermons for the Society at Leicester, Hull, Berwick, Edinburgh, Glasgow, Carlisle, Preston, Manchester, Matlock, and other places. They were every where received with kindness and attention, and, as a result of their labours a considerable sum was added to the Society's Funds. For these services, your renewed acknowledgments are due to them: as also to John Mortlock, Esq. who accompanied them, defraying, with his accustomed liberality, the expenses of the journey.

In compliance with the invitations of several friends to the Society in Dorsetshire, Devonshire, and Cornwall, the Rev. L. Way and one of your Secretaries, visited those counties in the Autumn; when besides assisting at the formation of the Auxiliaries just mentioned, they had also frequent opportunities afforded them of advocating the cause of the Institution from the pulpit; and of witnessing a growing sense of

its importance, and much earnest zeal for its promotion.

Sermons were also preached in October last by the Rev. Basil Woodd at Gloucester, Hereford, and Cheltenham, and collections made.

Your Committee are likewise called upon to notice with gratitude the renewed exertions of the Rev. L. Richmond, who, in the course of last autumn. made a tour, in the service of the Society, through various parts of Scotland, and of the North of England, accompanied by the Rev. Amos Westoby. On this occasion, as on a similar one the preceding Autumn, many most gratifying testimonies were afforded him of the just interest with which the Jewish cause is regarded by various denominations of Christians. The primary importance and sacred obligations of attempting the conversion of their brethren of the house of Israel, were deeply felt and cordially acknowledged. Collections were made in aid of the different departments of the Society's expenditure, though frequently under unfavourable circumstances, always with willingness, and warm expressions of zeal for the object in view. Several Donations were also received from different Bible Societies in aid of the Hebrew Testament Fund. And it affords your Committee peculiar pleasure to notice the prospects of much regular assistance from the Bible and Missionary Societies of Scotland, which are usually formed on the liberal and extensive principle of distributing their funds in aid of any kindred Institution, of whose objects and management they approve. Your Committee cannot refrain from expressing thus publicly the strong sense they entertain of the Society's obligations to several laymen, and Ministers of different persuasions in Scotland, and in the North of England. for the liberal patronage and effective co-operation afforded to it on this occasion.

Though it does not properly fall within the province of your Committee to notice the transactions of other Institutions not immediately united with their own, yet they may be permitted, in connexion with this part of their details, to communicate to you the gratifying intelligence that the Edinburgh Society for promoting Christianity amongst the Jews, (the formation of which they had the satisfaction of announcing last year) has been actively engaged in the prosecution of its important object, in a spirit of perfect harmony with this Society, though in a wholly distinct line of operation.

Your Committee gladly embraced an early opportunity of offering to their fellow labourers in Scotland any number of Hebrew Testaments and Tracts which their Missionaries might have an opportunity of distributing amongst the Jews.

Not long after this offer had

been made and accepted, a Letter was received by the Committee of the Society in Scotland from their Missionaries in Astrachan earnestly requesting a supply of Hebrew Testaments to circulate mongst the Jews in that neighbourhood. Your Committee on hearing of this application immediately took measures to forward a supply. And having a small stock at Odessa, they ordered a sufficient number to be delivered to them from that Depôt.

Passing over into Ireland, your Committee have again the happiness of recording the zealous exertions of the Dublin Auxiliary Society whose increasing zeal in the good cause which they have undertaken promises to be productive of the most beneficial ef-In compliance with the fects. request of the friends of the Society in that city, the Rev. Lewis Way, and the Rev. William Marsh, kindly undertook attend the Anniversary Meeting, which was held in the last week of April. The cordiality with which they were received as advocates in the cause of Israel, may be inferred from the single fact, that the collections after two sermons preached by them on the Sunday after their arrival, amounted to the sum of one hundred and eighty pounds. Nor is it only within the limits of the United Kingdoms that an accession of strength has been gained to the Society. About the period of the last Anniversary, an

Auxiliary Society was established in Brussels, for the promotion of Christianity amongst the Jews, by some of the British residents in that city, whose attention had been drawn to the object by Mr. Way's visit a few months before. In the letter conveying this gratifying intelligence to your Committee, the immediate object of the Society is stated to be "the ascertaining the state of the Jews in the Netherlands. their numbers, sentiments, moand religious habits." This statement is accompanied with a request to be furnished with some Hebrew Testaments and religious tracts, for the purpose of distributing among the Jews, and by earnest assurances of a disposition to cooperate with this Institution, in the promotion of its great and important objects. Intelligence has also recently been received of an Association having been formed in the town of Frankfort on the Maine, under the direction of that zealous friend of the cause, Mr. Senator Von Meyer.

Your Committee have further had the gratification to hear that preliminary measures have already been adopted at Amsterdam for the establishment of a Society in aid of the cause. This is an event which must be considered as peculiarly important, when it is remembered that more than 28,000 Jews are found amongst the inhabitants of that city. And here your Committee have great satisfaction in informing

you that the result of the experiment so liberally undertaken by the Rev. Mr. Simeon with respect to the English Episcopal Chapel in sterdam, having fully justified his expectations, they now entered into an arrangement with the congregation belonging to that place of worship, by which they are to defray the expenses of the chapel, while the Minister, as a Missionary of your Society to the Jews in that city, is to be supported from your Funds. The Reverend A. S. Thelwall, of Trinity College, Cambridge, a Clergyman peculiarly well fitted for the work by his zeal, talents, and piety, has been appointed to that situation. Your Committee have also recently resolved to send Mr. E. H. Simon, the Jewish Convert, who has for some time past been pursuing his studies at Edinburgh, under the joint Patronage of the London Society, and the Rotterdam Missionary Society, to assist Mr. Thelwall in his labours amongst the Jews. for which he is qualified by his knowledge of the Dutch language, and of the peculiar sentiments and habits of his brethren.

The Auxiliary Society of Boston, in America, has continued its contributions to the Society's funds, and renewed the expressions of its zeal in the cause, imploring the divine blessing on the labours of your Committee, and calling to their mind the encouraging promise, that "The Lord will

have mercy on the whole house

of Israel."

The permanent income of the Society, arising from the Contributions of Subscribers and Auxiliaries, exceeds that of last year by the sum of £1500. The following Legacies have also been bequeathed to the Society, the three first of which only have been received.

William Walmsley, Esq. of Sandgate, Kent, £300.

Mrs. Mary Davis, Reading, £100.

three per cent. reduced.

Mrs. Jane Walshman, Lancaster, £100. and £200. on the death of her two Sisters.

Mrs. Martha More, on the death

of her Sister, £50.

Mrs. Sarah Deller, payable on the death of her Sister, £20.

Molly Cook, of Clifton, on the

death of her Sister, £20.

Mrs. Catharine Fell, Caversham Grove, Oxford, £10. 10s.

Mr. John Ward, late of Princes Street, Spitalfields, one sixth of £.1200 consols, after the decease of Elizabeth Saunders.

Although, however, the Committee have great satisfaction in thus recording the increased liberality of the Public, they have also to direct your attention to the increased demand upon your funds during the past year, on account of Missionary and foreign operations; a demand which they have reason to think, from the extended field which is now more than ever opening to their exertions abroad, will in future be a growing one.

There are at present in the Society's Schools forty Boys, and forty-one Girls, including two Girls and four Boys at Woodford. Six Boys and seven Girls have been admitted since the last Anniversary: seven Boys have been apprenticed, one Girl gone to service, one withdrawn by her parents, and one removed, as your Committee have great reason to hope, by her heavenly Father, beyond the need of earthly instruction to his own immediate presence above.

The building of the Boys' school, near the Chapel, Bethnal Green, was completed at Midsummer last, and has, since that time, been occupied. That for the Girls is in a state of great forwardness, and will, it is hoped, be ready for their reception in two or The Special funds, months. however, appropriated for this building, being as yet very inadequate to the demand, a distinct fund will be kept open for the purpose of defraying the expense of it. In the mean time, the Committee have been enabled to meet the exigency of the case, by the temporary advance of money. arising from the sale of the old premises of the Institution in Brick Lane, and of the discontinuance of the Printing Office. This latter measure, however, they have not adopted, without entering into an arrangement with the Printer to take Apprentices from the Boys' School, and to employ the Jews hitherto employed in it, by which arrangement the Committee have exonerated thomselves from the burden of its superintendance, without, in any respect, diminishing its subserviency to the general interests of the Institution.

The press thus connected with the Society, has been in active operation during the whole of the last year. editions of 2,000 copies each, of the Hebrew Testament, have been struck off from the stereotype plates; another edition, of the same number of copies, is in progress. 2,000 copies of the Epistle to the Hebrews have been printed in the form of a separate publication; and 70,000 copies on cards, in Hebrew and German Hebrew. of three addresses to the Men of Israel, taken respectively from the second, third, and thirteenth chapters of the Acts of the Apostles. To these your Committee have to add the printing of many thousand Tracts in Hebrew, German Hebrew, German, and English: of which those in the Hebrew, and German Hebrew, have been stereotyped.

An edition of the New Testament in German Hebrew is completed, and will be immediately put in circulation, and arrangements have been made for proceeding as soon as the type is at liberty, to an edition of the Old Testament in the same character.

A Translation of the New Testament into the dialect of the Polish Jews, (which differs materially from that spoken by their brethren in other parts of the Continent) is a work, the importance of which has long

been felt by your Committee. They hope, without further delay, to put things in train for the attainment of this ob-The Rev. Mr. Solomon having returned to this country for a time, for the purpose of personally consulting the Committee respecting some points of deep interest connected with his ministry on the Continent, will be employed during his stay in carrying on the translation just mentioned. He has already nearly completed the Gospel of St. Matthew, but as he is personally present in this Meeting, your Committee will not anticipate the information which he has to communicate.

Your Committee have availed themselves of the most favourable opportunities for putting these different publications into extensive circulation, thro' the medium of judicious friends and correspondents abroad.

On the European continent, the distribution of them has been confided :- at Amsterdam. to the Rev. Mr. Thelwall, Minister of the Episcopal Chapel in that city; at Hamburg, to the Rev. Mr. Moodie, Minister of the Reformed church, and to Mr. Jackson, a pious merchant; at Riga, to the Rev. Dr. Sautag; at Frankfort on the Main, and at Berlin, your Committee are aided in the diffusion of their publications by Mr. Marc and Mr. Friedenberg, two Jewish converts, of whom they have frequently had occasion to speak, and to whose sincerity and readiness to promote the views of the

Society, they are again called upon to bear a most favourable testimony. Many copies have also been distributed by the Rev. Mr. Nitschke, in his late journey to promote the object of your Society amongst the Jews of Poland, Gallicia, Silesia, and Moravia, an account of which appeared at length in the Jewish Expositor for January last, and which will also be found in the Appendix to this Report. this faithful and zealous minister, your Committee looked as to an able co-adjutor in the cause which they labour to promote. But it has pleased God, whose ways are in the great deep, to disappoint their expectations, by suddenly removing him from this transitory scene: and the Society. to whose service he had devoted himself, must now console themselves with the reflection, that he has entered into the joy of his Lord, and is gone to inherit that blessing which awaits all those, who from the pure motives of Christian love, have sought to bless the lost sheep of the house of Israel. Paris and Leghorn, copies of the Hebrew Testament have likewise been transmitted. large number have also been sent to those valued friends of the cause, Dr. Naudi and Mr. Jowett, at Malta, for circulation around the shores of the Mediterranean.

For the benefit of the Jews in the East Indies, your Committee have been enabled to make provision, by entrusting Testaments and Tracts to the Rev. Mr. Thomason, at Calcutta, and to Thomas Jarrett.

Esq. at Madras.

The number of the copies of the New Testament thus sent into various parts of the globe, has been about 5000: of the Hebrew Prophets above 2000: and of Tracts and other smaller Publications a much

larger proportion.

Whilst your Committee have thus been endeavouring to carry on the great work of the Society, by the most efficient of its means, the diffusion of Christian truth, they have continued to receive the most encouraging testimonies to the seasonableness and utility of their labours.

That of the Catholic Professor Van Ess, so justly celebrated in the annals of the British and Foreign Bible Society, will be duly appreciated. In his correspondence with the Committee of that Society in 1818, he had remarked, "My church is frequented by many Jews, and numbers of them are fond of reading my New Testament." A further acquaintance with the religious state of that people, has discovered to him the importance of furnishing them with the New Testament in their own sacred language. Accordingly in a letter bearing date the 16th of last July, he thus writes: "I have still one request to make, and that is; that your Committee would kindly supply me with a number of copies of the Hebrew New Testament.

I am frequently applied to for them, by Jews from various Though this people places. are brought with great difficulty to believe, that the Messiah has already appeared, yet the reading of the New Testament produces thoughtfulness, and a better disposition of mind in them. have often had an opportunity of observing this; for, in many Jewish families the Hebrew New Testament is read with the greatest attention, and the passages which refer to the Prophecies concerning the Messiah, are immediately compared." In a letter received from him by your Foreign Secretary only a few days ago, he writes further as follows: "Be pleased to express to the respectable Society for promoting Christianity amongst the Jews, my heartfelt gratitude for the handred copies of the Hebrew Testament. which I lately received from the British and Foreign Bible Society. These Testaments are eagerly read by those Jews who understand Hebrew, and many of them are in the habit of attending my sermons,-Whenever the New Testament. in Hebrew German characters shall appear, I wish to receive a considerable number of copies, for they will be still more cagerly read than the former, and will operate more effectually upon the Jews at large. Be kind enough to send me the continuation of the Reports of your Society. How gloriously does all unite together

in our remarkable day towards the appearance and the kingdom of our Lord, when there will be one fold and one Shepherd."

With regard to the readiness of the Polish Jews to receive Christian instruction, the most satisfactory evidence was adduced in the last Report, from the correspondence of Mr. Way. Dr. Pinkerton, and Mr. So-Their testimony has lomon. since been corroborated by that of Mr. Moritz, a converted Jew, who has for some time past been employed by the emperor of Russia to travel through his dominions for the purpose of circulating Hebrew New Testaments and Tracts amongst the Jewish people. In a letter addressed to your Foreign Secretary in June last, Mr. Moritz gives some interesting details of a tour which he made through Poland the preceding autumn, in the service of his Imperial majesty. Besides instances of a more private kind, in which New Testaments and Tracts were received by individuals with much thankfulness, the Jews frequently came to him in a body, or solicited his attendance at their syngogues and places of learned resort, inviting discussion on the principal questions at issue between Christians and themselves. On one occasion, after reasoning with them in his lodging for a considerable time, and distributing amongst them Testaments and Tracts, Mr. Moritz had the pleasure to "see

them stand in groups in the street reading the New taments to each other." " Great numbers," another. says Mr. Moritz, "came afterwards to my lodging, and this gave me opportunity to sow the seed of truth, as also to distribute some Testaments and Tracts; many of their Rabbins visited me, and the Lord gave grace freely and courageously to speak to them the word of the cross as the power of God unto salvation to all them that believe, both to Jews and Gentiles; to which they paid great attention, and thankfully received some New Tesand Tracts. taments morning, several learned Jews came to me, who asked me many serious and momentous questions about the truth of Christianity," to which when Mr. Moritz had replied by some very apposite observations grounded on a comparative view of their own Scriptures and of experience, he adds. "they made no objection to these remarks, desiring me to give them a few New Testaments and some Tracts, which they would diligently peruse, to see if these things be so." This occurred at Sklov, where are nearly 10,000 Jews, and which is regarded by them as their Jerusalem in their cap-And who can tivity. tell what effect the distribution of even twenty-seven New Testaments and 300 Tracts amongst such a population may, through the divine blessing, produce upon the minds of themselves

or of their children, to whom it is reasonable to hope, that some of them at least will be transmitted as part of their inheritance.

At Minsk, where there are at least 12,000 Jews, Mr. Moritz was visited by nearly all the Jewish school-masters, and by several thousands of Jews with whom he had more or less conversation about the only truth! At their request, preached to about 400 of them, among whom were the elders of the synagogue. "I was pleased," Mr. Moritz much adds, " with the serious attention they paid to the word, and the perfect silence they observed during my speech, which lasted nearly two hours. Many came afterwards to me, to converse with me on what they had heard, and I hope the Lord will bless this seed to the conversion of many souls unto himself. At the small town of Rodonov, the Rabbin of the place, with some other Jews, paid me a visit, and we conversed till half past ten. Next morning, the Rabbin came again, and brought several Jews with him. They were quite astonished at the contents of the New Testament. and also of the Tracts, and with my way of explaining the Old Testament Scripture. They said they had never heard these things before, and therefore, they would give them due consideration. the town of Nieswitch, where about 3,000 Jews live, they flocked in crowds to my lodging, when I distributed a good number of Tracts, and a few New Testaments among them. With some of them I had very serious conversation, and have the best hope, that three young men who have three evenings together visited me, have been pierced in their hearts. Thev promised to pray to God for light and direction, and if they can feel convinced, they would profess the truth. An old Rabbin came twenty-eight versts, on purpose, as he said, to have some conversation with me, and staid three hours with me, and at parting, he requested me to give him a New Testament and some Tracts; which I gladly did; after which he took an affectionate farewell of In Grodno live about me. 12,000 Jews, of whom great numbers came to my lodging, and besides them, I was also visited by Jews from nearly thirty different towns in Poland, who all wished to have books: my thirty Testaments and 600 Tracts were gone in These Jews in a few days. the provinces, promised not only to read the books themselves, but to circulate the reading of them as far as pos-Astonishing, indeed," sible. Mr. Moritz justly remarks, "that the enemies of the Gospel, should themselves become the harbingers of these glorious tidings to their own brethren. Blessed be the God of Israel, who alone doeth wonders. May he, in mercy, be pleased to make these means subservient to the conversion of many

thousand souls from among the lost sheep of the house of Is-Upon some of the more rael. decent Jews here, the reading of these books, and our conversation, seems to have made a deep impression, and, I trust, that about six persons are become serious inquirers after the truth as it is in Christ Jesus." The two following Extracts will show not only, what most will readily allow, that much good may be expected to result from amicable discussions with this people-but. likewise. (what is perhaps more generally doubted) that in fact they are disposed to entertain such discussions. "On the second of January, 1819, in the morning, when my rooms were full of Jews, two Jewish schoolmasters sent me a few lines, in which they had noted down a few queries, which they wished I should answer them in writing. I sent them word, that I had no time to write, but if they would come to me, I hoped to give them a satisfactory answer. About twelve o'clock they came, and had some more Jews with them:" Mr. Moritz replied at considerable length, pointing out the fallacy of the interpretation Rabbinical various passages of the Old Testament, and the coincidence of historical facts with adopted by Christians. The immediate result was a tacit acknowledgment, on the part of his opponents, of the truth of his reasonings, and this was followed by an express avowal, from many Jews who visited

him afterwards, "that the truth contained in the New Testament, and the religion which it reveals, will by no means lead the Jews away from the God of their fathers, as the Rabbins falsely suppose, but that it much more tends to awaken the heart to love and to serve God." At Wilna, which contains 45,000 Jews, after a similar discussion of their objections, and a similar acknowledgment of the errors of their Rabbins, Mr. Moritz adds, " Many very respectable and clever young Jews confessed to me in this town, that I was in the right in many points, and therefore they shall consider what I have said more carnestly, and begin to search the Scripture more closely, and if they can get convinced of the truth, as I have stated it to them, they will not hesitate to embrace it. Many fine young men, came and stated to me that they are convinced from the reading of the New Testament, that Christ is the true Messiah, and that they are inclined to embrace Christianity."

Other incidents, illustrative of the growing attention of the Jews to Christianity, might be adduced from Mr. Moritz's journal. Your Committee will add, however, only one proof of the desire which prevails among many of them to possess the New Testament. Much disappointment was expressed in different places by Jews, whose applications for copies Mr. Moritz was unable to sup-

ply, from his stock being exhausted. And on one occasion, after having asked, with much dissatisfaction, "For what purpose he had come to Mittau if he could give them no books?" some even offered to contribute somewhat to the printing of them, if he would let them be printed at Mittau, that they might get them. This single fact, in the estimation of your Committee, speaks volumes as to the disposition of the Polish Jews at least, and as to the duty of this Society in relation If God be beginning to them. to send a famine into their land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord; shall not " our abundance be a supply for their want?" Having freely received ourselves, shall we not freely give to our Jewish brethren, "to deliver their soul from death, and to keep them alive in famine?

To the testimony of Mr. Moritz respecting the Polish Jews, may be added that of Mr. Elsner, Secretary of the Prussian Bible Society at Berlin, concerning those of some other countries. This Gentleman having received a parcel of Hebrew New Testaments through one of your Committee's Foreign Correspondents, took twenty copies with him to a Fair at Frankfort, on the Oder, in March, He thus describes the reception he met with from some of those for whose benefit he took them. "I made a beginning by presenting a copy of the Prophets

to a Jew from West Prussia, for his father at home. When he with great joy had accepted it, I gave him a copy of the Gospels of St. Luke and St. John for his own use. read some verses, knew presently what it was, and said, that may also be read by my Father. On the following day. I offered to a Jew in our own neighbourhood, a copy of St. Luke and St. John, with these words, that if he was not pleased with that book, might return it to-morrow. He read half a page with great eagerness, then made a stop and said, I know now what it is, and thank you most heartily. To the same Jew I formerly used to give some small Tracts for his children. When, therefore, he applied to me now again for the same gift, I took the opportunity of presenting him with the Gospels. Three Jews from the neighbourhood of Krakow, in Russian Poland, were with me on When mercantile business. I discovered in them a disposition that excited my confidence, I gave to the eldest of them a copy of the prophets. All the three began to read it very earnestly, when at last the youngest exclaimed: These are our prophets! that is good! but what would I say? have you no book more of that description? I was obliged to answer in the negative, as it was the only copy I had at But, said I, here I have a smaller book, offering him a copy of St. Luke and

St. John; if you like it, you may take it home. He now read about a page, the two others looking in with him. Suddenly, he exclaimed, that is good! that is the word of God! that is the word of God! Having fortunately one copy left of the Gospel of St. Mark. I gave it to one of the two other Jews, who expressed a great desire. Deeply affected, and thankful, they would have kissed my hand, but when I declined it, they bowed so lowly to the ground, that I considered it as a reverential acknowledgment to-God, for having put his word into their hands.

On the last day before my departure, when I had only one copy left, a poor middle aged Jew of a very sickly appearance, but shewing traces of having known better days-which also during my conversation with him was confirmed, entered my room begging. I asked him, whether he could read that book? (the Gospels of St. Luke and St. He answered in the affirmative, and read half a page with great attention. Upon my question: if he wished to possess that book, he said, very modestly: Yes, if you will give it me. But now I turned the I did. matter, representing to him, that in his situation money must be more desirable to him: wherefore I would pay him for But he would not sell it. though I offered him the due price."

Nor have instances been

wanting of Jews who have publicly embraced Christianity, from a thorough conviction, as there is reason to believe, of its truth. Not to mention one or two others of less importance, two have occurred at Berlin, which, from the circumstances attending them, seem deserve peculiar notice. The one is that of a young student in the University of that Metropolis, who had made some progress in literature and science, but had, at the same time, unhappily, been tinc-tured with the philosophical scepticism so prevalent mongst his countrymen. was one of those with whom Mr. Way conversed, during his visit to Berlin, in 1818. By his advice, he attentively perused the Hebrew New Testament, and becoming convinced of the truth of its contents, he was some months afterwards publicly baptized, together with his wife, sister, and his two children: the Right Honourable George Henry Rose, His Majesty's Envoy Extraordinary at the Court of Berlin, one of the Vice Presidents of this Sotogether with some ciety, members of his family, and other persons of distinction in the place, being among the sponsors. In communicating the intelligence of this interesting transaction, Mr. Rose, to whose kind and judicious attention to the interests of the Society your Committee are under the deepest obligations, writes, "Many persons foreign to the transaction were present; and the Rev. Mr. Theremin. the most eloquent preacher in this place, the instructor of these converts, preached here, for the first time, I apprehend that the attempt has been made, with truth, fervour, ability, and discretion, on the duty of endeavouring to bring the Israelites into the fold of Christ, enforcing powerfully the obligation on our part by such topics, as though wholly familiar to you, are new here, and obviating the objections. The circumstances attending this baptism are calculated to make it a good beginning of a systematic endeavour here to aid in the cause of the conversion of the Jews." The other instance your Committee will communicate is, an extract from a Berlin Newspaper, forwarded to them by the same cordial friend of this Institu-"On the 23d of January, the baptism of a converted Jew took place in the Dome Church of this city. His name is Frederick Francis He was a free Chas-Scelman. seur in the campaigns of 1813, and 1814, in which he was wounded, and received the honourable distinction of the iron cross. His Majesty, the King of Prussia, was represented as his Godfather by one of his Adjutant Generals, and his Royal Highness the Crown Prince and others of distinction, were pleased to attend in person.

"The Rev. Mr. Theremin, Chaplain of the Court, and Minister of the Dome, performed the sacred ceremony, and explained in an excellent and edifying sermon, the importance of the solemnity, and impressed upon his hearers the imperious duty that lies upon all Christians to endeavour to promote the conversion of their Jewish brethren. The young convert was visibly affected under the administration of the solemn ordinance, and all who were present united in a fervent wish, that his example might make a successful impression upon the minds of his brethren, and that the great truths delivered by the Minister of the church, might not pass away without corresponding effects. Encouraged by the example of our pious King, and his august Son, may all believers in Christ actively co-operate in seeking the conversion of the lost sheep of the house of Israel, and thus by their benevolent exertions remove one great stumbling block in the way of the return of the Jewish people to the God of their fathers." The remark which follows this pious aspiration, is deserving of notice. " That some promising symptoms amongst the people are beginning to manifest themselves is evident, from the increasing number who have of late years entered the Christian church." To these instances of the baptisms of Jews converted to the faith, your Com-Christian

mittee would add one of peculiarly interesting nature which has recently taken place at Edinburgh, for a full account of which, however, they must refer you to the Jewish Expositor for April, and to the Ap-

pendix of this Report.

Your Committee feel persuaded that you will receive, lively satisfaction, the intelligence of the favourable disposition manifested by the Prussian monarch towards the Jewish nation; especially when viewed in conjunction with the . indications afforded by other European sovereigns, of a rising desire to render justice to this long injured and neglected people. Of the warm interest manifested by the Emperor Alexander in their behalf, and of his liberal encouragement of all proper efforts for their conversion, SO proofs have been adduced on former occasions, that nothing need be added at present by way of confirmation. ence was made also, in the last Report of your Committee, to the edict of the King of the Netherlands, enjoining education of his Jewish subjects. It appears from public accounts that the Emperor of Austria likewise has recently issued a declaration, extending to the higher classes of Jews in his dominions a participation in the advantage of the public Seminaries, and expressive of His Majesty's desire to see them rise to a level with the rest of his people in

respect of moral and intellectual improvement.

It is generally known that in the persecutions which lately broke out against them in some parts of the Continent, they uniformly experienced protection from the Governments of the countries in which those outrages took place.

Your Committee are fully aware that political regulations have no necessary connexion with the conversion of the Jews Yet they canto Christianity. not but regard such facts as indicating a progressive revolution in the state of feeling, among the most enlightened classes of society, towards that remark-Undoubtedly able nation. also, whatever diminishes the hostility with which they have been too generally regarded by Christian nations, tending to produce a reciprocal diminution of their prejudices against Christians, must be considered proportionably removing the obstacles which lie in the way of their conversion: and it is not for us to say, in what degree it may please an all wise providence to employ Christian rulers as his instruments in blessing this extraordinary people, as he has hitherto done in chastising Thus much, at least, it seems reasonable to infer from any general change which shall take place in the political and civil situation of the Jews, that it may be introductory to that grand revolution in their state, which we have authority from Scripture to expect, though of the way in which it shall be brought about we are not dis-

tinctly informed.

In this light also would your Committee view a still more extensive alteration which has unquestionably taken place of late in the moral and religious aspect of the Jewish community in various parts of the Continent. It will be perceived that they allude to what are called the Reformed Jews. of whose innovations they have made some mention in preceding Reports, and who appear from more recent accounts which they have received, to be increasing considerably in Though it may very numbers. reasonably be doubted whether their system, in itself considered, be in any respect an approximation to real Christianity, yet, regarded as a breaking down of rabbinical barriers, hitherto the most insurmountable in the way of their approach to Christian truth, it cannot but be viewed as highly interesting, and as likely, in its results, to lead to consequences the most important. One result, at least, it has already produced, and that of no inconsiderable moment, a desire amongst the followers of the new system, to see and read for themselves. This indeed is the natural, and obvious consequence of their aspiring to think for themselves -which hitherto, as a body, in matters of religion at least. they have not been permitted to do. And though there is

too much reason to fear that those who have thus emancipated themselves from Rabbinical bondage, have in general adopted what are termed liberal principles, yet even these may be overruled, as there is reason to believe they have been already in some instances, to the conversion to the Christian faith of those who have espoused them.

Your Committee feel it important frequently to remind themselves and the members of this Institution, that the fundamental principle of all Missionary exertions, is the mighty power and energy of the word of God. What encouragement could Christians have to attempt the conversion of any of their fellow-creatures, and to persevere in their attempts in the face of multiplied difficulties and disappointments, were it not for the deep conviction that the Bible is indeed the sword of the Spirit—the mighty instrument appointed by God himself for pulling down the strong holds of satan, and rescuing miserable captives from his dominion? What else has ever effectually dispossessed the powers of darkness of their empire in the hearts of heathen idolaters, whether American, African, or Hindoo? But is its efficacy confined to the heathen world? Is the Gospel the power of God to the salvation of the Gentile only, and not to that of the Jew also?

It appears to your Committee, that this simple consi-

deration furnishes at once the most satisfactory answer to objections, and the most powerful incentive to exertion, they would add too, the most plain directory as to the course which should be pursued in seeking promote Christianity mong the Jews. Are considerable numbers of them, in one place and another, desirous of having the New Testament? none, it is to be hoped, will doubt that such desires at least are to be satisfied. But does it also appear that still greater numbers are throwing off the yoke of Rabbinical authority, and becoming thereby, if not better disposed to Christianity, yet less prejudiced against it? Here likewise the duty seems plain and simple. Send these also the New Testament, circulate it as widely amongst these thinking communities. Doubtless many will reject it with the same indifference which they feel to all religion, others will cavil at it with all the licentiousness of infidel philosophy, and all the hardihood of unhumbled reason. But will none be found to give it an impartial perusal? What if. the very pride of self emancipation from the shackles of hereditary bondage lead some to take up the New Testament, for no other reason than that they and their fathers have hitherto been debarred from it? What if the vanity of candour and liberality impel some—the curiosity philosophising speculation tempt others, to examine for themselves this "system of

ethics and theology," which has been the subject of so much discussion, the object of so much censure. Will any say that the keen edge of this heavenly weapon may not pierce the conscience of some sceptical free-thinker, or some cold speculator in theology.

Your Committee have reason to think, that this is by no means an imaginary case. They have been informed, on authority on which they can rely, that instances have actually occurred, where individuals who have ventured the reading of the proscribed volume, from no better motive than because it was proscribed, have been found of him of whom they sought not! and humbled like Saul of Tarsus, at the feet of a despised and persecuted Saviour.

But there is another class of Jews, into whose hands it is of vast importance that the New Testament should be put-a class, occupying a sort of intermediate station between the sincere enquirers into Christianity, and the disciples of modern infidelity-those, namely, who whilst they reject the Talmud, from a conviction of its errors and absurdities, do not with it reject religion altogether, but are seeking more correct and enlightened views of religion. A case of this sometime kind was, ago, brought under the notice of your Committee, by a very respectable minister of Neuwied, on the Rhine, Mr. Keet-VOL. V.

This Gentleman, in his enquiries into the state of the Jews in his neighbourhood. met with a Jewish schoolmaster. who appeared so sensible to the lamentable state of religion amongst his brethren. he was induced to offer him Christian instruction. Through the blessing of God, his endeavours were attended with suc-The Jew, from being dissatisfied with his own religion, was brought gradually to acknowledge the superiority of ours; and he has since given an interesting statement of the progress of this change, in a letter to the Committee, of which the following is an extract:-" Born and educated by parents, who were distinguished by their piety in Judaism, and destined by them for the study of the Talmud. I felt within myself two moving principles, in direct opposition to that destination: first, a strong desire, to know my God and Creator, his essence and attributes; whereby I was instigated to read the word of God in my hours of retirement, and not to be satisfied with the superficial instructions of my teacher; and, secondly, I felt the most decided and invincible aversion to all hypocrisy and dissimulation, and that excited in my mind such a disgust against the Talmud and my teachers, that I was fully determined, rather to suffer the utmost want, and to be deprived of the support of my parents and relatives, than to

be an hypocrite and to remain longer in spiritual captivity. Therefore, when I in the way of a merciful providence became acquainted with the Gospel, the light which for a long time had been covered by the cloud of ignorance, burst out in full splendour, the glorious promises given to our fathers of a blessing, which should be granted, by a King, a Prophet, and a Saviour, of the tribe of Judah, a son of David, I found them all fulfilled in the most perfect manner in the person, the life, the doctrine, and the achievements of Jesus of Nazareth. Full of joy, I threw myself in the arms of this Messiah I had found, as my Saviour and my Redeemer; and I was surprised at the darkness in which I hitherto had walked as a Jew, and a despiser of the truth. But for a long time I was obliged to conceal my better convictions and sentiments, because I as a Jewish schoolmaster, was dependent on the Jews for my support, and had to exercise the sacred duties of a husband and a father, until it pleased God, who had lighted in my soul a spark of faith, and begun a good work in me, to rescue me by your powerful assistance, from that painful situation, and to afford me that joyful privilege, to make a public profession of my Saviour, and to glory in his grace The infinite before all men. love of Jesus, with which he has hitherto conducted me, and

his providences, shall be to me pledges of his future mercy and his never failing grace. In this confidence, I hope, most respected fathers and benefactors, that he also will preserve to me your protection. My most punctual obedience to do, without any objection, all that you, in the name of the Lord, may determine on my account, and that lies within the small compass of my faculties, shall give you evithat it is my earnest design to be faithful to the Lord unto death. May it soon please the Lord to open the eyes of all my brethren and sisters according to the flesh, that they may repent, and seek the Lord their God, and their king David, and give honor to the Lord and his grace." In the same letter he thus announces his intention of publicly professing his faith in Christ: " At Easter I hope to receive, if it be the will of God, with my family, the sacrament of the holy baptism. May the Lord crown it with his divine blessing. May through the baptism of regeneration, Jesus Christ become the life of our souls, and may he give us grace to preserve and to strengthen that life, that we may walk in his Spirit, and daily grow in grace and wisdom. May it be the will of the Lord, who passes by the wise and the great of this world, and has mercy upon the humble and the poor, to make of us instruments to the glorification of his holy name

upon earth! May we by this sacrament, become now children of God, and in the time to come, heirs of God, of Jesus,

and his glory."

At the request of the late lamented Mr. Nitschke, this promising convert was to have accompanied him in a journey which he proposed to make for the promotion of the object of the Society through Prussian and Russian Poland in the course of the ensuing summer, but the Lord has ordered it otherwise, and to his will it is our duty to bow in humble resignation, assured that he doeth all things well.

Having thus stated their own views of the calls and inducements to exertion which the present state of the Jews in various places, as it becomes more and more known, presents, your Committee feel that it will be salisfactory to you to know, that similar views of duty and of encouragement are beginning to actuate Christian communities likewise. The Edinburgh Society for promoting Christianity among the Jews, to whose benevolent efforts your Committee have already adverted with pleasure in this Report, has lately published an Address to the Public, in which it apnounces, "That it is about to establish a Mission on the continent of Europe. and has already engaged two young men, well recommended for picty, who are to go forth among the Jews; and the Society proposes, with the divine blessing, to extend the field

of its operations, and to increase the number of its Missionarics, as soon as circumstances shall seem to offer encouragement for further efforts."

Mrs. Hannah Adams, Corresponding Secretary to the Boston Society, informs your Committee, in a letter dated October last, " That the American Board of Commissioners for Foreign Missions, have lately ordained Messrs. Parsons and Fisk, young men of picty and talents, in order to send them to preach the Gospel to the Jews in Palestine." This information is accompanied with a request that this Society would furnish those Missionaries with Hebrew Testaments, with which request, your Committee need scarcely say that they have readily complied.

Not only, however, are the Jews thus attracting the attention of communities remote from themselves; but, is of still higher importance, those in the midst of which they live, are awakening to a sense of their obligations in this respect. It has already been mentioned, that a Society is on the point of being formed at Amsterdam for the promotion of Christianity among the numerous Jewish inhabitants of Measures have also that city. been taken for attempting a similar establishment in Berlin, and your Committee have reason to expect that the plan will. speedily be carried into execution.

From the co-operation of such Societies in the very heart

of the Jewish population abroad—whether their labours be auxiliary to those of your Society, or independent of it, your Committee anticipate the most important benefits to the common cause in which they are engaged. And they hope, especially, to derive assistance through their means, either directly or collaterally, in that department of their undertakings to which their attention has for some time been particularly directed, the obtaining a regular supply of Missionaries to send to the Jews in foreign parts.

For this important service, it is on many accounts desirable to select foreigners, understanding the vernacular languages of the countries in which the Jews reside. It is also the concurrent opinion of the most experienced advisers, that Gentiles may be profitably employed as Missionaries to the

Jewish people.

· Your Committee feeling the propriety of this suggestion, have been for some time engaged in correspondence with such of their friends upon the continent, as are most likely to assist them in procuring suitable instruments for their They have already succeeded in engaging a Swiss Protestant minister of whose piety and talents, after much enquiry, they have reason to think well; as he has already travelled in the East, and is acquainted with the languages necessary for such an undertaking, it is intended that he

shall direct his course without delay to the shores of the Mediterranean, to labour amongst the numerous Jews in those parts, and largely to circulate amongst them the words of They have also eternal life. to announce the arrival of a pious young man, a native of Germany, educated under the auspices of the venerable Mr. Jaenicke of Berlin, who has offered himself to the service of the Society as a Missionary among the Jews. And they have encouragement to hope that this offer will be followed by others of a similar kind.

It is not, however, by any means, the intention of your Committee to abandon plan on which they set out, of employing converted Jews of tried principle and piety, in the work of evangelizing In some retheir brethren. spects, undoubtedly, they possess advantages for the work, which are not easily to be met with in persons of Gentile education and habits. From the united labours of both Jew and Gentile however, perhaps it is, that under the blessing of God the most extensive and beneficial results in this cause are to be expected. therefore, with much pleasure, that your Committee inform you, that besides those Jewish converts already employed in the service of the Society, there are two young Israelites of very promising talents, preparing for future occupation in the Missionary fields-one to whom reference has already

been made, under the superintendance of a most respectable minister abroad; the other under that of some of the Society's best friends in this country. Should the lively hopes of your Committee, from these and other quarters be realized, they trust they shall ere long, be enabled to occupy different Missionary stations of high importance abroad, and that they shall thus, in due season, have to announce, not only, that the Lord hath given to his ancient people his word, in the sacred language of their fathers, but, that great also is the company of them that proclaim it.

In conclusion, your Committee intreat the members of this Society to remember, that the cause in which they are engaged, is the cause of the universal church of Christ. It stands in the sacred page inseparably connected with two objects, of all others most dear to the Christian, the glory of God, and the salvation of the world. "When the Lord shall build up Zion, he shall appear in his glory." "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." "It shall be to me a name of joy, a praise, and an honour before all the nations of the earth, which shall hear all good that I do unto them." "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" "It shall come to pass in the

last days, that the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow into it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Nor let it be forgotten that the same authority which inspires our hopes relative to the future destinies of Israel, prescribes also our duty with regard to them. It calls upon us, to pioneer their return into the church:-" Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." It incites us to pray for the accomplishment of the divine purposes of mercy towards them. that make mention of the Lord, keep not silence, give him no rest, till he establish, and till he make Jerusalem a praise in the earth." "Thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and sing, Lord, save thy people, remnant of Israel."

Your Committee have endeavoured, however imperfectly, to discharge the former of these duties in the proceedings of the past year, and they now call upon you to join with them in the latter; while, in the words of the son of Jesse, they offer their devout supplications, "Give ear, O shepherd of Israel; thou that leadest Joseph like a flock; thou that dwellest between the cherubims shine forth. Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine, and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself." " So we thy people, and sheep of thy pasture, will give thee thanks for ever; we will shew forth thy praise to all generations."

The Report having been read, the following resolutions were unanimously passed.

Moved by R. Grant, Esq. —Seconded by W. Wilberforce, Esq. M. P.

1st, Resolved—That the Report now read be received, and printed, together with the audited accounts, under the direction of the Committee,

Moved by Rev. C. Simeon.

—Seconded by Rev. B. N. Solomon.

2d, Resolved—That the increasing readiness of the Jews abroad to receive the New Testament in Hebrew, the unprecedented spirit of enquiry which they manifest on the subject of the Christian religion, their growing desire after some kind of religious refor-

mation, and the general opinion which prevails amongst them, that some important change in their condition is about to take place, are viewed by this Meeting as circumstances of so encouraging and auspicious a nature, as ought not only to call forth their thankfulness to the Almighty, but also to animate them to renewed exertions in that labour of love in which this Society is engaged.

Moved by Lord Calthorpe.
— Seconded by Rev. P. Roe of Kilkenny.

3d, Resolved—That the cordial thanks of this Meeting be given to the Right Rev. the Lord Bishop of St. David's, and the Hon. and Right Rev. the Lord Bishop of Gloucester, for their continued patronage and support of this Society.

Moved by Lord Gambier.— Seconded by Sir James Saumarcz, Bart.

4th, Resolved-That Meeting hails with peculiar satisfaction the efforts which are now making by the servants of God in Scotland and America, to send forth Missionaries to carry the glad tidings of salvation to the descendants of Abraham, and thankfully views them in connection with the establishment of Societies for the promotion of the cause on the Continent, as hopeful symptoms that the Christian church is about to be generally awakened to a sense of their duty towards their long

neglected brethren of the house of Israel.

Moved by Hon, and Rt. Rev. the Lord Bishop of Gloucester. —Seconded by Lord Calthorpe.

5th. Resolved—That cordial thanks of this Meeting be given to the Hon. and Rev. Gerard T. Noel, for his excellent sermon preached this morning, and that he be requested to allow it to be printed: to the Vice Presidents; to Robert Harry Inglis, Esq. Treasurer, to the Secretaries, and Committee: (the former of whom are requested to continue their services) to those Clergymen who have advocated the cause of the Society, and to the various Auxiliaries, Associations, and Penny Societies: that I. H. Harrington, Esq. be elected one of the Vice-Presidents of this Institution; and that the following Gentlemen be the Committee for the ensuing year, with power to fill up their number.

Messrs. Joseph Gibbs Barker
John Bayford
Alexander Black
J. Sheffield Brooks
John Butler
H. C. Christian
William Faden
William M. Forster
Michael Gibbs
William Harding
William Jenney
George Thomas King
E. I. Longley
Henry Stevens
John Coles Symes.

Moved by Rev. G. T. Noel.
—Seconded by Thomas Babington, Esq. 6th, Resolved—That the cordial thanks of this Meeting be given to the Chairman for his kind and able conduct in presiding over the business of the day.

After the Meeting there was a Collection at the Doors of the Hall, which amounted to £80. 10s.

The cordial reception which the Rev. Messrs. Way and Marsh met with in Ireland has already been mentioned in the Report. The following letter from the Rev. Lewis Way, which did not arrive in time for the Annual Meeting, gives a further account of it.

Monastreven, April 30, 1820.

My dear Friend,

THE common excuse for not writing, " I had no time," is LITERALLY true with respect to Dublin. We arrived only the day before the Jews' Anniversary, which, the last in England, is THE FIRST in Ireland. Beginning at Jerusalem was. I am persuaded, attended with the blessing of the God of Abraham.—As you were a witness of the interest excited by our great cause in Cornwall, I need only tell you that it is ten fold in Ireland .- Dublin, the heart of the kingdom, is so warm in the cause that we think some of this vital heat will be found in the extremities, which we therefore mean to visit.—Judge Daly was our Chairman, and opened

Meeting, which the Bishop of Kildare closed, with a most energetic and apostolic exhortation on the importance of our Society, as the crown and completion of all others, shewing how the Jews are to become, according to Scripture, the last and best missionaries, and the true interpreters of the word of God to the Gentile world .-Our exertions were by no means terminated by the Meeting, for besides the two sermons at which (laus £180 was collected, we were called upon to testify daily, and prove out of the Scriptures, from morning to night, and from house to house, that salvation is of the Jews. Scotch have heads, the English hands, but the Irish hearts. and their desire is, that Israel may be saved:-this triple cord, bound with love, will not easily break .- The Irish never persecuted the Jews, and now they are blessing them. As I cannot make a long speech to the Freemasons, pray make a short one for me, and say I wish them good-luck in the name of the Lord.

> I am, yours, &c. L. WAY.

To the Rev. C. S. Hawtrey.

REV. N. SOLOMON.

THE Rev. Mr. Solomon proceeded soon after the Anniversary Meeting to the residence of the Rev. Thomas Scott, of Aston Sandford. Under the roof of that venerable and

faithful servant of God, he will devote himself uninterruptedly to the completion of his translation of the New Testament into the language of the Polish This, it is hoped, he will be able to accomplish in a few months, when, under the divine blessing, he will return to Poland, to circulate it amongst his brethren.

THE DEPARTURE OF THE REV. MR. TSCHOUDY FOR MALTA.

THE Rev. Mr. Tschoudy, the Swiss minister, mentioned in Report, has sailed Malta since the Anniversary. with letters of introduction to the Rev. Mr. Jowett, and Dr. Naudi, from whence he will proceed (as they shall advise) either to Egypt or Palestine.

The following account of the Conversion and Baptism of Mr. Michael Sargon, at Madras, (the Jew referred to by Mr. Jarrett, in his letter inserted in our last number) is extracted from the Evangelical Magazine for April.

CONVERSION OF MR. MICHAEL SARGON, A JEW, AT MADRAS.

In a Letter from the Rev. Robert Fleming, Missionary at Madras.

My dear Sir,

I HAVE the happiness to send you the following account of the conversion of Mr. Michael Sargon, from Judaism to Chris-This communication is the substance of a narrative drawn up by Mr. Sargon himself, at the time of his baptism. With the exception of a few verbal alterations, I preserve the original form, as both more natural, and more likely to

prove useful.

'I was born,' says he, 'of Jewish parents, at Cochin, on the coast of Malabar, in the year 1795. I was educated in our Hebrew School there, under the care of my parents, who also had me taught English, (an English School being kept in the place by a Sergeant). When I was about thirteen years of age, I was removed from school and put to a business, at which I continued some years. In the year 1811, I left Cochin, on a visit to my aunt and uncle, who lived at Pondicherry, with whom I remained till the latter part of the year 1816. At this period, my uncle, John Benjamin, received a letter from Mr. Jarrett, inviting me to come to Madras to live with him. uncle not being willing that I should accept of this offer, was some time before he shewed it to me. At length he did so. when I gladly accepted of the invitation, and came to this happy place, Madras.

After my arrival in Madras, Mr. Jarrett frequently conversed with me respecting the prophecies, of which he was so kind as to give me some explanation. The Christians in Cochin, the place of my nativity, being Roman Catholics, I conceived from their mode of worship that all Chris-

tians were a kind of idolaters. This prevented me from acceding to the truth, 'that the Messiah is already come, and that it is in vain to look for another,' when Mr. Jarrett began to point out the accomplishment of the prophecies in the person and character of Jesus Christ.

'After some time, I requested Mr. Jarrett to take me along with him to the English church. Here I was disappointed in seeing no images, and quite surprised to find the forms of worship as different from those of the Roman Catholic, 'as light from darkness.' I found, likewise, that the Bible, Psalms, and prayers, were read as in the synagogue, and that the only difference was the preaching from the New Testament as well as the Old.

'When I had seen all this, and understood a little of the preaching, I requested Mr. Jarrett to favour me with some books, which he was kind enough to do. I then began to read and reflect on the pro-In a short time a phecies. conviction arose in my mind that the Messiah had actually appeared in the person of Jesus Christ of Nazareth; and that the prayers I used to offer up daily for his advent, according to the expectations of the Jews.

were in vain.

'In a short time after my arrival in Madras, Mr. Jarrett received the Gospel of St. Matthew in Hebrew, and commenced reprinting it. I was employed in correcting the Whilst occupied with press. this, I was led to consider it attentively. I found my mind gradually opening for the reception of divine truth. last, Mr. J. put into my hand the kind address of Christians to Jews, by which I was convinced that God in this way had led me to realize the fulfilment of my dream. For this I praised the Lord God Almighty, 'who was, who is, and who is to come.' sidering all these things, I thought it was now my duty to acquaint my mother and brethren with the state of my mind, and my intention of becoming a Christian. I wrote In a short them accordingly. time I received a letter from my eldest brother, Moses Sargon, in which he expressed himself thus :-

We are all very sorry for receiving such an account from You affirm positively that the Messiah is come, and that Jesus Christ is he. to convince me of that, you must propose to me four particular questions. If I shall not be able to explain to you the principles in question, then I shall understand that you are acquainted with many books. Otherwise, if you do any thing merely because you are in that place, then you will be in risk. of your soul. Or if you do it before you silence me, then I shall know it is nothing but your own conceit. Besides, when you reflect on the nature

of your nativity. A rod thrown into the air discovers its root in falling. * You will bring much guilt on yourself, and will cause to come upon your mother and brethren eminent disgrace on account of your selfishness: and, finally, you will have the name Raca, Shaca. Wherefore, instead of acting such a kind of confusion, we desire to hear from you a better account, and at the same time desire you to forget whatever you wrote in your last letter. Write something comforting to case our sorrowful hearts, on account of your last. Of that be thou ignorant, and have not a vain idea of thyself as one of them who speak much, but do little."

When I received this letter, I began to consider what questions I should put to him, for he is a learned man. It occurred to me I could not do better than to send him the affectionate address to Jews, with a copy of the Gospel of Mathew in Hebrew. These I sent with a letter, requesting them to be so good as to grant me

^{*} This is an Arabic proverb. They suppose that a piece of manufactured wood, (a ruler for instance) if thrown up into the air, will, in falling, discover which is its root end. The end which was nearer the root of the living tree, gravitating to the earth. The idea intended to be conveyed by the proverb here, is, that Mr. Moses Sargon, considering his brother's mind wavering, (like a rod tossed up into the air,) would in subsiding again into a calm state, revert back to the religion of his fore-fathers.

permission to be baptized with-

out delay.

' Having waited a considerable time without receiving an answer, I wrote another letter; to this, likewise, I received no answer. I then conceived it was in vain to wait for their permission. I therefore said to Mr. Jarrett, 'Sir, I hope there is no delay to my baptism.' On this, Mr. J. was so kind as · to give me further instruction in the principles of the Christian religion, and how to conduct myself as a true follower of the Lord Jesus Christ. by the grace of God I was baptized here at Madras, January 21, 1818, by the Rev. Mr. W. A. Keating, Chaplain of St. Mary's Church, Fort St. George.

'Blessed be the word of the Lord God, the God of Abraham, Isaac, and Israel, the Father of our Lord Jesus Christ, who hath sent redemption to his people Israel, through his word, to shew them the way of salvation. Amen.'

Thus ends Mr. Sargon's own account; but I cannot persuade myself to dismiss the narrative without adding a few obser-

vations.

With respect to Mr. Sargon's conduct since he became Christian, I can bear a pleasing testimony. I have enjoyed the happiness of living in the same family with him now upwards of three months. He is pious, prudent, and every way steady. In labours assiduous. He is likewise very well versed in languages. He speaks Hebrew, a

little Arabic, Hindustannee, Malayalim, Tamul. Of the European languages, he speaks, reads, and writes English, French, and Portuguese. is now employed in preparing some publications, and correcting the press of others, which Mr. Jarrett is printing here for the use of the Jews in the East. In his conversations with the heathen around him, and with the Jews who occasionally visit him, Mr. Sargon discovers something like a genuine Christian spirit. He reasons boldly, and speaks like one who feels the force of what he says. May the God of all grace keep him from falling, and make him a burning and a shining light before a crooked and perverse generation.

The conversion of Sargon, if by the grace of God he continues stedfast in the faith, seems likely to be the opening of an effectual door towards the enlightening of his benighted brethren, the sons of Israel in the East. have had the satisfaction of seeing and conversing with several Jews who have visited him. These come from the west coast of India, from Arabia, and the ancient Babel, now Bagdad. Strange to say, no Jews reside in Madras! spirit of inquiry is excited among them it would appear throughout all the Turkish empire. Mr. Jarrett is collecting all the information he can respecting the long-lost sheep of the house of Israel in these extensive regions. In Arabia

they are very numerous. From the information I have obtained from the Jews coming from that quarter; it would appear that the deluded followers of the false prophet, allow them many privileges superior to what they enjoy in some Christian countries. May the time soon come when they will enter the true sheep-fold, under the one Shepherd, Christ the Righteous. Amen.

Your's truly, R. Fleming.'

EXTRACT OF A LETTER FROM MR. NITSCHKE,

The following letter was written by the lamented Mr. Nitschke, only a few days before he was suddenly removed by an apoplectic stroke from this transitory world into the more immediate presence of that Saviour whom he loved and served, and the extension of whose kingdom upon earth he so faithfully laboured to promote.

Niesky, March 16, 1820.

I have in due time received your favour of Feb. 18. You ask me, What effects the shameful persecution of the Jews has produced in that nation or in individuals? As far as I have observed, not a small number among them has been thrown into the greatest anxiety. But I have reason to apprehend that similar scenes will return, if the civil existence of the Jews is not soon

regulated by the governments. For it is evidently clear, that the Jew who only earns his livelihood from trade and usury, is a great nuisance to the other citizens, especially in such countries, where that people is very numerous, and every individual must work hard for Without his own subsistence. entering into a long discussion of the matter, I beg leave to submit the following facts. The cotton and cloth manufactories in Germany, which formerly occupied many thousand workmen, are daily declining because the Jews buy up, during the fairs, great quantities of English cotton (calicoes) and cloths, then go about hawking from house to house, and sell them at a much lower price than they could be made for the manufactories. consequence is, that the manufacturers must cease to work. and their workmen must starve. The shop-keeper, who must support himself by selling these articles, suffers in the Both parsame proportion. tics, therefore, hate the Jews, and are inclined to persecution. This state of things cannot last long, and a change must be effected. A political crisis, with respect to the Jews is at hand, and they will experience some hardship, from which they will not be able to extricate themselves. Many Jews Poland, wish already to emigrate to Russia, but have not yet received permission. Nothing would be more desirable, than that the sovereigns by suitable measures, would endeavour to fit for cultivation the stony ground of Judaism. In that respect I find the edict of the emperor of Austria very remarkable, and many good results may be expected from it.

Our Society having to attend to the ways in which it may please the Lord to lead back his ancient people to himself, will carefully observe, by what means, or in what place the Spirit of the Lord may send his quickening power among these dry bones. We will run, as the apostle saith, not as uncertainly, but follow the traces which may be shown to us.

As I entertain but little hope as to the true conversion of the German Jews to the God of their fathers, because they are very much adverse to the Gospel of Jesus Christ and of the salvation by his cross, my chief object is still directed to the Jews in Poland, among whom, a fear of God, and a great tendency to exterior piety and public devotion is to be found. I therefore repeat my proposal, already submitted to your Committee, to take during the next summer, a new journey through Poland in a different direction, and I cordially wish then to meet Mr. Solomon among the Karaites at Luck, near Wlodomierz, on the border of Lithuania, in order to converse with him upon our common work in the Lord. I hope, if it be the will of the Lord, to arrive at Luck, in the last days of August. I gladly will take

with me a companion: have already mentioned Friedenberg, now in Berlin. But I believe to have found a still more suitable subject in the Schoolmaster, recommended to the Committee by Mr. Keetmann in Neuwied. If he is the same Jewish Schoolmaster. whom I know from some of his letters, I should wish him more than any other for my companion. I therefore beg, that my credentials from the Russian government may in time be procured for me, and sent hither. A passport may be obtained from the Russian ambassador at Berlin, through his Excellency G. H. Rose: lest an obstacle like that which I experienced in my journey last summer, may occur again. whereby I was prevented from entering into the Russian Poland.

With respect to the books I have requested your Committee to send : I wish to have an early answer; and I submit. to have a part of them remitted unbound, to save time and expences, in a strong chest, directed to Mr. Vander Smissen of Altona, who is to be requested to forward it by water to Dresden, under the direction to Mr. J. Traugott Loesche, New Street, before the Pirnagate, from where it may go by land to the place of my Here the binding residence. skin is paid with eight Groshen; (1s. 2d.) skin back and edges, 5 Groshen; (10d.) Should the binding in England be better and cheaper, I should

prefer their being bound there.

You may expect with one of our Missionaries, a copy of the imperial Ukase in German. I think its publication for circulation among the Jews in Russia and Poland necessary, that, if any one should feel inclined to embrace Christianity, the difficulty may be removed from his mind, in what way he, when separated from Judaism, shall find protection and support.

The work of the London Society is one of the greatest and most difficult; as, besides the conversion of the Jews to the Saviour of the world, care must be taken for their outward manner of existence, until that glorious period shall appear, when Israel will-seek the King David and his mercy, and then a new organization of their religious service and their social life in a new civil consideration will take place. might we, who exert ourselves for the benefit of that people, live to experience the great joy to see a congregation of first fruits, gathered together from among the great crowds of the children of Israel, dispersed over the earth; now, we will see, what our dear Lord will do. For his gifts and calling are without repentance, and he both can and will fulfil his promises in due time.

As to the remittance of money, it cannot be done by a draft, because I am unconnected with a banker. The best and shortest way will be, to pay the amount to Mr. Moore in London, who will give order for payment to Mr. Samuel Schneider at Herrnhut.

J. F. NITSCHKE.

MR. C. C. TAUCHNITZ.

To the Foreign Secretary. Leipzig, March 17, 1820:

THE pleasure I felt on receiving a letter from you was much increased by the prospect it opened to me, to take a share in a work, which takes so honourable a place among the exertions of our day, to promote the knowledge of the Gospel, and to which you now devote a great part of your But, if I may say the truth, our wishes have met one another. For I also have a long time since felt a strong desire, to avail myself of the good opportunities, which our fairs bring in my way, to put the word of everlasting life in the Hebrew language into the hands of the great number of Israelites, who flock here together from all parts of the earth. I therefore most joyfully accept the invitation, to disseminate the Hebrew New Testament and other useful works among the Jews; and I request an interest in your prayers, that the Lord may grant me his assistance, in the faithful discharge of the new duties in his service, in which I am ready both to work and to suffer, though not building

upon my own, but only upon the strength of the Lord.

From all the information I have received, I have not the least doubt, that the New Testament will be received by many Jews with great interest: and I shall not avoid coming into contact even with the more learned among them, as some young scholars well skilled in the Hebrew language, have promised me their assistance.

Though accumulated business has prevented a early reply to your letter, I still hope, that, as the fair will first begin in five weeks, the books will arrive here in proper

time.

I close these lines with a cordial wish, that the Lord will crown with his blessings all the endeavours, to lead back to the right and the old way his poor people of Israel, after so many centuries of errors and blindness; and that my activity in that great work, will often give me an opportunity, to express the true love and esteem, with which I am, &c.

C. C. TAUCHNITZ.

LETTER FROM MR. C. S. LIX, OF FRANKFORT.

To the Foreign Secretary.

Frankfort, April 8, 1820. Dear Friend in the Lord,

In consequence of the Mission of Mr. Mark to this place, by your Society for promoting Christianity among the Jews, a similar Society has been instituted here, presided over by Mr. Von Meir, Senator; of which I

have been ordered to give you notice. I enclose here a copy of our first minute, not in the usual form of a minute, but contracted into a narrow space to

save the postage.

I now expect how far you will be able and willing to come to our assistance, both by the experience you have had in the endeavours to attain our common object, to lay the people of Israel at the feet of Jesus, and by the indispensable aid of another kind. For though we have addressed ourselves to the King of Prussia, we are not quite sure, whether he will pay any attention to our request. But even in that case, we shall want a very considerable support, beyond our actual means. Expecting your kind answer,

remain, Your Friend in the Lord, CHARLES SEVERIN LIX.

Extract of the Minute of the Committee for promoting Christianity among the Jews.

Frankfort, Feb. 16, 1820. A conversation having taken place on the 9th of February, in the presence of Mr. Von Meir, Senator, Messrs. Passavant and Manuel, Counsellors of the Consistory, the Rev. Messrs. Stein and Wolleb, Mr. Mark, and the merchants, Mr. Claus and Mr. Lix, on present pitiable state of the Jews, these Gentlemen met again on the 16th of February animated by a lively confidence in the Lord, that he would assist them by his powerful grace.

They constituted themselves as a Committee for the purpose above mentioned, and passed the following resolutions.

I. That a letter be addressed by the Committee to his Majesty the King of Prussia, declaring the strong feelings of sympathy, excited in the minds of the members, by the present miserable state of the Jews, whereby they were led to implore his Majesty, to grant them his protection, with regard as well to their exterior They would as interior wants. therefore respectfully request his Majesty, to appoint a piece of ground at Wetzlar, where a seminary might be instituted for young Jews, who in a subsequent time might be employed as teachers among the people, but mean while might have an opportunity, to be usefully occupied, and to contribute to their own support, whereby the expences of their ducation would be lessened. and perhaps entirely covered.

II. That a man may be appointed as Superintendant of that Institution, endowed by God with the necessary talents, and who has himself his soul experienced the power of faith in the sufferings and death of our Lord, for the remission of sin, and for the regeneration of the inward man, who living himself by faith in Jesus, and growing in his grace, would be enabled to lead his pupils to the only true foundation of genuine Christianity.

III. It is considered as a material object that agriculture

be connected with that Institution, and that the pupils be led to a practical knowledge of it.

IV. In the next Committee which is to be appointed by Mr. Von Meir, as President, and to which the members are to be invited by Mr. Lix, as Secretary, further proposals will be made, as to the contents of the letter to the King of Prussia, and a discretionary power is given to Mr. Von Meir, to select from them, what he shall judge proper.

V. Mr. Lix is charged, to inform the London Society for promoting Christianity amongst the Jews, of this Institution, and to inquire, in what way its co-operation may be desirable, and what support it may ex-

pect.

EXTRACT OF A LETTER FROM ASTRACHAN.

Edinburgh, April 17, 1820.

My Dear Sir,

I send you an extract from a letter from our Scotch Missionaries which may be interesting to your Society.

We have two young Missionaries at present under Mr. Mudie's care at Hamburgh, who will very soon go out to preach to the Jews; and we have other two at Basil, who are about leaving that seminary, to declare the glad tidings to the Jews.

I am, Your's, &c.
J. F. Gordon,
Secretary to the Edinburgh,
Jewish Society.

To Rev. C. S. Hawtrey.

Extract of a Letter from the Missionaries at Astrachan, Dated Feb. 1. 1820:

The following is an abridged extract from Mr. Dickson's Journal of January 9th.-"Yesterday I met with a Jew from Endery, with whom I had some interesting conversation respecting the state of affairs in that quarter, and at the same time, obtained some important information respecting the present condition of the country. Indeed, the accounts he gave, seemed to encourage the hope that something might soon be attempted with the prospect of success for the introduction of the Gospel into those parts, hitherto shut out from the civilized world by barriers, almost, if not altogether, insurmountable to the Christian Missionary. that the poor deluded seed of A braham according to the flesh, in this and in all other parts of the world, were but led to look upon him whom they have pierced and mourn.

The same Jew called again upon me in the course of a day or two, and brought with him two others, who came from Cuba, about a day's journey beyond Derbent. conversation was chiefly respecting the Messiah; his being a divine person—even David's Lord as well as David's Son; his being a spiritual Deliverer, and not a temporal Prince, such as they in general expect. Several passages were produced in order to prove this, and that Jesus of Nazareth was the

very Messiah spoken of by their own Prophets, and who was promised to the Patriarclis and the Old Testament church. But it would have made any one amazed, who was not accustomed to converse with Jews upon these subjects, to have seen what shifts they were put to in order to evade the force of the evidence that was produced in favour of Jesus being When it was a divine person. pointed out to them that Abraham was the father of the faithful, whether they were of Jewish or Gentilé extraction, they allowed that it was so; but whether it was in order to please us, or whether it was their real sentiments I shall not say, the former, however, to me seems fully as probable. As it was in the days of the Apostles, so we find it now—the vail is still upon their hearts, when they read Moses and the Prophets, nevertheless, when they shall turn unto the Lord, the vail shall be taken away .-While we are then desirous to point out to them the Lamb of God that taketh away the sin of the world, let us carnestly pray that the fulness of. the Gentiles may come in, and that all Israel may be saved."

EXTRACT OF A LETTER FROM MR. FRIEDENBERG.

Berlin, March 27, 1820. Dear Sir.

Your kind letter of the 22d ult. was to me a source of much and varied gratification,

and I beg you to give my best thanks to the General Committee for their kind resolutions. Next April, please God, I shall set out on the intended journey, though it is now rather late, the lectures re-commencing the 10th of next month. After my return, I shall continue to prepare myself for my future career; and may the Lord grant me diligence and perseverance, and, above all, humility, the loss of which cannot be compensated by the acquisition of hu-

man knowledge. I have, since my last Report to the Committee, made the acquaintance of a very extraordinary man. It is an Hungarian Rabbi, deeply versed in the Talmud, but who joins to his Rabbinical knowledge, a most likeral spirit. He has been so active in the cause of the new synagogue, that he has become the object of severe persecutions from the old party, who were formerly willing to present him with one of their most conspicuous Rabbiships. He has published a Hebrew book in defence of the new synagogue, in which he has unknowingly advanced many a Christian sentiment, Hebrew letter written to him by one of the Jewish literation this city, there is this remarkable. passage, "Was it not of old, the command of God, to remove the old (fruits) before the new, and were not the children of Israel obliged to remove leaven and leavened bread,

before they offered the new

fruits?" You easily perceive that this is said in allusion to the total reformation they wish the old synagogue to undergo. But with much greater right may we extend the same observation to the whole synagogic ritual. New synagogues are to be erected at Prody, in Poland, Vienna, Frankfort on the Mayne, and Carlsruhe. from which latter place I have myself seen a letter, affirming that the only hindrance, was the absence of a respectable member, but whose arrival was soon expected. I do not recollect whether I have already mentioned to you the opinion of some intelligent Jews, who affect to be neutral, That the next generation of Jews will all enter the Christian church, and that the new synagogue is the gradual transition to it. under Christianity, be meant the external constitution of it. it must be confessed that the approximation is evident: but whether the cause of the Gospel will lose or gain by an prepared access thus brought about, is another question. The following imperial edict, however, is, if carried into full execution, perfectly effectual towards the suppression of the Talmud and the Rabbinical system. "His majesty the emperor (of Austria,) has given the following order respecting the Israelites; The Rabbies are in future to be examined in the philosophical sciences and in religion before they are appointed to any charge, and in return, their

salaries shall be adequate to the learning they possess. Further, the Prayer books are to be translated into the language of the country, and all sermons and devotions are to be held The Israelitish in the same. youth, moreover, shall henceforth partake fully of the public institutions for instruction, religion excepted. In fine, the Israelitish subjects themselves are expected to accelerate, by the induction of proper manners, professions, and other employments, the time when the state can treat them like the rest of the subjects, and when their longer separation will be unnecessary. Government will not fail to facilitate and encourage the use of means which must conduct to an end so auspicious for human society." (Vossian Newspaper, No. 8, Article, Vienna, the 9th of Feb. 1820.)

This edict, I am told, was enacted as early as 1811; but the old Jewish party availed themselves of the intervening great events, which naturally diverted the public attention, to neglect the several injunctions so destructive to their beloved prejudices. A dignitary of our established church has lately published a sermon, entitled, "The Signs of the times," in which he insinuates the expectation that the king will follow the example of the Austrian emperor.

A young Jew whom I have known for these five months, as a sincere and fair character, has been baptized the 23d ult. at the church of St. Nicholas here, by one of our better ministers, who has likewise a very good opinion of him. It is the same young man of whom I already mentioned to you that he learns turnery.

The young convert, to whom the king lately stood Godfather. I have the satisfaction of seeing very often, and am delighted to find in him so child-like a confidence in the divine mercy through Jesus Christ, and so upright a zeal for his glory. He has lately received a rescript from the king, promising him a place in the financial department.

Here, I can add with pleasure, that I have made the acquaintance of some Christian merchants, who assured me, that their superintendant (the minister) is a great friend of the cause, and that they doubt not to find other promoters of it in their town, should a public Society be formed. This minister has baptized some years ago an hopeful Jewish youth, but who was by his relations terrified back into Judaism. Before he left Germany for Poland, his native country, he wrote to his minister, that he was perfectly persuaded of the truth of Christianity, but that he could not see his father descend into the grave on his Quite a similar case account. I have experienced myself a fortnight ago. You remember I mentioned a Jewish youth taking lessons of religion with Now, with every precaution possible, I could not

remain sufficiently hid, (the Jews call me the English Missionary) to continue these lessons unnoticed by the Jews. They immediately wrote to Poland, to the father of the young man, who made his son come to meet him on the last fair at Frankfort on the Oder, and there made him give a solemn and awful oath to discontinue those lessons. young man has since been with me; his final resolutions, indeed, are not shaken, but I myself could not but advise him to do at present according to his oath, especially, as the greater notice under which he is placed, might have occasioned disagreeable scenes both to him and myself.

The letter concerning the death of Rebecca Evett, which I translated some time ago, Mr. Elsner will shortly publish as a separate tract, from a small collection (about £11.) he has made for the Society. Among those that contributed there is also a Jew of ——

in ----.

The news I have to communicate out of my own and Mr. Elsner's correspondence, is not quite so encouraging. Amidst such vicissitudes of life, and such stubborn permanence in resistance or indifference, there is, indeed, need of that precious and consolatory promise, "I the Lord change not."

Mr. Wild, one of our most zealous friends in Frankfort on the Mayne, has been lately removed from this earthly scene. May the Lord speedily raise

a fellow-worker for Mr. Mark, whose bodily weaknesses so much call for one.

In a letter dated New Dessau. Jan. 6, 1820, a correspondent says, "The Jewish merchant Mr. A. N. in D. has bought him a (German) Bible in 4to. and reads it diligently. have also given him some tracts for which he very cordially thanked us. But the New Testament has not as yet that value in his eyes, which we could wish it had, and besides, he is unable to make any use of the beautiful Hebrew Testament, as he understands Hebrew but very poorly." So far our correspondent. Allow me here to repeat my old observation, that the Hebrew German Testament will be more useful than the Hebrew, at least, in a tenfold ratio.

From Bachmann, near Memel, the Rev. Mr. Rhenius writes thus; (Feb. 10.) "I was moved at the receipt of the books and Tracts, with joy and sorrow at the same time. With joy, that there are souls which think of, and care for the souls of poor Israel. With sorrow. because their darkness in our neighbourhood is as yet impenetrable, and they wilfully close their eyes, lest the truth should enlighten them. Tracts I received on a former occasion have been cautiously distributed on that side of the confines," (in the Russian dominions).

Mr. Henning, of Buntzlaw, says, in his communication of the 22d of Feb. "The Jew,

B. of H. was unwilling to accept of a New Testament, or even to cast a look into one of the tracts. I asked him, For what purpose he thought that God kept the Jews a distinct people? He answered, 'I should hope not to become Christians.' I said, 'For none other; you will find salvation and peace no where but with Christ.' Here he became angry

and ran away." Mr. Schneider, of Gorliz in Saxony, writes, Feb. 27, "It is quite surprising how they (the Jews) will sometimes cavil and oppose you contrary to their own better convictions, as I have assured myself from personal conversations A Jewish wool merchant begged of me a Testament and the tracts, brought them back a few days after, saying, 'I was very much pleased with the matter, (his own expression) but I communicated it to some of my co-religionists, who were quite incensed against me for reading such books, and, therefore,' continued he, 'I can only read them in secret."

Another letter of New Dessau, of the 9th inst. mentions the too general stumbling-block of the Jews, viz. the bad lives of Christians, and the infidelity of Christian ministers themselves.

The following extract is of a more pleasing nature. "Inclosed you receive (3s.) a crown for a Hebrew New Testament, the other copy you sent me, I made a present of to

the School-master of the Jewish community of this place. He is yet a young man, and the conversations I have had with him prove him to be a well informed and thinking man.

Our excellent friend Mr. Elsner could do little or nothing on the last Frankfort fair. had indeed with him 30 Testaments, 40 Prophets, 10 Catechisms, and Tracts in plenty, but there were no Jews among whom to distribute them. in the first place, the interdiction to import certain articles into Russia, prevented many Polish Jews from frequenting the fair, and the few that came seemed to be bound by another interdiction, an ecclesiastical one. At least Mr. Elsner thinks, he has ground for supposing, there has been an excommunication denounced in the synagogue against any Jew who should accept tracts of him: and the concurrence of the above mentioned case, (of a Jew taking an oath from his son no more to come to me) renders this supposition probable, as it must have brought the matter into a greater stir among the Jews. One Jew who came into Mr. E's shop. would gladly have accepted of a Testament had it been in Hebrew-German, for he understood no Hebrew. Another, to whom Mr. E. had given a New Testament on a former occasion for his aged father, informed Mr. E. that his father, eight days before he died, asked

very frequently after the book he had brought him, and read attentively therein. Others would not be persuaded that Mr. E.'s motives were disinterested. There happening to be a Professor at Frankfort of the name of Elsner, who is well skilled in the Hebrew, they said to our friend, "Ay, we know your tricks; your brother makes those books, and you sell them." This is all Mr. E. has to report of his proceedings at the last Frankfort fair.

There is just now appearing the First part of an History of the Jews, which bids fair to supersede every thing that has been done that way before. The author is a fundamentally learned Jew, (not in the common sense of the word) with whom I am well acquainted. It would be quite a book suiting the Society's library, and certainly not unworthy to be translated into English.

With respectful compliments to all my good friends, and with the kindest regards to your own dear family, I remain, ever your's, &c.

G. G. FRIEDENBERG.

To Rev. C. S. Hawtrey.

EXTRACT OF A LETTER FROM MR. MORITZ.

To the Foreign Secretary.

St. Petersburg, March 17, 1820. Dear and revered friend and brother in the Lord.

As the extracts from my little tract, "Some brotherly hints for the consideration of the children of Israel," has met with the approbation of your Committee, I should be very glad if the Committee would cause it to be printed for the use of my brethren. both in the Jewish and the German language; I have it ready for publication in both languages. I have communicated the German translation to Dr. Paterson, and this friend finds it much to the purpose, and believes that it will be of use. Should your Committee accept my proposal, I shall send you both manuscripts by the first opportunity. Of my earlier tracts in the German language, I have sent some copies for distribution to Christian friends in Stockholm and Gottenburg. I had, some days ago, letters from these places, wherein I was informed that they are favourably received by the Jews, and that, after all appearance, they in time will bring some fruit. They have there excited great attention, which in part may be attributed to my personal acquaintance, and to the amicable footing upon which I lived with the most respectable Jews in that country.

knowledge to salvation she has acquired and laid up, since I first saw her at Wilna, is surprisingly great and pure; and she has already encountered many a hard conflict with her own brother, who some years ago has become a member of the Catholic church, and insisted upon her going over to that church, out of which there is no salvation. May the Holy Spirit lead her more and more into all truth, as it is to be found in Christ Jesus our Lord.

At last, 25,000 Dessatines of land have been granted to our Committee, and it is supposed, that I in the next summer shall go to Mariapol to have that land measured. As I want books for distribution among the Jews in that country, and

as I have been informed that your Committee has sent a parcel with books to a merchant in Odessa, I beg the Committee to order, that these books may be placed under my care, and that I may soon be informed of it. I shall endeayour to make a good use of them, and send a detailed account about the distribution. Hitherto it is not known with certainty, whether such colonists as we wish to have will My sincere rebe found. spects to all the members of your Committee. Send me, if you please, the continuation of the Jewish Expositor from September to the last volume which has appeared, whereby you will much oblige your faithful servant and brother,

J. C. Moritz.

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.

B. J. and I. collected by them among some Workmen in a Ma-			
nufactory, to be continued		6	6
Childers, Miss, by Thomas Babington, Esq	1	0	0
Leather Philip Hammersley, Esq. Stamford street, Blackfriars			
road	10	10	0
Percival, Lady Elizabeth, by T. Babington, Esq	, 1	0	0
Platt, Thomas, Esq. Hampstead			
Pitt, William Morton, Esq. M. P. Dover street, Piccadilly			

211 Commons	to the Line and the same			
FOR GENERA	L PURPOSES,—continued.			
R. C		5	0	Ö
Sambrook, Mr. 9, Glass house s		0	7	0
Stillwell, Miss, Easton street, Clerkenwell, collected by her			2	6
	lev. John Hatchard	2	2	6
	Miss M. Cox, produce of work	13	4	6
	Miss Taylor	5	0	0
	liss Saumarez	19	6	0
	Aiss Cooper	5	0	0
Harwell, Abingdon, Society, by R	•	2	19	0
-	diss Nancy Greene	4	10	0
London, St. Paul's, Covent Garde				
140	Collected after Anniversary			٠
	Sermon by the Hon. & Rev.			
	G. T. Noel	66	17	0
Do. Freemason's Hall, collected		79	10	0
Maidenhead Ladies' Society, by M		9	14	6
	liss C. Ford	19	0	0
	. H. Dawe, Esq	10	0	o
	lev. James Crabb	4	4	10
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HEBREW	TESTAMENT FUND.		•	•
Friend, by M	Ir. William Brown, Huntingdon	1	0	0
N. Mrs. by R	lev. C. S. Hawtrey	1	1	0
Puget, Miss, by N	Ars. W. Stevens	2	0	0
Melton Mowbray Ladies' Society	, by Miss C. Ford	1	0	0
BUILDING I	FUND FOR SCHOOLS.			
Gwynne, Lawrence, Esq		5	0	0
Williams, Mrs. Robert, 36, Grosvenor square Annual			1	0
Episcopal Jews' Chapel,	-1	-1	-	_

Collected after a Sermon by Rev. Mr. Borrows, at the Examination of the Children Do. after a Sermon by Rev. L. Richmond....
Do. after a Sermon by Rev. H. G. Watkins...

Jewish Expositor,

AND

FRIEND OF ISRAEL.

JULY, 1820.

A STAR IN THE WEST. [Continued from p. 173.]

CHAP. XII.—concluded.

The Conclusion.

CHRISTIANS are assured by unerring truth, that it has been the obstinacy and idolatry of the tribes of Judah and Israel, that have thus caused the anger of the Almighty to be enkindled against them, added to the awful invocation of Judah, that the blood of the Messiah might rest on them and their children. Yet in the end, God will call their oppressors to a severe account for the unchristian manner in which they have carried the divine judgments into exccution. Little of it has been done for the glory of God. Moses did solemnly forewarn the Jews, that all this would be the consequence of disobedience to the laws and statutes of Jehovah, and that at the very time that he encouraged VOL. V.

them with a certainty of his special favours, in case of their obedience. The inspired language is exceedingly strong. And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth, and all those blessings (before enumerated) shall come upon thee." " But it shall (also) come to pass, if thou wilt not hearken unto the voice of the Lord thy God to observe and do all his commandments and his statutes, which I command thee this day, that all those curses shall overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field."—Dent. xxviii.
1, 2, 15, 16. "The Lord shall bring thee and thy king into a nation, which neither thou

nor thy fathers have known, and there shalt thou serve other gods, wood and stone. thou shalt become an astonishment, a proverb, and a bye word among all nations, whither the Lord shall lead thee."-Ibid. S6, S7. "And they shall be upon thee for a sign and a wonder, and upon thy seed for ever," (or for ages) .-"And thou shalt Ibid. 46. serve thine enemies, which the Lord shall send against thee, in hunger and thirst, and in nakedness, and in want of all things. And he shall put a yoke of iron upon thy neck until he hath destroyed thee." -Ibid. 48. " If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God."-Ibid. 58. " And the Lord shall scatter thee among all people, from one end of the earth to the other."-Ibid. 64. " And among these nations thou shalt find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee a trembling of heart, and failing of eyes, and sorrow of mind."-Ibid. 65. " And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt none assurance of thy life."-"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them - to mind, among all the nations whither the Lord thy God hath

driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart and with all thy soul, that then the Lord thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee unto the land which thy fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the hearts of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them who hate thee, who persecuted thee. And thou shalt return, and obey the voice of the Lord thy God and do all his commandments, which I command thee this day."-Ibid. xxx. 1-8. Thus the Lord, in the midst. of the severest judgments, remembered mercy for the descendants of Abraham, Isaac, and Jacob: and these great encouragements to obedience. he frequently repeated by his prophets, from time to time, as in Isaiah; "For Jehovah

will have compassion on Jacob and will yet choose Israel. And he will give them rest upon their own land-and the stranger shall be joined to them and cleave unto the house of Jacob. And the nations shall take them and bring them into their own place; and the house of Jacob shall possess them in the land of Jehovah, as servants and as handmaids; and they shall take them captive, whose captives they were, and they shall rule over their oppressors." Lowth, xiv. 1, 2.

"Ho! land, spreading wide the shadow of thy wings,* · which art beyond the rivers of Cush, accustomed to send messengers by sea, even in bulrush vessels, upon the surface of the waters .- Go! swift messengers, unto a nation dragged away and plucked; unto a prople wonderful from hitherto." - Chap. beginning xviii. 1, 2. " At that season a present shall be led to the dragged away and plucked, even of a people wonderful from the beginning hitherto; a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled, unto the place of the name of the Lord of Hosts, Mount Zion." Ibid. 7. "For behold, Jehovah shall come as a fire: and his chariot as a whirlwind: to breathe forth his anger in a burning heat, and his rebuke in flames of fire. For by fire shall Jehovah execute judg-ment, and by his sword upon all flesh; and many shall be the slain of Jehovah."-Ibid. lxvi. 15, 16. Again, in Jeremiah the subject is taken up. " For lo! the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, and I will cause them to return to the land that I gave to their fathers. and they shall possess it."-" Therefore fear Jer. xxx. 3. thou not, O my servant Jacob. saith the Lord, neither be dismayed, O Israel; for, lo! I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all the nations whither I have scattered thee; yet will I not . make a full end of thee; but I will correct thee in measure. and will not leave thee altogether unpunished." "Therefore all they who devour thee shall be devoured, and all thine

the of people Lord Hosts. * The translation of these verses is taken from Mr. Faber, who quotes Bishop Horsley, in saying, "The shadow of wings, is a very usual image in prophetic language, for the protection af-forded by the stronger to the weak. God's protection of his servants is described by their being safe under the chadow of his wings. And in this passage, the broad shadowing wings may be intended to characterise some great people, who shall be famous for the protection they shall give to those whom they received into their alliance." "It is not impossible, however, and certainly not incongruous with the figurative language of prophecy, that since the messengers described in this prediction, are plainly a maritime nation, the shadowy wings here spoken of may mean the sails of their ships."

adversaries, every one of them, shall go into captivity; and they who spoil thee, shall be a spoil; and all who prey upon thee, will I give for a prey." -Verse 16.

Remember this, and shew yourselves

Reflect on it deeply, O ye apostates!-I am God, nor is there any thing like

From the beginning, making known

the end; And from early times, the things that

are not yet done : Saying, My counsel shall stand.

And whatever I have willed, I will effect. Calling from the east, the eagle,

And from a land far distant, the man of my counsel:

As I have spoken, so will I bring it to pass;

I have formed the design, and I will execute it.

Lowth's Isaiah xlvi. 8. 11.

"And this shall be the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." -Vide also xxxi. 1. 14. also is very express on this " For, behold," says subject. he, "in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there, for my people and for my heritage Israel, they have scattered whom among the nations, and parted my land."-Chap. iii. 1, 2.

From all this, it appears,

with the greatest certainty, that in the latter day, the house of Israel shall be discovered, and brought from the land of their captivity afar off, to the city of God, the new Jerusalem, that shall be restored to more than its former glory. And that all those, who have oppressed and despised them, wherever they are, will become subjects of the anger and fury of Jehovah their God.

If then it is plain, that the Israelites have heretofore suffered the just indignation of the Almighty for their sins, and all his threatenings and fury have literally and most exactly been poured out upon them. according to the predictions of his servant Moses, what have not their enemies and oppressors to fear, in the great day of God's anger, when he cometh to avenge his people, who have been dear to him as the apple of his eye? Is not the honour of God as much concerned in executing his threatenings on one as the other? Will it not be wise then to consider our ways betimes, and sincerely to repent of all improper conduct of oppression and destruction to any, who may turn out to have been the continual objects of God's regard, though suffering under his just displea-If his word has been Yea and Amen, in punishing the people of his choice, because of their disobedience, what hope can those Gentiles have, who are found to continue in opposition to his positive commandments.

Let all, then, carefully attend to the word of the Lord, as spoken by his prophets, and watch the signs of the times, seeking to know the will of God, and what he expects from those who are awakened to see their error. Much is to be done when the signal is set up for the nations; and these children of God's watchful providence, shall be manifestly discovered. They are to be converted to the faith of Christ. and instructed in their glorious prerogatives, and prepared and assisted to return to their own land and their ancient city, even the city of Zion, which shall become a praise in all the earth. Let not our unbelief, or other irreligious conduct, with a want of a lively, active faith in our Almighty Redeemer, become a stumbling-block to these outcasts of Israel, wherever they may be. They will naturally look to the practice and example of those calling themselves Christians, for encouragement. Who knows but God has raised up these United States in these latter days for the very purpose of accomplishing his will in bringing his beloved people to their own land.

We are a maritime people a nation of seafaring men. Our trade and commerce have greatly increased for years past, except during our late troubles. We may, under God, be called to act a great part in this wonderful and interesting drama. And if not alone, we may

certainly assist in an union with other maritime powers of Eu-The people of Great-Britain are almost miraculously active in disseminating the gospel throughout the known world. The same spirit will carry them to accomplish the whole will of God. The time is hastening on, and if we have any understanding in the prophetic declarations of the Bible. it cannot be far off. "And I said, How long, O Jehovah ! and he said, Until cities be laid waste, so that there be no inhabitant and houses, so that there be no man; and the land be left utterly desolate, until Jehovah remove man far away, and there be many a deserted woman in the midst of the land. And though there be a tenth part remaining in it, even this shall undergo a repeated destruction. Yet as the ilex and the oak, though cut down, hath its stock remaining, a boly seed shall be the stock of the nation."

Have not these wonderful things come to pass, and, therefore, have we not reason to believe the time of the end is near at hand. When Tiglah Pilnezer carried away the tribes from Samaria, he left about a tenth part of the common people behind. Salmanazar, his successor, some few years after, less than twenty, came and carried the rest into captivity, except a few stragglers about the country, and those who had taken refuge in Jerusalem. Even this small remnant were afterwards taken by Esarhaddon and Nebuchadnezzar, and carried to Babylon, and the whole land left desolate, in strict fulfilment of the divine word. And even yet a holy seed shall still appear to become the stock of the nation.

What then, is the use that Christians ought to make of a discovery of this nature, should they be convinced of the truth of the proposition? First, to adore with humble reverence; the inscrutable riches of the grace of God, and his infinite wisdom in his conduct towards his servants, Abraham, Isaac, and Jacob, and their posterity. Secondly, to rejoice in the absolute certainty of the fulfilment of the promises as well as the threatenings of his holy word: "For though heaven and earth may pass away, yet not a tittle of his word shall pass away, but all shall be fulfilled." Thirdly, to enjoy the present benefit of the glorious hope set before them, even in the view of immediate death. knowing that when Christ shall come the second time, " in his own glory, and the glory of the Father, his saints shall come with him."-Colos. iii. 4. "For if we believe that Jesus died and rose again, even so, them also who sleep in Jesus, will God bring with him; for the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God; and then shall Christians be for ever with the Lord."-1 Thess. iv. 14-17. Fourthly, This makes the grave the Christian's privilege and consolation. As the scriptures positively declare that flesh and blood cannot inherit the kingdom of heaven; this would have greatly weakened their faith and hope, had they not been assured, that they would leave their flesh and blood in the grave, and rise immortal and incorruptible through the power of the Redeemer, who had previously sanctified the grave by his own presence.

But after all, suppose we should be wholly mistaken in all our conjectures, and should treat these aborigines of this land with great kindness and compassion, under the mistaken opinion of their descent? Would any people have reason to repent acts of humanity and mercy to these wretched outcasts of society? Have not Europeans been the original cause of their sufferings? Are we not in possession of their lands? Have we not been enriched by their labours?-Have they not fought our battles, and spilt their blood for us, as well as against us? If we speak as an European nation, has not a large proportion of their numbers perished in our wars and by our means? Ought not we, then, now, at this day of light and knowledge, to think much of hearkening to the voice of mercy and the bowels of compassion in their behalf? But if it should turn out, that our conjectures are well founded, what aggravated destruction may we not avoid, by an obedient and holy temper, and exerting ourselves to keep the commands of the statutes of the God of Israel? "Behold, at that time, I will undo all who afflict thee: and I will save her who halteth, and gather her who is driven out. And I will get them fame and praise in every land, where they have been put to shame. At that time, I will bring you again, even in the time that I gather you, for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."-

Zeph. iii. 19, 20.

We are very apt, and indeed it is a common practice, to blame the Jews, and charge them with great perverseness, and call them an obstinate and stiffnecked race, when we read of the grace and mercy of Jehovah towards them, in the multiplied blessings promised on their obedience, and the awful curses and severe threatenings, in case of disobedience. We profess to be astonished at the hardness of their hearts and abominable wickedness of their conduct, committed in direct opposition to so much light and Yet would not knowledge. any impartial person, under a just view of our conduct to them since the discovery of this country, and the practices of a large majority of those who call themselves Christians. draw a pretty certain conclusion that we had not much to insist on, in our favour. most certainly we have not done to them, as we should have

expected from them, under a change of circumstances. go on, under similar threatenings of the same Almighty We shew much the Being. same hardness of heart under the like denunciations of vengeance, that he will afflict and destroy without mercy, those nations who join in oppressing his people, without regard to his honour and glory. He will be found no respecter of persons; but will fulfil, not only his promised blessings, but will with equal certainty inflict all his threatened curses on obstinate offenders. "Who is wise and he shall understand these things? Prudent, and he shall know them? For all the ways of the Lord are right, and the just shall walk in them; but transgressors shall fall the therein.'-Hos. xiv. 9. "And the Lord answered me and said, Write the vision, and make it plain upon a table, that he may run who readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, because it will surely come, it will not tarry."—Habakkuk ii. 2, 3.

FURTHER EXTRACTS FROM A FRENCH BOOK, ENTITLED, "A DISCOURSE ON THE PROMISES CONTAINED IN THE SCRIPTURES, RELATING TO THE PEOPLE OF ISRAEL."

In order to fix our minds upon the chief points which the conversion and future restoration of the Jewish nation

present to our consideration, I remark above all two thoughts, which, among those which the prophets dwell upon, merit a special attention. In the first place, the children of Israel shall be recalled, and gathered together from the extremities of the world, to be re-established and exalted in glory before all the nations of the earth. In the second place, their restoration shall have justice for its foundation, itself grounded upon the truth and the love which God shall pour into their hearts so abundantly that they shall become his peculiar people, the family blessed of the Lord, in whom he shall take delight.

I see this people hardened during so many centuries, this people no less barren than dried bones, I see them suddenly struck with the sound of that omnipotent voice which opens the sepulchres and causes the dead to come out of their graves. They start into life ready to follow the commands of their God:—"And breath came into them, and they lived, and stood upon their feet an exceeding great army." Ezek. xxxvii. 10.

You will doubtless ask, what can this breath be, this spirit of life, which the Lord shall infuse into these dry bones? The prophet will answer for me, that it is the spirit of the new covenant, the spirit of love which is the fulfilling of the law. I will give unto you, says the Lord, in another passage of Ezekiel, addressing himself to the Jews scattered

among the nations:—I will give you a new heart, and a new spirit will I put within you: I will take away the stony heart out of your flesh, and I will give you an heart of flesh; I will put my spirit within you, and will cause you to walk in my statutes, and ye shall keep my judgments and do them. Ezek. xxxvi. 26, 27.

Animated with this new spirit, this happy people is soon reassembled, from all countries, and every nation: "Behold" (saith the Lord) "I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land." Ezek. xxxvii. 21.

" I will bring again the captives of Jacob, I will have compassion upon the whole house of Israel.—They shall dwell in their land in safety when I shall have brought them from the countries of their enemics, and shall have been sanctified in the midst of them in the eyes of many nations, and they shall know that I am the Lord their God, when they shall see that after having caused them to be led captive among the nations, I have gathered them unto their own land, and have left none of them any more there, and I will hide no longer my face from them, for I have poured out my spirit upon all the house of Israel, saith the Lord God." Ezek. xxxix. 25-29. "I will gather you from all nations, saith the Lord; I will

assemble you from all countries, and will bring you into your own land.—I will sprinkle upon you pure water, and ye shall be clean from all your abominations.—Ye shall dwell in the land which I gave to your fathers, and ye shall be my people, and I will be your God."-" When I shall have cleansed you from all your iniquities, and shall have repeopled your cities and restored the wastes-All the beathen that are left round about you shall know that I am the Lord —which have spoken and have done that which I said."

"Thus saith the Lord, The children of Israel shall find me also gracious in this, that I will multiply them like a flock of men, as the holy flock.—The cities which were waste shall be filled with flocks of men, and they shall know that I am the Lord." Ezek. xxxvi. 24, 25,

28. 33, and following.

"They shall dwell in the land that I have given unto Jacob my servant, where there fathers dwelt, they shall dwell therein, they, and their children, and their children's children for ever, and my servant David shall be their prince for ever.-I will make with them a covenant of peace, my covenant with them shall be everlasting, and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore? tabernacle also shall be with them, I will be their God, and they shall be my people. And the heathen shall know that I

the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Ezek. xxxvii. 25—28.

"For in my holy mountain, in the mountain of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me."—"I will accept you as a sweet savour when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before their eyes."

Thus speaks Ezekiel, and we might from his prophecies draw different details, calculated to confirm the texts which have been cited, observing always, that the blessings of faith occupy always the first place in the divine promises made to the true children of Abraham.

The same spirit which inspires all the prophets, has drawn to us in Jeremiah a picture not less consolatory of the conversion and restoration of the people of Israel. prophet, sanctified even from his mother's womb, unto the mission which God had destined for him, is he who is called the true friend of his brethren, who ceases not to pray for his people and his holy city (Maccab. xv. 14.) Sitting on the ruins of Jerusalem, and weeping over the destruction of its temple and walls, can we doubt that he saw under this melancholy spectacle an emblem of the more deplorable desolation of the church of

Jesus Christ. At the very time, however, when he is penetrated with the profound grief, which so afflicting a prospect ought in like manner to occasion to us, he again opens our hearts to hope, founded on the promises of the Lord, which are not less immovable than his mercies. Full of the great designs of God respecting his nation, which according to the Scriptures is destined one day to become the most noble portion of the church, he thus announces them to future gene-"The days come, rations. saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord, and I will cause them to return to the land which I gave to their fathers, and they shall possess it."-" In that day, saith the Lord, I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him," but they shall serve "the Lord their God, and David their king, whom I will raise up unto them."-" And Jacob shall return, and be in rest, and be quiet, and none shall make him afraid." Jer. xxx. 3, 8-11.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel shall gather him, and keep him as a shepherd doth his flock."—"Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord." Jer. xxxi. 10,

12.

These blessings, the principal object of the sacred promises, what are they but those of which Ezekiel has told us,-The spirit of love, the new heart, and all the benefits of the new covenant? It is not necessary that we should exclude this people reconciled with the God of their fathers, from temporal blessings; and without doubt they shall be given exuberantly to men who will, in the first place, only have regard to and seek the kingdom of God and his right-The prophets frecousness. quently give to us the most particular and circumstantial descriptions of the blessings of this nature with which they shall be loaded in those days of perfect peace. I wish, however, to be permitted to confine myself chiefly to benefits of a superior order, such as are contained in the well known words of Jer. xxxi. It is true that these words may be understood generally of all real Christians. But at the same time, it must be acknowledged, that they are capable of a direct and literal application in favour of the people of Israel, to whom the prophet immediately addresses himself.

"The days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt: which my covenant they brake, although

I was an husband unto them. saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God. and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will pardon their iniquity, and remember their sins no more."

If we could, for a moment, doubt that these words ought to be particularly applied to the children of Israel; it would be sufficient, for removing all difficulties, to cast our eyes upon what follows in clapter xxxii. of the same prophet. (See Jerem. xxxii. 37—42.)

Finally, in the next chapter, Jeremiah adds new thoughts, and promises, so magnificent, that in order to enlighten and to convince upright hearts, it is only necessary to cite them; to comment upon them would be to weaken their force.

"I will cause" (saith the Lord) "the captivity of Judah, and the captivity of Israel to return, and will build them as at the first: and I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of

joy, a praise, and an honour, before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear, and tremble, for all the goodness, and for all the prosperity that I procure unto it."-" In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name wherewith she shall be called, The Lord our righteousness." Jer. xxxiii. 7-9, 15, 16.

FURTHER REMARKS OF C. D. ON "AN INQUIRER."

To the Editors of the Jewish Expositor. Gentlemen,

In your number for last April, An Inquirer darkly hints at some former controversy in which he has been engaged on another arena; and with a contemptuous tone (for which I must say the cogency of his arguments can furnish but a feeble excuse) states, that he would have left me in quiet possession of "my novel arguments and newly furbished armour," were it not that he viewed the question as nearly relating to the dearest hopes of the Christian in the present very critical times.

Since I no more know who the Inquirer is, than the Inquirer knows who C. D. is, I shall not attempt to read the riddle which he has propounded: the solution of which indeed is perfectly useless, as it would not add one jot of force either to his arguments or to mine. I shall rather employ myself in making a few more observations on a subject, which certainly possesses no ordinary interest.

The very able letter of Mr. Holmes, in your number for this present May, has left to me not much more than mere gleanings: those gleanings, however, if they be worth your acceptance, are much at your service.

1. The Inquirer contends, that, since I would reckon the 1260 years from the unanimous submission of the ten Gothic horns to the little papal horn, when that unanimity ceased (as it did at the Reformation) the 1260 years must, upon my own principles, have terminated.

This I deny for the very best of reasons: such an inference is wholly unsupported by Scrip-The platform of the ture. little horn's spiritual sovereignty is the joint domain of the ten horns: consequently, the saints, and the times, and the laws, could not be completely given to its hand throughout that platform, until the ten horns were unanimous in their submission. Hence the 1260 years can only be computed from the epoch, when the ten horns thus first became But Scripture, so unanimous. far from intimating that their unanimity should continue through the whole term of the

1260 years, does, in fact, intimate the very reverse. sovereignty of Rome papal falls in a tenth part of the great city, or within the dominions of one of the ten horns BEFORE the 1260 years expire: * and certain of the ten horns hate the whore, and make her desolate, notwithstanding their general submission to her ecclesiastical authority.+

2. I quite agree with the Inquirer, that we are now living in the days described so awfully in Luke xxi. 25, 26: and I have no doubt, that those days commenced in the year 1789, when I believe the seventh trumpet to have sounded, and the third apocalyptic woe to have begun: but, why such an opinion should compel me to believe that what our Lord calls our redemption will take place in the year 1822, I am unable to discover. Christ exhorts us to look up, and to lift up our heads, when the signs in the figurative heaven begin to come to pass: for, saith he, your redemption draweth nigh. Now these signs, as we are both agreed, commenced in the year 1789. Whence, as somewhat more than thirty years have clapsed, since their commencement, and as our Lord tells us that our redemption is nigh even when they commence; the Inquirer argues, that our redemption must be quite close at hand: and, accordingly, he fixes its epoch to the approaching year 1822.

^{*} Rev. xi. 13. + Rev. xvii. 16.

The gross fallaciousness of this mode of reasoning is prima facie most abundantly evident. On the principles of the Inquirer, a person might just as well have contended in the year 1789, that the epoch of our redemption must be the year 1792, or 1793, or the like: for how stands the argument, as drawn out by the Inquirer? It will plainly stand as follows. "The signs in the figurative heaven have commenced in this current year, 1789. But, when these signs begin to come to pass, we are directed to lift up our heads, because our redemption draweth nigh. Now, if more than thirty years must clapse before our redemption cometh, we ought rather (I use the words of the Inquirer) to hang down our heads in the anticipation of a long series of years to be passed in sorrow and suffering. Therefore, the epoch of our redemption cannot be later than the year 1792, or 1793 at the furthest."

Thus feeble and inconclusive is the Inquirer's mode of reasoning from the indefinite expression draweth nigh, ployed by our Lord. truth of the matter is, that the word nigh is purely relative and comparative. When our redemption is said to draw nigh, the obvious meaning of the passage is, that it is nigh compared with the length of the period respecting which our Lord had been speaking. Now Christ had been speaking of the times of the Gentiles, which some deem the same as the

1260 years, and which others make to comprehend a still longer space, even the times of the four great Gentile monarchies. Consequently, when Christ represents the commencement of certain political troubles as being a token that our redemption draweth nigh, no doubt he means, that our redemption may be considered as very nigh. compared with the whole length of the times of the Gentiles. Let us then take the lowest computation of the times of the Gentiles, and let us suppose the phrase to denote nothing more than the 1260 years: in that case, any period not exceeding a century, when compared to so very long a term as 1260 years, may well be deemed short; and consequently, if the epoch of our redemption should fall any where within a century after the year 1789, when the signs in the figurative heaven commenced, it may well be said in the year 1789 to have been comparatively drawing nigh.

The principle of this exposition must needs be allowed by the Inquirer himself: for, since he supposes the signs to have commenced in the year 1789, and since he fixes upon the year 1822 as the epoch of our redemption; he allows, that an event, which does not occur until thirty-three years after a fixed point, may yet be said to have been drawing nigh at the fixed point in question. Nothing, therefore, can be more weak and futile than the argu-

ment, which he would build upon our Lord's perfectly indefinite expression, draweth nigh. So far as any thing can be learned from that expression. our redemption may follow the commencement of the signs in heaven at the interval, either of one year, or of a hundred years. In each case, it will be drawing nigh at the commencement of the signs, when a comparison is made with the very long period of the times of the Gentiles.

3. As I am thoroughly dissatisfied with the Inquirer's proposed commencement of the 1260 years, so am I equally dissatisfied with his proposed termination of them. lf 1260 years be calculated from any given point in the year 533, they will expire at the corresponding point in the year 1793. Now, in the year 1793, nothing occurred which could be reasonably construed as marking the termination of the 1260 Hence the Inquirer. vears. treading closely in the steps of Mr. Cuninghame, contends, that, according to the Jewish mode of reckoning, 1260 nominal years are no more than 1259 current years: by which contrivance he makes the period expire in the year 1792, when the French king was put to death, and when the Revolution was consummated.

I shall not stop to object to the year 1792 as an epoch: for that has already been done by Mr. Holmes; who justly observes, that the true epoch of the French Revolution, and

therefore of the third woe, is not the year 1792, but the year 1789. I shall rather object to the very principle of computation itself.

If, according to a pretended mode of Jewish computation, 1260 years are to be deemed equivalent to no more than 1259 natural years: then every other prophetic period must be subjected to a similar curtailment. Hence the seventy years of the Babylonian captivity must be estimated as no more than sixtynine years: hence Daniel's seventy weeks, or 490 years, must be cut down to 489 years: and hence the apocalyptic five months, or 150 years of the locusts, must be Saracenic deemed equivalent only to 149 years.

How the Inquirer will manage these numbers according to his proposed method of computation, I pretend not to say : but this I know, that his precursor Mr. Cuninghame, while he estimates the 1260 years as no more than 1259 years, very inconsistently estimates the 150 years, or five months of the apocalyptic locusts, as being full 150 years. Now, it is abundantly clear, that воти these modes of computation cannot be right: for, if one be right, the other must needs be Yet does Mr. Cuningwrong. hame use them both, just as suits his own convenience. the 1260 years be reckoned fully as 1260 calendar years, from the year 533, they will bring him to the year 1793; but, in that case, he will have

no satisfactory termination for the period: therefore he docks the period a year, and thus makes it end in the year 1792, which, he thinks, will suit his purpose better. But, if the 150 years be similarly docked, they will prove perfectly unmanagcable; therefore, instead of reckoning them as 149 years, he preserves the full tale, and thus brings out a very satisfactory result. Such management, however, the cautious reader will be apt to suspect, is no better than blowing both hot and cold. Since Mr. Cuninghame reckons the 1260 years as 1259 calendar years; he stands bound by his own principle, to reckon the 150 years as 149 calendar years : or, vice versa, if he pronounce the 150 years to be 150 calendar years, then he must allow the 1260 years to be 1260 calendar Let him freely vears also. make his choice, but let him abide by his choice when made. The legitimate interpretation of prophecy, rejects all leger-As the Inquirer foldemain. lows Mr. Cuninghame in his computation of the 1260 years, I request to know whether he also follows him in his computation of the 150 years.

Mr. Bolton is free from this objection; for, reckoning the 1260 years from the year 533, he very fairly makes them end in the year 1793; but what particular event in that year marks the alleged termination of the period; it would, I believe, puzzle the wit of man to determine. On this point,

Mr. Bolton is very prudently silent.

On the whole, I am clearly of opinion, that the more we sift the date A. D. 533, the more objectionable we shall find it. Whatever be the true date of the 1260 years, we may be morally certain that it is not the year 533.

4. A writer in your last Number, I observe, would have the 1260 years to end at the epoch of the Reformation, on the ground, that there was a considerable degree of corruption in the church even before the time of Constantine.

He does not seem to have considered the test, furnished by the prophet himself, for ascertaining the commencement of that great period. of the Reformation is the year Hence, if the 1517. years ended in the year 1517, they must have commenced in the year 257. Such being the case, before this writer can persuade us to adopt his theory: he must shew, how the saints, and the times, and the laws, were given into the hand of the western little horn in the year 257; a task, which, I suspect, he will find somewhat hopeless.

C. D.

THOUGHTS ON THE PROPHETIC PERIOD OF 1260 YEARS.

To the Editors of the Jewish Expositor.

Gentlemen,

I ENCLOSE a few remarks upon a subject which I have long contemplated; but which have never before appeared, though the substance of them was penned more than five years since.

If deemed suitable for your pages, please insert them.

I am, your's, &c.

JACOB.

In the discussion which has arisen in your pages on the subject of prophecy, C. D. has maintained what appears to me an erroneous interpretation of an important passage in the book of Revelations. though I am aware that the whole host of commentators have supported the same opinion, yet as the nucleus of any sound hypothesis rests, I think, upon a just apprehension of the apostle's meaning, I may be excused in offering a few observations on the point.

The interpreting angel, observes C. D. very plainly tells the apostle, that five heads of the beast had already fallen, at the time he (the angel) was speaking, and that the sixth was then in actual existence, i. e. as he further explains, in the year 96, when, upon the authority of Irenæus, John was said to have beheld the apo-

calyptic vision.

It cannot be doubted, that the apostle was favoured with a series of visions, comprehending the whole of the marvellous transactions which were to take place during the entire lapse of time, from his own days to the close of that mystery when the times of the Gentiles should be fulfilled, and even

beyond it to the future union of the Saviour with the bride. prepared of God, and the end of the world.

Had a succession of prophets arisen, and to the one living near the time of the judgment of the great harlot been revealed the vision in question, and had some interpreting angel expressed himself in the very words recorded, they could not have been misapplied. had a series of graphic delineations, or scenic representations been exhibited, embodying in succession, the events of every future age, although presented to the view of one person, that individual would scarcely have looked to his own times, supposing him to have lived in the first century, for an explanation of that which was exhibited to him as belonging to the eighteenth century.

A correct view of this subject is perhaps of more importance in solving the present difficult application of prophecy to the times in which we live, than many will be disposed to concede, but the main point of the enquiry seems to me to be, which is the present dominant head of the beast, and if this be satisfactorily ascertained, we shall then be more competent to decide whether or not the 1260 years be terminated, for this era is the duration of the beast's trium-

phant reign.

The error then consists in this; we are not to enquire what heads had fallen in the days of St. John-but what is

the point of time to which the scene then presented to the apostle's view, refers, and then examine what heads had fallen and which may be the then regnant head. The text assures me that the interpreter was one of the seven angels which had the seven last vials, and, therefore, plainly refers to a period when the vials were about to be poured out. And states also, that the apostle was then carried into the wilderness to be shewn the judgment of the great whore; and, therefore, it is towards the close of that era, during which she had been permitted by a mysterious providence, to intoxicate the inhabiters of the earth. At this very period of time then, when the vials are about to be poured out, and when the harlot is about to receive her judgment, is the beast to be viewed as supporting her; five of his heads then pendent from their lofty stations, the sixth in actual predominance, but about to subverted, the seventh ready to assume his short lived power; and the eighth, which must of necessity be one of the six preceding the short lived head, afterwards reviving in strength, and re-asserting his former prerogatives.

Many years have not elapsed, since a great portion of this prophecy, if I mistake not, has been seen fulfilled. In the year 1806, the emperor of the Romans, the head of the Germanic empire, was compelled by the sword to resign his

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honour and his authority to an upstart, who succeeded him in his power, new modelled the Roman empire, and constituted himself the head of the federative system—short lived head indeed, for his power was also subverted in 1814. The beast was, however, to live, and may now be seen ascending from the revolutionary abyss. or bottomless pit, destined in this decrepitude of ages, and under his last reviving head,

to go into perdition.

That the reign of the beast and of the harlot, and consequently the era of 1260 years, have not yet terminated. is then, I think, manifest, because the dominant power in its last form, and still connected with "the mouth speaking great things," yet exists; and that when the final predicted judgment overtakes them, they are to go down "ALIVE" into the pit; or, as Mr. Bicheno very justly observes, while in full vigour, and in the plenitude of their power. What, therefore, may yet be their ascendancy, and what tremendous judgments await them. time only will unfold; but this is the moment for vigilance, and to prepare for future trials.

To me, it appears, that the visions of the seals and of the trumpets are concurrent. Those who attentively compare chapter vii. as to the restraint imposed upon the destroying angels, till the servants of God were sealed in their foreheads. probably denoting the conversion of the Jewish nation previous to the last desolations, with the commission of the angels, chap, xiv. to go forth and preach the Gospel to the nations of the earth, previous to the pouring out of the vials, and final judgment of the beast and false prophet will, I think, be led to conclude, that the former events are in progress, that execution of the threatened sentence of the enemies of the Most High is delayed, and that neither the seventh seal is yet opened, nor has the seventh trumpet sounded.

Which are the other five preceding heads which had fallen, may appear by tracing the beast to his origin. Compounded of those symbols which distinguish the four beasts of Daniel, he fitly represents that tyrannical power which from the times of the Babylonish monarchy, (when Daniel pronounced to its exist-" Thou ing ruler, Head,") has ever since continued to enslave the bodies and assume the dominion over the souls of men; but preeminently so in these latter times, when, by virtue of the coalition formed with the papal power, they mutually contrived to subserve each other's purpose. then, as I conjecture, the sixth head be the Germanic-the preceding heads would seem to be the Babylonian-Medo-Persian - Grecian - Roman - and Ludovician, or Carlovingian In Europe, where the beast has reigned, and not in Asia by virtue of any Constantinopolitan decree, is to be sought the history of that alliance which has now subsisted so many ages. Where the beast is found, there is the mouth speaking great things given unto him-A clue to the enquiry may perhaps be given by the question—when was the Title of "Eldest Son" given to the monarchy of France?was it while Clovis, or any of his successors, held the undisputed dominion of the Western Roman empire, if so, it was probably by some special contract. and mutual covenants, which may go far to determine the question.*

I would add with reference to the remarks of W. p. 102. how much-soever I wish the deliverance of the people of Israel, and their return to their own land, I cannot coincide with him in opinion that the Turkish Plague will cease so soon as 1823. The 391 years ought unquestionably to be dated from the year 1453, when the absolute dominion of the Turks was established by the taking of Constantinople; by which event also the Greek empire was dissolved. period will then terminate, probably to a day, with the 1260th year of the Mohammedan era. JACOB.

^{*} France submitted to the Papal power, A. D. 532, the memorial of which event, sent by France, as a token, is still called "Le regne," and still exhibited at Rome as a trophy—in 536 was acknowledged as an independent power by treaty with Justinian, afterwards enlarged her influence and boundaries, and, finally, ascerted the Roman dominion.

Gentlemen,

A DIFFICULTY has occurred on reading the scheme adopted by the author of the Spiritual Watchman, according, 1 apprehend, with that of your correspondent Basilicus, which I know not how to solve, and I shall be obliged to you or to them to remove it out of my way. If the new heaven, and the new earth, are to be understood in a literal sense, and are to be produced at the first resurrection of the righteous dead,—and if in that new earth, there is to be "no more sea;" how can the sea be said to give up the dead that are in it at the termination of the thousand years, or at the seconditesurrection, immediately preceding the second death? It appears, however, from the order of St. John's vision, that the new heaven and earth follow the last and general resurrection; and this is another difficulty in this schame.

There is yet another objection to it which has been started, and which appears to It has been me a scrious onc. asked, what authority the patrons of this scheme can find for introducing a literal interpretation into a part of that scenery, the rest of which is confessedly, allegorical? it has also been objected that the army of Gog and Magog cannot be accounted for, if, during the thousand years, none but righteous persons exist on earth.

I have merely stated these difficulties in as few words as

possible, being unwilling to occupy much room in your pages. The statement, though concise, will be sufficiently understood to afford you or your friends an opportunity of furnishing their sentiments on it.

I am, &c.
An Inquirer.*

THE TIME. FOR CONVERTING THE JEWS.

THE prophet very justly reproved the indolent persons of his time, who strove to vindicate their conduct by saying, The time is not come, the time that the Lord's house should be built.

But there are many professors of Christianity that refuse to take any active part in seeking the lost sheep of the house of Israel, and endeavour to excuse themselves by urging a plea equally vain and erroneous, saying, The time is not come, the time that the Jews should be converted.

That this is really the case, I have been convinced by painful experience.

Some years ago we were threatened with a French invasion, and preparations were made to put the nation in a state of defence. Many people then affirmed that it was unlawful to fight against the enemy, because Christ said, All they that take the sword shall perish with the sword. Matt. xxvi. 52. This induced

^{*} An Inquirer will probably receive an answer to these objections in the future letters of Basilicus. Eo.

me to publish a sermon on the same text, wherein, after having shown what I conceived to be the true sense of our Lord's words, I concluded by exhorting the people to loyalty and courage, and to be ready to fight in defence of the country, whenever government should require it. I also endeavoured to enforce the same from the pulpit, as often as a suitable opportunity presented itself.

This exposed me to a very warm opposition from different

quarters.

My opponents strenuously maintained, that providence had raised up the French nation to be the instrument of restoring the Jews to their own country: that to oppose the French, was to oppose the designs of providence; and hinder the conversion of Israel, which could never be effected while in a state of dispersion. It was said that the expedition of the French to Egypt, indicated, that they were the people designed to accomplish this great work, which would have been effected through their efforts, if England had not interfered in the business, and prevented the success of the enterprize.

To such a degree of infatuation were men arrived, that they said, "As the downfall of the Jewish state under Titus, was the occasion of the publication of the Gospel to the Gentiles, so our downfall may contribute to the restoration of the Jews, and both together bring on the final publication and prevalence of true reli-

gion." Thus the unreasonable and unscriptural notion of the Jews being restored in their unconverted state, has not only caused them to be entirely neglected, as it respects the means of instruction; but it has caused disloyalty towards the best of sovereigns, and disaffection towards the best of governments: it has influenced men to wish the ruin of our excellent constitution, when it was their duty to pray earnestly for the preservation of it.

The consequences of this doctrine, sufficiently prove its fallacy; for, it is certain, that every opinion which leads subjects to disobedience and rebellion, must be erroneous. But, it is evident, that every one who says that national revolutions, and the Jews' return to Canaan, must precede the conversion of that people, in effect, that the time for converting the Jews is not yet come.

Hence it is, that as the people in Haggai's time dwelt contentedly in their ceiled houses while God's house lay in a ruinous state, so many persons now dwell at their case while Israel remains scattered over the dark mountains as sheep that have no shepherd; and they seek to excuse themselves in the omission of their duty, by saying, the time is not come, the time that the Jews should be converted:—they must first be restored to the land of promise, and great revolutions must take place previous to that event. In conformity to the prophet's advice, permit me most carnestly to recommend consideration on this im-

portant subject.

Now it is certain, that God promiseth to pardon sinners when they truly repent and turn to the Lord: and he promiseth to restore the Jews when they truly repent and turn to the Lord: therefore in both cases, repentance and conversion must precede the enjoyment of the blessing.

As, therefore, the Jews' conversion is necessary to their restoration, it most evidently follows, that the time for converting them must be before their restoration can take place. Moreover, it plainly appears that the time for converting that people is fully come; because, in reasoning with them, we may use arguments which the ancients could never em-

ploy.

Many prophecies have been fulfilled in these latter days, which may be successfully urged as proofs that Jesus is the true Messiah; but, of which the apostles and mitive Christians could avail themselves, because the events predicted were not then accomplished. Our Lord foretold that Jerusalem should be trodden down of the Gentiles. until the times of the Gentiles be fulfilled. A succession of ages has clearly proved the truth of this prophecy. The Jews are now, and have long been vastly more numerous than they ever. were in the most happy times of their commonwealth, yet

they have never been able to get possession of Canaan since their dispersion by Titus. The Turks, who hold that country, . have been greatly weakened by wars with Christian powers, and dissentions among themselves; so that humanly speaking, the Jews have had many favourable opportunities to retake the promised land: but with all these advantages, they still continue in a state of exile: deprived of their chosen place of worship, and entirely prevented from offering sacrifices or burnt offerings there: which plainly shews the hand of providence in keeping the Jews out of Canaan, even when the way seems open for their entrance. When Daniel declared interpreted Nebuchadnezzar's dream, he described great image representative of the four great monarchies, which are known to be the Assyrian, the Persian, Grecian, and the Roman empires: he also affirmed that, in the days of these kings, the God of heaven would set up a kingdom which should fill the whole earth, and abide for

According to this prophecy, the kingdom of God here spoken of, must make its appearance before the destruction of the fourth monarchy: and, it is evident, that the kingdom of Christ made its appearance while the Roman empire was partly strong and partly broken. Yet this circumstance, though it perfectly accorded with the prediction, could not

be urged against the Jews as an absolute proof of Christianity, while the Roman empire continued! because they might object that the prophet might possibly allude to anokingdom which would set up at a future period. But since the dissolution of that empire, there is no place left for any objection of this kind: seeing the nations of the earth have shaken off the Roman yoke, and even the pope of stripped power.

When Samuel would designate the king whom God had chosen, he pointed him out in such a manner, as to distinguish him from every other person: and Daniel has marked kingdom of God, naming the time of its appearance, declaring its universal extent, and affirming its un-.The changeable duration. description here given will perfectly agree with the kingdom of Christ: but cannot possibly apply to any other kingdom that ever was, or ever may be set up in the world.

The prophets have expressly declared that the true Messiah should reign over the Gentiles, who should trust in his name: that he would not force them to submission by destructive war, but that he would get the dominion by speaking peace to the heathen, and proclaiming the glad tidings of salvation. These prophecies were not so amply fulfilled in the apostle's days, as they have been since. During the latter

part of the last century, and the beginning of this, we have seen the kingdom of Christ extended in a most remarkable Great numbers of manner. missionaries have gone forth into distant lands carrying the lamp of the Gospel, and many nations have been enlightened which formerly sat in darkness and the shadow of death. Salvation in Jesus' name has been proclaimed among the heathen in the most distant corners of the earth; and the inhabitants have attentively listened, joyfully accepted the terms, penly confessed Christ, and unreservedly declared trust in his name. Christians in ancient times believed that this would come to pass, and they were comforted with the hope of its accomplishment, but as they lived not to see it, they could not urge it as a proof of the truth.

The apostle declares that blindness in part is happened to Israel until the fulness of Gentiles be come Hence it is plain that the blindness here spoken of will be removed at some season, when there shall be a great and remarkable spread of the Gospel among the Gentiles; and it appears very plain, that the evangelizing of the Gentiles being urged as an evidence of Christianity, will be one great means of opening Israel's eyes, and removing the blindness which has happened to that nation.

The spread of the Gospel among the Gentiles is so clearly

predicted in the Old Testament, and so amply fulfilled in the present day, that the correspondence between the prophecies and the events must furnish the strongest arguments that Jesus of Nazareth is the true Messiah.

There never was a season wherein the fulfilment of prophecy was so manifestly displayed as it is now: and, therefore, there never was a time so fit for converting the Jews as the present day; for all circumstances conspire to encourage this laudable undertaking:-the fulfilment of prophecy, and the state of the world, plainly indicate, that the time for Israel's conversion is fully come. Let Christians heartily engage in the work, and every difficulty will fall before them. But some people say, God can convert the Jews without our aid or exertions, and if so, why not leave the work wholly to him? answer, God could certainly build the temple in Jerusalem without any efforts of men. if he had seen it fit so to do. that created the heavens, and the earth, with all things therein, could undoubtedly raise by his word, that building, which, when undertaken by men, required so much time and labour to bring forth the top stone. God could likewise spread the knowledge of the Gospel without the ministry of men, or the voice of a preacher; but he commanded men to build the temple, and he commands men to preach the Gospel. Therefore, it is man's duty to do what God commands, without urging God's power as an excuse for his own disobedience. Lord can certainly feed the hungry, and clothe the naked. without any man's ministering to their necessities; but is this sufficient reason that we should refuse to succour and help the distressed? could easily relieve Lazarus laid at the rich man's gate: but did this justify those who saw the poor man's distress and shut up their bowels of compassion from him? Consider, the question is not what God can do; but what he has commanded us to do.

Should your servant refuse to do what you order him, and say, my master can do it himself, would you admit his plea, or approve of his conduct? would you not consider such an excuse as an insufferable insult offered to your person and authority? And shall we offer such insults to God? God hath appointed that the Jews shall be converted through the mercy of Christians; therefore Christians are required to labour for their conversion.

The time for converting the Jews is fully come; the work is already begun, the method adopted is according to God's directions, who will have it accomplished by the exercise of mercy. Let therefore the efforts become general, let them be industriously continued, and the divine blessing will, most certainly, attend the

work; until Israel be restored, universal peace established, and the Lord create Jerusalem a rejoicing, and her people a joy.

WILLIAM JENKIN.

Mylor, near Falmouth,

March 10, 1819.

LETTER TO THE EDITORS.
Gentlemen,

I SHOULD be much obliged to your correspondents, (if any of them have had an opportunity of knowing) to inform me how far the Jews have conformed to the various customs of the different kingdoms into which they have been driven. And how far the virtues or the vices of the nations have had an effect on the moral character of those Jews who have resided for many generations among them. This is a subject well worth inquiring And I believe, would upon the whole, give us a more favourable idea of the Jews, than that which commonly prevails: As we know very well that both in Portugal, Germany, Holland, and Poland, they are, if we except a few individuals, far more respectable than in England. And in the two last mentioned kingdoms they hold the first situations in the state. Those books which treat of the history of the Jews, have not,

which characterize the Jews of different nations.

A CONSTANT READER.

perhaps, sufficiently discrimi-

nated the shades of difference

REMARKS ON ISA. LIV. 3, 4, 6.

To the Editors of the Jewish Expositor.

Gentlemen,

THE hints of your correspondent Φιλω appear to agree generally with the opinions of many in the present day, upon the portion of Isaiah to which he refers. But the accuracy of the interpretation may be questioned, and I would venture to suggest, whether it be possible that the following expressions in Isaiab liv. 3, 4, and 6. can be truly applied to the primitive Christian church as he supposes; and whether, on the contrary, they do not manifestly apply themselves to the Jew. The prophet there says, "Thy seed shall inherit the Gentiles." "Thou shalt not remember the reproach of thy widowhood any more. Lord hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth when thou wast refused." Now, it is to be recollected, that the Gentile Christian church did not exist till after the crucifixion of the Lord Jesus Christ. and that church hath never been forsaken; the Holy Ghost the Comforter abideth with her even until this day; and there is a special promise, that the Lord who is her husband, will be with her even unto the end or completion of the Gospel How then can the primitive Christian church styled a widow, a woman forsaken, and grieved in spirit?

The expressions which have been quoted, are connected with

others of a similar import in chap, liv. and they appear to me to adapt themselves with great exactness to the Jew. Whatever church or people, however, they are meant to designate, they are abundantly sufficient to determine the general signification of the whole context, from chapters liv. to Ixiii. inclusively. And if the opinion I have offered be well founded, it follows, that all this portion of the book of the prophet, treats of the raising up, and of the calling, and of the gathering of the house of Israel in the last days, when Messiah the great Prince shall stand up for his people. reference to the chapters which precede, may tend to confirm this idea.

Chapter lxix. begins with an address to the Gentiles; "Listen, O isles! unto me, and hearken, ye people from far." Upon hearing of the mercies which are then announced unto the Gentiles. Zion, in ver. 14. complains; "The Lord hath forsaken me, and my Lord hath forgotten me." Now, mark the gracious answer! "Can a woman forget her sucking child, that she should not have compassion on the son of her womb! Yea. they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands, thy walls are continually before me. Lift up thine eyes round about, and behold, all these gather themselves together, and come to thee. As I live, saith the

Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth." It is hardly necessary to recite more of this chapter, but it will be found to agree generally with Romans xi. in setting forth the glories which shall be revealed when the true olive branch is grafted again into its own olive tree.

Chapters I. and II. appear to contain the Lord's expostulation with his ancient people. In lii. they are called upon to awake and rise from the dead. as in Ezek. xxxvii. and to shew forth their light unto the Gentiles in the brightness of their millennial rising; and the latter verses suggest to them in the way of consolation, lest they should think hardly of the chastisement which has been laid upon them for a season, that HE, who is the captain of their salvation, was ordained to be made perfect through sufferings, and that if their face has been marred, visage was so marred more than any man; and his form more than the sons of men," in the time, when (as in chapter liii.) "it pleased the Lord to bruise him," to "put him to grief," and to "make his soul an offering for sin."-Chapter liv. calls upon the barren to hear these truths. to rejoice and break forth into singing. It promises to her a most abundant offspring, and assures her that she shall not again be forsaken. And chapter lv. (supposed by commen-

tators to contain merely an athdress to the unconverted Gentile) contains a special exhortation to the poor forlorn Jew, the child of the forsaken wile; to rest no longer in the hopes of renewing the worn out ordinances of a ceremonial law which hath long since passed away, and in a table which is no longer profitable, but hath become a snare; and that he turn unto his Messiah. take freely of the new wine of the kingdom, and rejoice himself in God his Saviour.

It would extend this communication to an inconvenient length, were the subject to be pursued through the chapters which immediately follow, more especially as it is necessary to say something upon chap. lxiii. the meaning of which, your intelligent correspondent appears also to have overlooked, from not having a clear view of the things which belong to the second advent, and to the kingdom of Messiah. The first verses describe the judgment of Messiah upon his enemies, when he cometh to take possession of his kingdom.

The Turkish empire does not seem principally intended, although it is more than probable that that empire may be included in the destruction which is spoken of; for it is the judgment upon the nations, when the Lord, "shall be revealed in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ."

This judgment is spoken of con-

tinually throughout the Psalms; by the prophets almost without exception; also in the Gospels and Epistles; and in several parts of the book of Revelations. It is termed, The Lord's sacrifice in Bozra, Isa. xxxiv.: The standing up of Christ for his people, Dan. xii.; The Lord's coming to Teman, Hab. iii.; The destruction of Jehoshaphat, Joel iii.; The overthrow of Gog and Magog, Ezek. xxxviii. xxxix.; treading of the wine press, Rev. xiii.; The supper of the great God, Rev. xix.; and, The coming of the Son of man, in the Gospels. The millennial church being preserved from this destruction, unites in praises and thanksgiving. And the prophet concludes his book with those praises, enumerating the Lord's mercies, and describing the glories of the millennial church; intimating, at the same time, the judgments, which in that day, shall fall upon those who have taken upon them the name of the Lord, but in their works have denied him.

The Gog and Magog of Ezekiel, are supposed by your correspondent, to be the same as the Gog and Magog of Revelations. They will be found upon accurate examination, to be type and antitype. The Gog and Magog of Ezekiel are destroyed before the building of the latter day temple, which is the millennial church. The Gog and Magog of Revelations come forth after the thousand years, that is, after

the millennial era is ended. The type precedes, the antitype comes after, the millennium, and the distinction between them has been very

generally overlooked.

As the only object in view is a candid enquiry after Scripture truth, I feel persuaded that your valuable correspondent will excuse me thus stating my own views freely.

J. B.

ON THE JEWISH TABERNACLE.

To the Editors of the Jewish Expositor.

Gentlemen,

THE furniture of the court is the next thing that claims our attention, which consisted of the Brazen Altar of burntoffering and the Laver. The description of the altar is found, Exod. xxvii. 1, &c. The matter was of Shittim wood, or of the best cedar, which was ordered to be covered with brass. The form was square, in length and breadth five cubits; in height, three cubits. It had horns at the four angles, as also instruments of brass, a grate, &c. with staves covered with brass, to be put into brazen rings, in order to carry it. It was to be placed in the open air, in the court "before the door of the tabernacle of the congregation," Exod. xl. 6 .-It served for all the sacrifices, which either wholly or in part were to be burnt upon it: and that with the sacred fire, i.e.

the fire which descended from heaven, (Levit. ix. 24.) which was so carefully to be kept up, that it might seem perpetual, Lev. vi. 9, 12, where, however, a great difficulty occurs, which is this; God commanded, that the Levites, who were to carry the altar when the Israelites moved, should away the ashes, and spread a purple cloth upon it, all the vessels of the altar being placed upon it, and the whole covered over with a covering of badger's skins, Numb. iv. 13, 14. how could the fire be preserved under a double covering: or how, if the fire was preserved, were the coverings prevented from burning? The difficulty increases, when we consider, that the journeyings were often for many days. The Jews here recur to miracles, and tell us, that this was done by the divine omnipotence; both that the fire should be kept up and the coverings remain un-But as we dare not hesitate a moment concerning the miracles which are recorded in the sacred volume, so dare we not too easily admit those which are delivered upon human authority alone. It is far more credible, that in such a case, the fire was removed from the altar, and with its ashes, put into fire-pans or stoves, and there kept up by proper supplies, till it was replaced on the altar, see Exod. xxvii. 3. This altar was the place of refuge, for him who had sinned through error; which the Hebrews gather from Ex. xxi. 14,

This brazen altar of burntofferings, by the consentient voice of all orthodox divines, denotes Christ, so far as he sanctifies and renders acceptable to God his own oblation of himself, for the sins of the For a fulness whole world. of all grace and salvation dwells abundantly in Christ as in its cause; nor was there any in the Mosaic ceremonies, which might suffice for adumbrating that fulness; nay, indeed, not even many taken together have been sufficient. Therefore, all ought to be joined, that each may confer, what they are fit and proper to confer. same Christ is both the Priest as to the power of an endless life; and the Sacrifice as to the human nature, which he offered up; and the altar as to the sanctifying power, Matthew xxiii. 10. And to this what the apostle says, Heb. xiii, 10. is thought to belong, " We have an altar, from which they have no right to eat, who serve at the tabernacle." This altar made of wood, and covered over, not with gold, like the altar of incense, but with viler metal, with brass, may denote the humble state of Christ, when he expiated our sins, by the oblation of his body. The horns of the altar, what do they denote but his omnipotence in whom is our reconciliation? And who is called by this name; "the horn of our salvation?" 2 Sain. xxii. 3. Luke i. 69. These horns were the place of refuge for the guilty, I Kings And God's words in

Isaiah seem to allude to this custom, chap. xxvii. 5. " Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." At least the horns show this. that Christ is prepared and ready to be apprehended by every anxious mind, seriously flying from the wrath of God; and that entirely through his own benignity and grace .--Therefore, the horns were from the altar itself, Isa, xlviii. 9, 11. The situation of the altar in the court without the tabernacle. before the door of the tabernacle of the congregation, not only regarded decency and cleanliness, lest the sanctuary should be daily defiled; but also was figure of the oblation of Christ to be publicly made in the sight of all. The holy fire which came down from heaven, and was perpetually to be kept up, is an emblem of that Holy Spirit, by which Christ "offered up himself without spot to God," Heb. ix. 14. is that Spirit, which sanctifies all the victims, and renders them acceptable to God, Rom. xv. 16. "That the offering up of the Gentile might be acceptable, being sanctified by the Holy Ghost." Without it whatever is offered, with whatever zeal it be done, is profane and abominable. Isa. I. 11. "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow."

The rite of expiating the altar, prescribed Exod. xxix. 37, 38, deserves to be considered. It was to be expiated, 1, By the sacrifice of a voung bullock. 2, By the sprinkling of blood. anointing with holy oil. So it was made an holy thing of the holy things, an altar of holiness, so that whatever touched it, should become holy. The expiation supposes sin; but under what sin lay an altar of which no use had been made? tainly it was made by men. neither whose hands nor whose minds were sufficiently pure. Therefore God would have it first expiated before it could be applied to sacred uses. That the minds of the Israelites might be thereby convinced, that what needed itself to be expiated from its first original, could not perform true expiation; but that they must recur to him, who, formed by the power of the most high, and conceived by the Holy Ghost, is eminently that holy thing which needs no expiation. And so this altar considered in itself, pertained "to the beggarly elements of this world:" nor in this respect figured, but was opposed to Christ. Though in this it was a figure, that it sanctified by its touch those things, which were applied to For this is peculiar to Christ, which he hath not obtained by any ceremonial unction,-that he should sanctify our oblations and vows, nay, and ourselves also,-from the fulness of that Spirit, with

which he was anointed,—that we might receive from thence, what is necessary to our sanctification.

The description of the Laver may be read Ex. xxx. 18---21. The matter of it also was brass, but it had this particularity, that the brass was collected looking-glasses from the the women assembling, who assembled at the door of the tabernacle of the congregation. Exod. xxxviii. 8. Some religious women, led on by singular piety, were watching (צוכאות) exercising a kind of sacred warfare around the tent: not the Levitical tent which was not yet built; but that of Moses, where God used to meet and commune with Exod. xxxiii. 7. At the stated times, they used to assemble together at the Levitical tabernacle for prayers, and other religious exercises; compare 1 Sam. ii. 22. These women, therefore, according to the custom of those times, had their looking-glasses of molten and bright brass, whereby to dress themselves. And these glasses which had served only for the adorning themselves, and, perhaps, some time ministered to female vanity, they now most freely offered for a more holy use. Moses describes not the form of the Laver. But fresh water was always poured in every morning, whether from a spring or a pool it mattered not, so long as it was clean The use of the . and pure. Laver was this; that Aaron and his sons, that is, all the

priests in office, might wash their hands and feet; which was not to be neglected on pain of death. The place of the laver was between the altar, and the tent of the congregation, that it might be ready at hand upon all occasions.

That the laver pertained, to that purification of soul, which we derive from the spirit of Christ, who can doubt? Christ is that fountain opened to the house of David, and the inhabitants of Jerusalem; for sin, and for separating us from all uncleanness. Zech. xiii. 1. The hands and the feet are the symbols of our actions: when God would have them washed so carefully by all, that death is threatened to those who disobey; he teaches us hereby, how great purity is required, in the worship of God, in all our actions, internal and ex-

ternal, Isa. i. 16. Psal, xxvi. 6. 2 Cor. vii. I. Nor is the allegory of Gregory to be contemned (in his 17 Homil, in Evangel.) in which he shews. that "the brazen laver made of the looking glasses of the women, is an emblem of repentance. By the looking glasses we may understand the law, which discovers all spots and defilements, Jam. i. 23, 25. by the layer and water contained in it, compunction and tears."-The situation of the laver near the burnt altar, reminds us of the conjunction of the blood and of the Spirit of Christ, that for justification, this for sanctification: to express the former of which. served the altar with the blood of the victims: the latter, the laver with its water.

INCOGNITUS.

PROCEEDINGS OF THE LONDON SOCIETY.

MR. ELSNER, AT BERLIN,

TRANSMITTED BY MR. G. VANDERSMISSEN, OF ALTONA.

To the Secretary of the British and Foreign Bible Society.

Berlin, November 30, 1819. Rev. and dear Sir.

I sit down with heartfelt joy, to communicate several encouraging experiences which I have made since I wrote last to you: it is, as if our dear Lord purposely permitted us to make several of these encouraging experiences at one time, in order to strengthen our faith, and increase our patience at

other times, when there is an apparent stagnation in the results, and when obstacles are opposed to the execution of our labours.

Happily Mr. Friedenberg received the rich communication of Books and tracts from London (for my part of which I most sincerely thank the Society) a short time before my departure for Frankfort Martin fair. Of the provision I was favoured with, I took with me six copies of the Prophets, six Testaments, one hundred Hebrew Tracts, and as many German. I began with great

caution in the distribution of A Jew to whom had given a Hebrew Tract, made the objection, that the writer of it was no friend of the Jews. I said to him, that I was quite sure, that the person from whom I had received the little book, was a very great friend and well-wisher of them, That cannot be, replied he, it may be, that he is one of the new modelled Jews; for I have seen that he is of the opinion, that the Messiah is come already.—But what will you say, answered I, if the Messiah is come indeed, notwithstanding your unbelief? and what, if your own prophets are full of proofs, that he is come already? at these words I shewed him a copy of the prophets-the fine print, paper, and binding, made a particular impression him; and his first question was, Will you sell me this book? As I was not yet informed about the price of the books, I did not feel authorized to ask any thing, I said, he might give me what he thought the book was worth for him: he offered ten good groats, (1s. 3d.) and I accepted of them. On perceiving the New Testaments, he asked, what books those were? I said, those books contain the life and the doctrines of the Messiah. you, said he, will make me a present of one, I will accept This I could not do; for now, that I had sold to him one book, the giving him this as a present, might excite in

him a thought of contempt towards it .- I therefore agreed with him, that he should take it upon credit, and the next fair should pay a price of his own valuation. I shall but briefly observe, that I had yet opportunity to sell other eight copies of Testaments and Prophets, and that in my humble opinion, the greater part of the books should be sold, as selling them at a low price, is more calculated to heighten the desire after them, distributing them gratis. I experienced in the manner I disposed of the tracts. very honest looking Jew of middle age, came to my shop. I asked him concerning his hope of the Messiah, and he expressed a hearty longing after him. I said, according to the oracles of God, given by the prophets, the Messiah will certainly soon make his appearance, nay if all Jews longed for him heartily, this very day-this very day be would come. This view, which was also his own, rejoiced his heart, and on my offering him some accounts concerning this Messiah, (some Hebrew Tracts) he appeared to have received some of them before this, and answered, These are excellent little books, I used to take care of them, as though they were as many ducats. Another old Jew came begging to me, and I seized the opportunity, of giving him some Tracts. The event fully answered my expectation, for the next day he called again, to beg for

more, having sold those, he had received yesterday. third aged Jew, who went about a hawking with Jewish Calendars, came offering his tittle ware, I said, I did not want to buy his books, as I could supply him with some Shewing him some myself. Hebrew Tracts, he immediately offered one groat (about three half-pence) per piece. did not think, I could obtain a more appropriate way of getting the books into the wished for circulation. man pleaded his poverty, his large family; and I left him the whole remaining stock of forty-nine Tracts for a trifle, convinced as I was that they could not come into better hands.

From my late correspondence I beg to communicate the fol-

lowing articles:

1. From Mr. Prach, school-master in Grosslunau near Culm in West Prussia. Some Jews have requested me, to procure for them Testaments in the Hebrew language, which they will be happy to pay for. Should those Testaments be in the possession of the head Bible Society, at Berlin, or should you, dear Sir, be able to get them, I shall be greatly obliged to you, to transmit twenty copies to yours, &c.

I need not mention, that Mr. Friedenberg and I gladly complied with such a request.

2. The Rev. Mr. Claus, Sen. in Low Silesia, writes thus: The desire to communicate, if possible, something satis-

factory, with regard to the result of my endeavours with the Israelites of this place is the chief cause of my having delayed the present so long, to which came another, viz. the absence of the person, through whose means I hoped best to realize my idea: as yet, however, I have it not in my power, to satisfy the above desire. For though I succeeded in putting the Gospels into the hands of some Jews, by whom I know they are perused. yet their continuing silent on the subject, prevents my entertaining sanguine ideas of the good effect produced. Nor is this silence surprising, considering the late mad persecution against their brethren in various quarters which terrified the Jews in this place also, and rendered them more reserved. However the seed is sown, and as the pious Scriverus relates of a poor widow, who pawned her Bible at a Jew's for eight groats (one shilling) and thereby was the occasion of his and his family's conversion, though the book had at first proved the butt of their mockery—so it is very possible, that the grain I have sown, may yet take root downwards, and bear fruit upwards, if the Saviour be pleased to give the increase.

He, who in the fear of the Lord, and with the eye of enlightened reason, is able to perceive on the plate of the great time-piece, to what quarter the hand is now pointing, must, I conceive, be convinced,

that the way is paving, on which Israel shall at last arrive at the accomplishment of the divine promises. In this case, we cannot avoid questloning, whether under existing circumstances, it be adviseable, to press hard upon the Jews. For even with the best apparent success, we should have reason to fear, that impure motives might determine the Jews, now, more than ever, to embrace Christianity.

I am but one born out of due time, and am therefore far from believing that I have an eve perfectly enlightened; but I strive after the attainment it under watchings and prayers, and although the Redeemer crucified remains the chief theme of my contemplation, I have also present before my eyes the commandment which his kind anxiety gave to his faithful ones, with respect to the latter times. In quiet retirement from the world, I humbly endeavour to contemplate and to compare the signs of the times. The result of these considerations is, that all upright disciples of our Lord, should endeavour, especially in the present period, with due caution, to inform our ancient brethren of the faith. of our own expectations and fears, to prepare them against the hour of temptation, and to warn them kindly against apostacy from their own law, which must draw upon them a fate equally dreadful with that of false Christians.

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Such an undertaking, I conceive, would be best calculated to gain the confidence of those our unhappy brethren. So the pious Lieberkuhn obtained their confidence, by conceding to them, that the law could be retained by them, even after they had become believers in Christ, after the example of the primitive Jewish believers, Acts xxi. Some, perhaps, would by this means be brought to a real conversion; at all events, we should reach this our grand aim-the keeping them faithful to their own law, till the Lord shall be pleased, like Joseph, to discover himself to his new and ancient brethren; and then the vail will of itself fall from the eves of the latter.

Judge therefore of my joy, when I read your advertisement, which accompanied the August number of the Newest Accounts, in which you call upon all the Christian philanthropists actively to participate, in the objects of the London Society by pecuniary contributions, and by the dissemination of their Tracts; and to give you a proof, my dear friend, that this word of exhortation has not been merely read by me, I beg to transmit to you the enclosed five dollars sixteen groats (seventeen shillings), the humble amount of a collection, I have made among my dear brethren in this place and neighbourhood. pray you not to despise this mite from me and my brethren,

who wish to be remembered to you in love; and if you are in possession of any Tracts of the London Society, I shall be happy to be entrusted with the distribution of part of them.

3. A letter from Neidenberg, near Koenigsberg, in Prussia, dated the 17th Inst. accompanied with a ducat, gives me the following intelligence:-The writer of it lent our monthly publication, "Newest Accounts from the Kingdom of God," to a Jew, who learned from the details we had extracted out of the London Society's proceedings, that the New Testament had been published by them in Hebrew, and begged the writer of the letter to procure him one. That this has been done immediately you will easily imagine.

Thus far my correspondence as it regards the objects your venerable Society have in view, may God bless them, and their proceedings. I remain with esteem and affection, your's,

S. ELSNER.

LETTER FROM REV. J. JAENICKE.

Berlin, March 21, 1820. Beloved brother in Jesus Christ our Lord.

I HAVE received two letters from you, for which I return my most cordial thanks to your brotherly kindness. To the first I should have immediately given an answer, had not the British ambassador, Mr. Rose,

ordered me to wait some days as he intended to write to your honoured Committee on the same subject, and shortly expected an answer. For he is still of opinion, that it will be beneficial to our brother Wendt, who was intended to go to London with brother Becker, to remain here some time longer, in order to improve in the English language and other useful

acquirements.

To day our dear brother Becker will set out for London. whom I can give that testimony, in the presence of our Lord, that he, now three years ago, at Elberfield, by the Rev. Mr. Doring, has been brought to a knowledge of his sinfulness, and has been convinced of that great truth, that Jesus our God and Lord must be his Saviour and Redcemer. During the two years and nine months of his residence here, he has grown both in self-knowledge, and in the saving knowledge of Jesus Christ, and has given evidence by his conduct, that he is one of them, who have obtained My cordial wish is, that the holy Spirit may more and more confirm him and establish him in that happy state, and that Jesus Christ may become more and more precious to him; then he will, I trust, be a cheerful witness among the Jews, that Jesus Christ is the Son of God, and that sinful man may have life in his name through faith in him.

Have the goodness to recommend him, in my name, respectfully to the Society, who is so kindly concerned in the conversion of the people of Israel, and likewise to present my humble respects to the governors of that Society. Recommending myself to your love,

I am, &c.

To the Foreign Secretary.

LETTER FROM MR. J. P. DIED-RICHS.

Elberfield, April 16, 1820.

Reverend Sir,

IT is now two years ago that Mr. Keetmann in Neuwied communicated to me an extract of your letter to him of March 5, 1818, comprehending seven queries, to which answers were requested. that time I contented myself to state to Mr. Keetmann my view of the state of the Jews in ge-But that people neral terms. has since that time, gone thro' events, which are not without consequences; and I beg leave now to lay before you my observations on that subject, connecting them with my reply to those seven queries.

1. Is there among the Jews, as far as you have been able to observe, a tendency, favourable

to Christianity?

I reply, Yes; for by the events of the last year, when almost throughout whole Germany, tumultuary scenes against the Jews took place, and many among them have been brought to serious thoughts and examination; they became

attentive and uneasy, and were thereby led to read the prophets, and to converse about their contents.

2. Can you mention some peculiar instances? Not of any true conversion. But I hope to God, that by continued examination many will be brought to the knowledge of

the Lord Jesus Christ.

3. Would the Hebrew New Testament be gladly received by some of them? Undoubtedly; I received three copies Mr. Keetmann, and small number of the Prophets, the latter of which I gave away to some sensible Jews in the neighbourhood. As I had only three copies of the New Testament, I reserved them only for such Jews as I thought the most deserving of the boon. In the month past, I gave the last copy to a Jewish teacher. told me that if I wished in that way to produce any effect upon his brethren, who in this neighbourhood were altogether poor and destitute of instruction, the New Testament ought to be translated into the Jewish-German language. The same wish is expressed in the last volume of the Basle Collections: and I have already consulted with some Christian friends how it may be satisfied in the best manner. That, however, the New Testaments received from Mr. Keetmann are read, is proved by that fact, that many Jews who have heard of them or seen them have applied to me for copies.

Is any change observable

in the sentiments of the Jews respecting the person of Jesus?

A learned Jew confessed to me, that he conceived the time when the Messiah should appear to be elapsed, and many others are of the same opinion. Yet they cannot believe Jesus to be the Messiah, because Christians in general are so little benefitted by their belief in him. That, he assured, me was his greatest stumbling-block. I replied, the case was the same with these Christians as with the Jews described, Isa. vi. and they would also undergo a tremendous judgment. I happened in the progress of our conversation to mention Rev. ii. 9, and thereby he was so much struck, that I was obliged to give him the passage to read for himself. Another learned Jew applied to me for something to read, whereby he might examine whether Jesus was the true Messiah. man appeared to me to be a philosopher; during my conversation with him he was so affected, that I could well perceive he was pricked in his heart. I promised him some Tracts as soon as I received them.

5. What prejudices appear most strongly to counteract their conversion?

They are still looking out, as formerly the disciples, for one who will restore again the kingdom of Israel. They are offended at his humble appearance. Others say, Elias must first come; but that objection I easily remove by citing Ma-

lachi iv. I have also found some Jews, who, besides the Messiah adored by the Christians, expect another to redeem Israel. They cannot bear the idea that the Messiah must suffer, and then reign in glory over his blood bought church. Well might our Lord say, "My kingdom is not of this world."

As to the 6th query respecting the Talmud, I am not as yet prepared to give any answer.

7. Do you think the translation of tracts into German, desirable for the Jews?

With respect to those Jews who understand German, Yes! but as to the mass of the people, I must again recommend a translation into Jewish-German. Yet I have often wished for some Tracts in German; they are a means to stir up the minds of the Jews, and to direct their attention to the great promises of the prophets.

I have been greatly rejoiced at the Tract, No. 29, of the year 1818, it is in that way we must endeavour to enlighten the darkened understanding of the Jews with regard to the types and figures of the old, covenant, for they do not understand them at all, or give a wrong explanation of them. I had, for instance, a conversation with a Jew, in whose opinion the Passover implied nothing but a remembrance of the hardships in, and deliverance from Egypt; and in the Paschal lamb could see nothing but the passing over of the

angel who smote the first-born. He believed also, that if he had but kept the commandments and was pure of heart, his salvation was sure. When I asked him what would be the consequence of his former sins, and reminded him of the words of the law, "Cursed be he that confirmeth not all the words of the law, to do them;" he replied, that he considered the sacrifices as perfect atonements for all sins; but when I had proceeded with my remonstrances, he first became silent, and then asked for some New Testaments and Tracts, which I promised him.

In my conversations with the children of Israel, I follow the example of the apostle Paul, who first entertained them with matters they liked to hear, as Heb. ix. they are thereby struck, they are rendered apprehensive of something that will happen at a near period, that the time is, perhaps, near at hand, when they will come back to the land of Canaan, when Judah will be redeemed, and Israel shall dwell in safety; of these topics they like to converse, and it is delightful to see how eagerly they listen to them.

I feel deeply interested in the salvation of Israel, and you will permit me to ask you, from motives of love to that people, for some copies of the New Testament and of Tracts: of the former, I could distribute about twenty-five among intelligent Jews; of the Tract No. 29, and others which contain prophecies not yet fulfilled, I would soon dispose of 100 copies; if a Jewish German translation of these Tracts has already been published, I should prefer that.

May the Lord enrich more true servants who have the salvation of the Jews at heart. That is the cordial wish of

Your's, &c. J. P. DIEDRICHS. To the Foreign Secretary.

EXTRACT OF A LETTER FROM MR. J. D. MARC.

Frankfort, April 19, 1820.

Rev. Sir.

In Gotha, an opulent Jew is become a Christian; in Leipzig, during the last winter, two girls; in Wurzburg, five Jews. Whether Mr. ----, a man of great talents, is among that number, I do not know; but I am well informed, that he now belongs to the Lutheran church. At Breslau, in the course of five weeks, about thirty families have been baptized, and many more are ready to take the same step: yet they are, as likewise in Berlin, excluded from the Zwinger, a kind of Exchange, like other Jews. That affords matter for reflection.

Mr. Neumann, a converted protestant Jew, who studies at the expence of the king of Bavaria, a nephew of Mr. Edheim, paid me a visit here, on his journey, and I had several conversations with him about Christianity. In a Jewish fa-

mily he distributed some Tracts. The grandfather opposed with all his power; but all the others would not suffer their liberty to read what they pleased, to be restrained; and one of them offered to bring a copy even to the Rabbin. Mr. Neumann also persuaded Mr. -- from a man highly esteemed in the whole neighbourhood, to visit me. I conversed with him during the whole afternoon. Among other expressions, he said, I am not indeed convinced of all the points of Christianity, but I cannot refrain from wishing that all the Jews were Christians; there is more power in the New than in the Old. Testament; it pierces heart and soul. He paid for a Hebrew New Testament with a crown; which is much indeed in this country, and he offered to correspond with me. from Wetzlar, an old acquaintance, visited me, and expressed great satisfaction at my residence here, and its object. He took Tracts with him for distribution in his neighbourhood, and will also stir up Christians there for the Scarcely a day passes away, but I am visited by Jews who wish to converse with me about the Christian religion. Last winter, one came often in the night at 10 o'clock, and remained until a very late hour. not from fear, but from want of time, a very excellent character, combined with a fine understanding. He has two brothers who are remarkably clever, and teachers of con-

gregations of the same senti-Several other Jews are truly converted, attend often church service and religious meetings; but they cannot separate themselves from their brethren, from want of means to support themselves. Christians themselves will not advise them to do so, knowing the dangerous temptations which are set from want and distress. But one of them has given up his situation, and will leave it in a week. He will not delay his transition to the Christian religion. Lord, lead him not into temptation! is the same whom I so strongly recommended in my letter to Mr. Hawtrey; I knew him many years back as an excellent man. He shews much love and zeal; he has brought many persons to me, who often visit me; and where opportunity offers, he enters into controversy with the Jews.

Mr. ——, a teacher of — is waiting now already eight years since, whether he as a Christian, may find an honest living as a Missionary or as a School-master. After what he tells me, he has prepared many Jews who live in the country for Christianity, and if he only knew how to support himself, he would soon make a public profession. He is a man of good health, full of zeal and courage, in his place, he would not want more than £30, for his support, and would be an active instrument. He told me also of a physician who was ready to embrace Christianity.

The teacher of the congregation at ----, addressed to me a very well written memoir containing his views of Christianity, and related to me, that he had already prevailed upon a female to join the church of Christ; but that he for himself would not come publicly forward, while he had no other prospect than that of being dependent upon Christian charity. Would to God that a way may be found for assistance in cases as these now mentioned. be that as it is. Let the leaven operate until the whole lump is leavened; then it will burst out on a sudden.

My eldest brother arrived here during the fair, especially with a view to bring me back to Judaism. I am not without hope to bring him to Christ. He went from here to Leipzig, from whence he will return hither to make use of the watering places. I endeavour to stir up Christians, Jewish converts, and well disposed Jews. throughout the whole country to activity. I have sent tracts for dissemination to many places in this populous country.— Many Christians are already active, and their exertions are attended with divine blessing. One of them invited some Jews to his house, where he read to them the Tract, " Call to the Jews." Some of them had tears in their eyes. when that gentleman had given them Tracts, a Jew came to him and confessed that all he had heard and read was divine truth. Some days after, the

same gentleman saw a great crowd of Jews, both residing and travelling, assembled. As be is a magistrate, he thought it his duty to see what the matter was. He found that one sitting upon a large stone. was reading aloud one of the Here, in Frankfort, Tracts. I have sent some Tracts, a copy of the Hebrew New Testament, one of the Prophets. and Mr. Bogue's Evidences in an Italian translation to a large Jewish Reading Society, with the request to give them a place in their library, which they have done, and whereby a considerable sensation has been excited.

J. D. MARC.
To the Foreign Secretary.

EXTRACT OF A LETTER FROM PROFESSOR VON MEYER.

I must declare in favour of Mr. Marc, who exerts himself with the most cordial activity in promoting the conversion of the Jews, that a residence here is very expensive, and that, notwithstanding the last good years, the prices of the necessaries of life will not fall. With a houshold of four persons, husband, wife, child, and servant, three Carolines per week are not much, especially when furniture and clothing must be provided for, and good economy is required to live upon such a salary so as not to injure the health.

F. F. Von MEYER.

To the Foreign Secretary.

EXTRACT OF A LETTER FROM MR. LIX AT FRANKFORT.

That our friend Marc is a lodger in my house is known to you. He is very active, and he labours in the true spirit. And what affords me the greatest pleasure is, that he himself lives by that grace he preaches to others, and therefore his residence here will surely not be without the desired fruit. He is often visited by Jews, and it appears that some of them have already caught the infection, if I may so express myself. For one communicates

Cholmeley, Sir Montague, Bart.

it to another, whereby Mr. Marc's labour is continually increasing. O, what a gratification to converse with a truly believing Israelite, whose heart is burning in love to Christ. I am not able to express what I feel; and there are some of Mr. Marc's disciples who promise to give me the same gratification. They attend the meetings in my house. The Lord grant that their number may become very great.

To the Foreign Secretary.

.... Third Donation

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FOR GENERAL PURPOSES.

Drayton Beauchamp,	by Rev. Basil Woodd	4	0	0
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Jewish Expositor,

AND

FRIEND OF ISRAEL.

SEPTEMBER, 1820.

SERMON TO THE JEWS,
PREACHED AT BOYLE'S LECTURE.

NO. VII.

John xv. 24.—If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

WHEN I last addressed you, beloved sons of Judah, I endeavoured to prove from the prophecies, both that your Messiah must be come, and that all things foretold concerning that sacred personage have been fulfilled in Jesus of Nazareth. I am desirous now, to direct your attention to the evidence of his divine mission, afforded by his signal miracles.

We find him, in the words of my text, declaring, that these especially aggravated the guilt of your forefathers, in rejecting him. "If I had not" (he says) "done among you. v.

them the works which none other man did, they had not had sin." We- are not from this declaration to infer, that miracles are the only attestation which a doctrine like his is capable of receiving, or, that those only who witnessed the miracles of Christ, would be chargeable with guilt for refusing to believe his Gospel. But we are to infer, that the sin of your ancestors would have been less enormous, had Christ refrained from exerting that stupendous power, by which he proved himself to be a teacher sent from God.

By miracles, I would be understood to mean such interruptions of the course of nature as evidently surpass all human power. These, I maintain, when they are wrought under such circumstances as those of Christ were, are sufficient evidences of a divine revelation.

I am aware that it has been

objected that we do not so well understand the operations of nature, as to determine precisely what is supernatural; and also, that there may possibly be many kinds of beings in the universe, possessing power far superior to men, which beings may be the authors of the wonderful events that we call miraculous. the first of these objections, I would answer, that though we are not perfectly acquainted with the course of nature, we know enough of it to judge concerning particular cases, in which it has been interrupted. For example, we know that it is not in the power of nature, that the uttering a few words should multiply five barley loaves and two small fishes, so as to render them more than sufficient to feed five thousand men. We know that no human being is able, of himself, to restore the dead to life, to banish diseases by a word, or to controul the raging elements. In answer to the second objection, it may be observed, that though there doubtless are many beings possessing powers greatly superior to those of man, yet that all beings whatsoever must be under the controul of God, and can do nothing without his permission. Good beings, assuredly, would not exert their power to assist the propagation of a falsehood. Evil beings would not, if they were permitted, produce supernatural appearances to countenance a religion decidedly hostile to all false worship and

immorality, nor would they, if willing, be permitted to delude men by working miracles in support of an imposture.

But I feel it less needful to enlarge on these heads, because it is generally admitted, that miracles, when properly attested, are sufficient evidences of a divine revelation. You certainly can have no pretence for denying this assertion, for, if you do, the proofs by which you support the divine mission of your own lawgiver Moses, must immediately fall to the ground.

It will be my endeavour, in the present lecture, to shew, that our religion is, in this respect, maintained by evidence equal to, if not stronger than, your own. The miracles which Jesus wrought, were far greater than those of Moses—the prophecies which he delivered were not less remarkable nor less wonderfully fulfilled. It is on the miracles, however, that I mean especially to insist, and in doing so I shall,

I. Compare the miracles of Christ with those of Moses;

II. Shew what certain proof we have that they were wrought; and,

III. Refute the pretences which have been urged to invalidate this evidence.

I. In comparing the miracles of Christ with those of Moses, it will not be necessary to enter into an examination of each particular circumstance, I shall, therefore, contrast them with

respect to their number, their nature, and the manner in which they were wrought.

I assert then, first, that the miracles of Christ were far superior with respect to num-The utmost amount of those which even your own writers ascribe to Moses is seventy-six; and they labour hard to make up this sum, reckoning some things for miracles which were only special interpositions of Providence, as, amongst others, his being taken out of the water by Pharaoh's daughter, and dividing some single miracles into two, as the infliction of several plagues on the Egyptians whilst the Israelites were exempted from them. object in thus exaggerating the number is to prove Moses greater than all the prophets who were before or after him, because, say they, all the other prophets together only wrought seventy-four miracles, whereas he alone wrought seventy-six. I shall not waste time, however, in disputing concerning the number, but, for the sake of argument admit, that Moses did work seventy-six miracles. Still I maintain, that Christ wrought far more and greater. Those of his which are expressly mentioned in the Gospels could not easily be counted, but besides these the Evangelist John declares, that if all the things which Jesus did were recorded, he supposes that the world itself could not contain the books that should be written—an hyperbolical expression it is true, but one that manifestly implies a number greatly exceeding calculation.

But the miracles of Jesus were also more excellent in their nature than those of Moses. The latter indeed, changed the waters of the Nile into He converted the dust He plagued Egypt into lice. and its inhabitants with many sore and grievous judgments. But Jesus showed himself the master of the elements; the controller of evil spirits; the Lord of life and death. as his miracles were more stupendous, so also they were in the highest degree beneficent. At his word, the eyes of the blind were opened, the tongue of the dumb was loosed, the deaf were made to hear, and the lame to walk. Chased by his command, the most inveterate diseases fled, and the most powerful demons instantly quitted those of whose bodies they had gained possession. The effect of his miracles also was permanent as well as beneficial. Those who were restored to sight, or speech, or hearing, continued to enjoy blessings; those who were raised from the dead continued long to be witnesses of their benefactor's power and goodness, those from whom evil spirits departed, became no more subject to their tyranny.

But the circumstance that peculiarly characterizes the miracles of Christ is, that they were wrought by his own and not by any delegated power.

Moses was but an instrument. and could not work miracles at all times. Whatsoever he performed was either in consequence of an express direction from the Almighty, or was an exertion of strength bestowed in answer to his prayers. Christ on the contrary, was the immediate author of the miracles wrought by him. He performed them, when, and in what manner, he saw good. By the word of his mouth; by a touch of his garment; when present or when at a distance; all things were subject to his control, nor could any being oppose his power. In a word, according to his own declaration, whatsoever things the Father did, those did the Son likewise. Nor did he only possess this ability himself, he communicated it to others also. When he sent forth the twelve apostles "he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of discase." After his resurrection also, when he renewed the commission of preaching the Gospel to his disciples, he said to them, "These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." The force of this declaration was not confined to words. Both during our Lord's continuance on earth,

and after his ascension into heaven, his disciples wrought these and many other mighty works, by which they fully attested the doctrine which he had appointed them to publish.

In all these respects, therefore, the miracles of Jesus surpassed those of Moses. is one, however, which deserves to be insisted on as far exceeding every thing that ever had been heard of in the world. allude to his resurrection from the dead. By this amazing event, the seal was completely set to his commission. It not only proved him to be a teacher sent from God, but also declared him to be the Son of God with power, and made it manifest both to men and angels, that he is the conqueror of death and hell-the Lord of life, the King of glory.

As an additional confirmation of our faith, and a full proof not only of his resurrection, but of his infinite power and continual care of his church. Christ, on the day of Pentecost, poured forth the Holy Spirit on his disciples, endowing them with the power of speaking divers tongues, and with many other supernatural gifts which enabled them to accompany their preaching with marks of divine power, sufficiently evident to procure a speedy and general reception of the Gospel throughout the world.

Surely, therefore, it must be acknowledged that, satisfactory as was the testimony given to the divine legation of Moses, and glorious as were the miracles that he wrought, the religion of Jesus lays claim to still stronger proofs, and possesses yet more illustrious marks of its divine origin.

II. I proceed to shew, secondly, What convincing evidence we have that these

miracles were wrought.

Next to the conviction produced by the personal observation of any particular fact, is that derived from the concurrent testimony of several persons declaring themselves to have been eye-witnesses of it, and having no assignable motive for deceiving us. upon such evidence that men daily venture their property and even their lives-it is by such evidence that all our judicial proceedings are determined. In truth, it is the only evidence which beings so short lived and of such limited knowledge as we are, can possess concerning the greater part of those things which we believe with the fullest confidence.

On testimony of this kind, our faith in the miracles of Jesus Christ and his apostles is founded. The facts recorded concerning them, are for the most part related by eye-witnesses, especially those detailed in the Gospel of St. Matthew and St. John. They were facts concerning which the observers could not be deceived, because they were of a nature perfectly cognizable by the senses, and wrought in the most public manner.

Take for example, the resurrection of Lazarus. Was it possible that the disciples could be mistaken with respect to his having been dead four days? Could the sisters of Lazarus be mistaken who had all that time wept over him? Could the multitude have been deceived who accompanied them to the

sepulchre?

In like manner, is it possible to doubt concerning the restoration of sight to the man who had been blind from his youth? Could be be under a delusion as to the circumstance of his being so unexpectedly and so marvellously blessed with the light of heaven? Could his parents have been so? Could deceit have been practised on the Pharisees who made such strict enquiries? None of these parties surely were capable of being misled with respect to a fact of this nature.

The same may be said of all the other miracles of Jesus, which were wrought, not in the presence of his disciples only. but of a great multitude, of which the greater part was strongly prejudiced him. Nor has the statement of those who relate these facts been at any time disproved. That statement, indeed, must either be accepted as accurate, or the apostles must be accused of having joined together, to practise a base and detestable imposture on mankind.

But what could be their motive in upholding such an imposture? Could they have hoped that Christ would establish a temporal kingdom, of which they should share the

honours and emoluments? Had this been their inducement, they surely must have been excited, by the vexation of their disappointment, to develope the imposture as soon as their hopes were destroyed. But Christ took abundant care to guard them against such mistaken notions. He assured them from the first, that his kingdom was not of this world; that, instead of honours and emoluments, they must prepare for reproach and persecution; that they must expect to see him treated with the most shameful indignities, and dying the death of a slave, nay, that they themselves would be hated of all men for his name's sake. Were these inducements for an impostor to hold out to his confederates? Would the disciples, had they known that the whole transaction was a deceit, have persevered in the conduct of it after the ignominious death of their leader? Would they in spite of the continued opposition and sufferings which they underwent have prosecuted so hopeless a cause? Or is there any thing in their characters which countenances the supposition that they were capable of such wickedness and folly?

So far otherwise was it, that (as even their adversaries have often been led to confess) they were men of strict integrity, simplicity, and piety, men against whom no charge could be brought, except that they obstinately persisted in preaching the faith of Jesus. With immoveable firmness they braved

the utmost cruelty of their enemies, they submitted to stripes, to imprisonment, to death; nothing could shake their constancy; nothing could seduce them from fidelity to their master, or diminish their earnestness in defending the Gospel which he had committed to their trust.

How then can we account for this conduct, but upon the supposition that their testimony is true? They could not have been deceived; they had no motive to deceive. Surely, therefore, we have reason to admit the validity of their evidence; and, if we do admit it, we must confess that Jesus is the Christ, the Saviour of the world.

Nor can there be the slightest suspicion with respect to the manner in which their testimony has been transmitted to The Gospels were written soon after the facts which they relate took place. Copies of them were multiplied and preserved by the churches with the utmost care. Translations were early made of them. They are appealed to, and commented on, by a succession of writers, reaching with little or no interruption, from that period to the present; and opposite sects soon arose who would have immediately detected any alteration that might have been wilfully made in them. But even the adversaries of Christianity did not deny the facts which they record: on the contrary, several heathen writers relate variety of circumstances,

which strongly corroborate their statements. Your own writers admit that the miracles were really performed, though they attempt to account for them by pretences which it will not be difficult to prove unsatisfactory and absurd.

What greater evidence then can be required of the reality of the miracles which Jesus wrought in proof of his divine mission? And if those miracles were actually wrought, what reason can there be for rejecting Christianity? How little can be assigned, I shall endeavour to shew in the third place,

III. By refuting the pretences which have been urged to in-

validate this evidence.

During the abode of Christ on earth, the Pharisees, who were his chief opposers, relied chiefly on two grounds for denying the evidence of his miracles. The one was, that he was a profane person, because he wrought many of them on the sabbath day. To this centhe sabbath day. sure of theirs, he most satisfactorily replied, by an appeal to their own practice. Thev did not scruple on that day to circumcise a child, to lead their cattle to water, to raise a beast that had fallen into a pit. But if to do these things was lawful, it surely could not be unlawful to heal diseases by a word or touch; to command, and by the command, enable a a man whose arm was withered, to stretch it forth as if it had never been diseased. He who could do such mighty acts as

these, proved himself to be Lord of the sabbath, proved that on wliatsoever day he saw fit to confer a benefit of this nature, he was fully authorized to do so.

Aware of the frivolousness of this objection, his adversaries accused him of being in league with Beelzebub prince of evil spirits, and declared, that by his assistance these mighty acts were performed. Most satisfactory was the answer of Jesus to this absurd and blasphemous ca-He urged the folly lumny. of supposing that the devil would lend his aid for the destruction of his own kingdom, that he would assist in expelling his confederate demons from the bodies of men, that he would countenance by the communication of supernatural powers, the establishment of a doctrine which tended to the utter subversion of idolatry and profaneness, to the banishment of every sinful propensity from the heart, to the promotion of the divine glory and of human happiness. The same answer, may, with equal justice, be returned to the objections which your teachers have raised against the miracles of Christ, and which are equally inconsistent and unreasonable.

Some of the earlier Rabbins have maintained, that Jesus. during his abode in Egypt, became versed in the arts of magic, and that by these he wrought the wonderful works by which he beguiled his followers. But who is there in

these days, that will give credit to so absurd a fable? What is magic? and what power do those who pretend to it possess? When the world was overspread with darkness, and the secrets of natural philosophy were concealed from all but a few of more penetrating genius and accurate research, the vulgar might be dazzled by unusual appearances, and be persuaded to consider, as miraculous, effects, which in these days, can be easily explained by a novice in philosophy. But how can this apply to the miracles of Jesus? Could he by magic have restored the blind to sight? Could he by magic have banished at once the plague of leprosy, or re-animated with life and health, the almost putrid carcase? Could he by magic raise his own dead body from the grave, and visibly ascend into the highest heavens? If there be such a thing as magic, which few men of sober mind will admit, it must result from a confederacy with evil spirits. But evil spirits, as we have seen, would never have lent their aid to the propagation of Christianity; and had they been willing to do so it would be the beight of impiety to suppose that God would have permitted them thus to delude mankind.

Forsaking this pretence, some of your later Rabbins have invented a story, if possible, still more absurd. I allude to that related in the Toldos Jeschu, where it is said, that Jesus contrived to gain access to the

most holy place, and then to obtain possession of the Shem Hamphorasch, the ineffable name of God, which they represent as having been engraven on a stone deposited beneath the ark. This name, they say, he concealed in ap opening which he made in his foot, and having effected his escape from the sanctuary, by virtue of it wrought his miracles.

This book, the Toldos Jeschu, is a compound of the most obscene and blasphemous fictions, and, independently of the manifest improbability of the narrative, confutes itself by its gross anachronisms and contradiction to every thing like regular history. As to the story itself, can it be needful to refute it? Is it possible that the bare pronunciation of a name should produce such astonishing effects? the great Creator of heaven and earth have suffered the ordinary course of nature to be interrupted, the laws by which he governs all terrestrial events to be broken through by a base impostor, and by such means as these? surely it is impossible that any man who seriously reflects, should for a moment give credit to this extravagant fiction. Think, then, how low they must be reduced, who are obliged to resort to it. Think how impracticable it must be to confute the evidence resulting from the miracles of Jesus, when even your most learned men, for the sake of opposing

that evidence, give countenance to fables which have not the slightest appearance of pro-

bability.

Of scarcely inferior absurdity is the tale which has been invented for the purpose of disproving that greatest of all Christ's miracles, his resurrection from the dead. For. can it be supposed, that Roman soldiers who had been stationed at his sepulchre for the express purpose of pre-venting the removal of his body, would sleep on their posts-they who well knew that death was the punishment annexed to such neglect-and that this was a case in which vigilance would be especially required from them? If some few had been overcome by weariness. would the whole band have been so? Or if they were, could they know what passed during their sleep so as to be aware that the disciples stole the body? Again, would those poor terrified disciples, who whilst their master was living forsook him and fled, form the plan of stealing his body when it could no longer render them service? Would they venture to expose themselves to the fury of the veteran band whom they could not suppose likely to neglect their trust? Can this astonishing coincidence of unusual drowsiness in the soldiers, and unaccountable courage in the disciples, be believed? If it can, will it be imagined that so heavy a stone could be rolled away—the body carried off,

the grave clothes folded up and deposited in an orderly manner, without any disturbance to the soldiers, without any of them awaking during the long interval which such a transaction must have occupied? He that can assent to such a story, must possess a degree of credulity which it is-hardly possible to imagine in any man of common understanding. But supposing the fact to be according to this statement, how happened it that the guilty disciples were not called to account for their theft? Why were they not confronted with the soldiers, and compelled to produce the body? Why were they not punished for their audacious fraud, and why did not the soldiers undergo that heavy penalty which the military laws of Rome denounced against such shameful negligence? The reason was, that the members of the Sanhedrim well knew the matter would not bear investigation. They knew that the disciples could have sufficiently proved the resurrection of Jesus, and that the soldiers would, in their own vindication, give such a testimony as would undeniably establish that which they were so anxious to conceal. It is true that they could not have propagated so atrocious a falsehood had they not been given up to the most awful infatuation and hardness of heart. But that they were so, will appear less surprizing when we remember how they shut their eyes against the truth, when

they heard of the resurrection of Lazarus. On that occasion their language was, "What do we? for this man doeth If we let him many miracles. thus alone all men will believe on him, and the Romans shall come and take away both our place and nation." The influence of worldly policy, the dread of being disgraced in the eyes of the world by a public confession of their guilt in crucifying the Messiah, the obstinate wickedness of their carnal hearts, induced them to persist in rebellion against the Lord and against his anointed, in the same manner as similar dispositions emboldened hard hearted monarch of Egypt to brave the utmost vengeance of Jehovah, though he had already, with so much anguish, felt the severity of his judgments.

I have now examined the principal of those pretences which your writers allege in opposition to the evidence afforded by the miracles of Jesus. One, however, remains, which it may be important to notice. It is built upon the three first verses of the 13th chapter of Deuteronomy. "If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them, Thou shalt not hearken unto the words of that prophet or that dreamer of dreams: for

the Lord your God provetle you to know whether ye love the Lord your God with all your heart and with all your soul." Now in this passage it may, in the first place, be observed that the sign or the wonder mentioned is not a true and real miracle, but rather some counterfeit appearance of supernatural power which either human artifice or diabolical agency might suffice to produce; whereas the miracles of-Jesus were of such a nature as to carry in themselves manifest tokens of a divine original, which never would have been the case had the doctrine they were designed to confirm, been an imposture. And though it may be said that this text seems to intimate that God might permit pretended miracles to be wrought in order to try the faith of his people. yet it surely never can be imagined that he would allow more and greater miracles to be performed in defence of falsehood than of truth, and thus connive at the delusion of mankind.

In the second place, I answer, that this text cannot fairly be applied to Jesus. For so far from contradicting, he fulfilled the law of Moses, and, though he abrogated the ceremonial part of it, this was not till every one of its types had been completely accomplished. Besides, the prophet supposed in the text is one who should endeavour to seduce the people to idolatry, and to turn them away from the God who brought them up out of Egypt;

whereas Jesus most strennously resisted idolatry. tempted by the Devil to worship him, he retorted by a quotation from this very book of Deuteronomy: "It is written, thou shalt worship the Lord thy God," to which he added, "Him only shalt thou serve." As to the objections against Christianity drawn from its abrogating the law of Moses. and its inculcating the doctrine concerning a Trinity of persons in the divine nature, I have already answered these; and, therefore, I am persuaded, that there is nothing in this text of Deuteronomy that can in the least diminish the conviction which the miracles of Jesus ought to produce, that " he is of a truth that prophet which should come into the world."

Let me then appeal to your hearts and consciences, ye descendants of Abraham, and ask you, what pretence you can have for refusing your allegiance to the Christ of God? What evidence can you possibly produce of the divine mission of Moses which is not fully equalled (I might rather say exceeded) by that which we can bring in support of Christianity? Did Moses work miracles? So did Jesus. Did Moses prophecy? have his prophecies been ac-Jesus in complished? manner foretold with wonderful exactness, not only the events which should befal himself, the sufferings which he should undergo, and the persecution which his disciples should experience, as well as the support they should receive. all of which were most minutely realized; but he also foretold with a precision which could result only from divine foreknowledge, the siege of your holy city; the destruction of your temple; and the fatal ruin which should overwhelm your nation; events of which, at that period, there did not seem the remotest probability. He foretold also the astonishing propagation of his Gospel, which has, indeed, according to his description, resembled a grain of mustard seed, that, from being the smallest of seeds becomes a great tree under the shadow of which all the fowls of heaven can lodge in safety. In spite of all the opposition of your rulers, in spite of all the persecutions of heathen emperors, in spite of all the ridicule of philosophers, and the malice of Satan, nay, in spite of the inveterate corruption of the human heart, the religion of the Gospel has been established in the world: and, though in too many places debased by superstition and corrupted by heresy, it has, in the lives of its sincere professors, produced such fruits as most irrefragably demonstrate its divine origin.

The church of Christ thus established, has continued nearly 1800 years unshaken by all the malice of its enemies. According to the prediction of its founder, the gates of hell have not been able to prevail

against it. "Had the counsel of this work been of man (according to the wise observation of your own Rabbi, Gamaliel) "it would have come to nought," but it is manifestly of God, since none have been able to overthrow it.

Fight then no longer against him who desires to receive you once more to his favour, and to admit you into his church, from which your unbelief has caused you to be rejected. Fight no longer against your own salvation, which you do as long as you continue to

oppose the Gospel.

Come to that gracious Messiah, who has so fully established his right to your obedience, who will pardon all your sins, and deliver you from all your troubles, and make you to be a name and a praise to him, above all the nations of the earth. Come to him, and he will make you citizens of the New Jerusalem, partakers of his grace and blessing here, and of his everlasting glory hereafter. May God in mercy incline you to accept the invitation, for his Son Jesus Christ's sake, to whom be glory for ever and ever. Amen.

C. D.'s REMARKS ON "JACOB."

To the Editors of the Jewish Expositor.

Gentlemen,

A CORRESPONDENT in your number for July, 1820, who signs himself Jacob, thinks, that I have given an erroneous

interpretation of the chronology, Rev. xvii. 10; though he allows, that I symbolize with "the whole host of commentators." Instead of naturally referring the language of the interpreting angel to the time in which St. John flourished; he contends, that the expression, " five are fallen, and one is, and the other is not yet come," is to be chronologically referred to "a period when the vials were about to be poured out:" and the propriety of this arrangement he builds upon the circumstance, that the interpreting angel is said to be one of the seven vial-bearing angels.

1. It appears to me, that, if this very insecure mode of reasoning proved any thing, it would prove, not that the expression in question ought to be referred to "a period when the vials WERE ABOUT to be poured out," but that it ought to be referred to a period when all the seven vials HAD AL-READY been poured out: for the interpreting angel does not come to St. John, in the seventeenth chapter, until all the seven vials (so far as the prophetic narrative is concerned) have been poured out in the sixteenth chapter. Hence, if the chronological reference of the expression is to be determined on the principles of Jacob, he has plainly argued erroneously even from his own principles.

2. But, in truth, the whole tenor of the vision of the seventeenth chapter shews, that he

has most widely mistaken the true principle of its chronological arrangement. If the time of the vision is to be fixed to "a period when the vials are about to be poured out," as Jacob contends; and if, consequently, when the angel says "one of the seven kings now is," the time thus specified is not the age of the apostle, but the period immediately preceding the effusion of the vials: then of course it will follow, that the rise of the ten kings, which the angel declares to be FUTURE to the time in which he speaks, (Rev. xvii. 12.) cannot have been the rise of the ten Gothic kingdoms, which took place long ago in the fourth and fifth centuries, but must be the rise of some ten kingdoms subsequent to the "period when the vials are about to be poured out." This Jacob must admit on his principles. For the angel says in a breath: "Five kings are fallen, and one is, and the other is NOT YET COME: and the ten horns are kings, which have received NO KINGDOM AS YET." But. that the ten horns denote the ten Gothic kingdoms which arose in the fourth and fifth centuries, is allowed by every respectable commentator, even by the popish bishop Walmes-Therefore noley himself. thing can be more clear, than that the epoch of the angel's language must be placed BE-FORE the fourth and fifth centuries, instead of being most incongruously brought down to the present age. If such then be the case, I see not to what period his expression, one now 1s, can be chronologically ascribed, save to the age of St. John: and to that period accordingly, as Jacob confesses, "the whole host of commentators" have very sensibly and consistently referred it.

3. Jacob has been misled, partly by the poetical machinery which makes one of the seven vial-bearing angels the hierophant of the seventeenth chapter, and partly by the circumstance of his declaring his errand to be a declaration of the judgment of the great har-From this last Jacob argues, that the chronology of the angel's expression, ONE IS. must immediately precede the judgment in question. Nothing be more inconclusive. The angel does indeed set forth the judgment of the harlot: but Jacob seems quite to have overlooked, that he equally sets forth her preceding power and prosperity. The vision clearly contains the whole history of the Roman beast and the tyrannical harlot from first to last: and the chronological point of the narration, or the chronological point in which the angel speaks, is determined by the marked present tense. ONE 1s, to the age of the apos-If any other proof were wanting of a matter, which in good sooth requires no formal proof, it would be found in the last verse of the chapter. "The woman is the great city,

which REIGNETH over the kings of the earth." This description perfectly accords with Rome in the apostolic age; but does not at all agree with it at present: for it is ridiculous to say, that that miscrable brokendown city now reigneth over the kings of the whole Roman world.

4. How Jacob can manage to identify the four first heads of the Roman Empire with the Babylonic, the Medo-Persic, the Greek, and the Roman polity collectively, it exceeds my wit to discover. To say nothing of the strange inconsistency which would make the dynasty of Nebuchadnezzar the first head of the Roman empire, Jacob seems to forget, that, according to Daniel, the Grecian leopard alone FOUR heads to his own share. Nothing can be more evident, than that the six first heads of the Roman beast, are those six successive forms of supreme ROMAN government, which are duly enumerated by Livy and Tacitus: Kings, Consuls, Dic-Decemvirs, Military Tribunes, and Emperors. cob might as well say, that the Emperor of China was one of the seven Roman heads, as the King of Babylon.

5. I have only to add, that Jacob is a great deal too positive in his round assertion that "the 391 years ought UNQUESTIONABLY to be dated from the year 1453." I myself am one of the many, who, for reasons much too long to be

here stated, decidedly question the propriety of that date.

C. D.

SPIRITUAL IMPORT OF THE OLD TESTAMENT HISTORIES.

To the Editors of the Jewish Expositor-Gentlemen,

Almost all the historics recorded in the Old Testament have a spiritual meaning, which lies beneath the surface. the records of the lives and conduct of the illustrious patriarchs of old times, the carnest and pious inquirer after truth, will see often, under the teaching of the Spirit, the most lively representation of the blessings of the Gospel, and of the manner in which God is pleased to dispense them. We should not be backward to and acknowledge this, wherever it is apparent, for we have the assurance of one who is infallible, that the Old Testament scriptures were intended to bear witness to him, and that the spirit of Moses as well as the prophets, is the testimony of Jesus. Should your readers be still disposed to follow me, I propose occasionally, to send you some remarks in elucidation of this grand truth.

It is my present intention to consider the circumstances under which Jacob obtained the blessing from his dying father, as it exhibits to us the manner in which the church of God obtains the blessings of redemption, and sets before us an exemplification of the awful

consequences of despising those blessings. In contemplating it in this view, let it not be supposed I am offering the slightest excuse, nor seeking in the smallest degree to palliate what was evil in the proceedings of Jacob on this occasion. But we ought to admire the wisdom of God in over-ruling the sinful, though temporary deviation from the strict line of rectitude and truth in those, that were, nevertheless, in the main, his faithful servants, to the accomplishment of his own purposes, the setting forth of his glory, and the edification of the church in future times.

While we learn to avoid the fault into which Rebecca and Jacob were betrayed, let us with humble adoration acknowledge the wisdom and goodness of God who overruled their errors to the fulfilment of his gracious designs, and to a lively display of the method, in which, from eternity, he determined fallen sinners should be made partakers of all the spiritual blessings of the Gospel. And, O, what glorious mysteries present themselves to our view in this remarkble transaction; - mysteries, which have occupied the thoughts, and exercised the love of Jehovah from everlasting. I will not detain your readers with reciting the circumstances with which they are, doubtless, fully acquainted, but proceed make a few observations on their typical representation, looking at the grand scope and design of the whole history.

The spiritual church of God have no right to any one blessing of redemption in themselves. By nature they are children of wrath, even as They come into the world stained with the sin of their first father, and by their actual transgressions, they incur the curse of God's holy law, which can admit of nothing short of a perfect righteousness, being inflexible in its commands, and unchange-By their able in its nature. natural birth, they have no claim whatever to the blessing of God, for the wages of sin is death, and to that alone are they entitled. But God hath with inconceivable wisdom and love united, provided a way of access unto himself, even for them who by nature have no right to expect admission to his presence; and on the sinner who cometh to him in . this way, so strikingly typified in this history, he is abundantly willing to pour out his Every covenant blessings. mercy that we stand in need of as perishing sinners, belongs not to us, but to our elder brother. Pardon, justification, adoption, sanctification,-eternal glory—we must perish everlastingly without them, and yet in ourselves, we have no claim to any of them. hath merited all. They are all the purchase of his blood. and the reward of his perfect obedience. To him, as the first born of the family of heaven, the very Son of God, holy, and immaculate, the

blessing has been given, and we can only receive it as we draw near to the Father in his True believers, are, indeed, clad before men with. humility, and with the other graces of that spirit, which Jesus pours down upon his people who trust in him; but if this were all that they possessed, they could not stand before God, because of the sin that defiles them, but they come unto him as justified in the name of the Lord Jesus, as well as sanctified by the Spirit of their God. draw near to the Father, pleading his merits alone, why the blessing should be given them: washed in his blood and clothed in his righteousness, they personate as it were their elder brother, and claim their birthright of him, who has been appointed heir of all things. And as the aged Isaac could not, so the eternal Father will not discern the difference between his first born, and those whom he is not ashamed to call his brethren, for they are one, and as such he beholds them, having chosen them in Christ before the foundation of the world, that they should be holy and without blame before him in love. It is true, whenever they seek to have access to his throne, that they may obtain the blessings of which they stand daily in need, they are still sinners in themselves. so much defilement cleaves even to their holy things; that the voice is evidently the voice of Jacob, this no art can

change, no smile can disguise. but they bring with them a sacrifice of a sweet smelling savour, in whom the Father is always well pleased; yea, such as his soul loveth; and being arrayed in the glorious robe of the righteousness of the Redeemer freely imputed to them, and which is unto all, and upon all them that believe, a holy God can admit them even to his bosom, as accepted in the beloved, and in the midst of all their lamented infirmities. he smells the smell of their raiment, with which they are clothed, which is the righteousness of Christ, and blesses them, and says, See, the smell of my sons, is as the smell of a field which the Lord hath blessed. In vain would they approach unto God, trusting partly in their own righteousness, and partly in Christ's: in doing so, they are sure to be detected as deceivers, by him who knoweth the hearts, and thus bring a curse instead of a blessing upon them. part of Jacob was to be left uncovered, no, not even his hands and the smooth of his neck, the resemblance must be complete, he must be clothed like his elder brother, from the crown of his head to the sole of his foot. And as Isaac made him draw near, that he might feel whether he were his very son Esan, or not, so does the Lord search the hearts and try the reins of all who come to him in the name of his first born to see whether they be indeed and in truth, looking to

him alone for justification, whether they be simply seeking to receive that grace which reigneth only through righteousness. This is a most glorious truth, that Christ was made sin for us, that we might be made the rightcourness of God in him. But it is a truth which should lead us to the most jealous self-examination. It is not merely coming with the name of Christ in our mouths, it is not merely concluding our prayers with the outward mention of his merits. that can make us accepted, or procure us the blessing. if we be not convinced of our utter unworthiness, if we be not humbled before a holy God as vile and unclean in ourselves. if we have not cast away all claim to his favour in our own righteousness from a deep and abiding sense that they are but as filthy rags in his sight, if the undissembled desire of our souls be not that of St. Paul, to win Christ, and be found in him, not having our own righteousness which is of the law. but the righteousness which is of God by faith in Christ; if these things be not so, we are found deceivers when we make mention of his name, and the blessing of the first born cometh not upon us. To Christ alone it belongs, and to his seed only as blessed with all spiritual blessings in him, in virtue of their union with, and interest in him. Hence the perfect freeness of the grace of the Gospel. The hungry and thirsty penitent has nothing to VOL. V.

do but to receive it. He comes without money and without price, as far as he is concerned, to partake of a blessing which has been purchased with a price that transcends our ut-

most conception.

In the typical representation there was deception on the part of Jacob, that cannot be excused. But in the reality, we may come to the Father pleading our identity with Jesus, as the only reason why we should be accepted; we are allowed, yea commanded, thus as it were, to steal his blessing, and the subtilty shall not be imputed to us as a criminal fraud, but as a wise and pious zeal; and the paradox of the apostle in this sense shall be exemplified in us, "We shall be as deceivers and yet true."

With what abundant consolation is this part of the history replete, containing, as it does, so lively a representation of the manner in which the sinner is justified with God. But this is not all, that we are to learn. In the character and conduct of Esau, are strikingly displayed, the consequences of despising the blessing, which appertains only to the first-born. and to them that come in his Esau knew that the name. blessing of his father belonged to him as his first-born, and he had doubtless heard, that it included a right to the spiritual blessing of Abraham, even that of being the father of the promised seed. But Esau was carnal and profane. his appetites were craving, he

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would gratify them at the expence of his birthright and blessing together. Although the decree of God was declared respecting the pre-eminence of Jacob, before they were born, vet Esau was not actually rejected from the blessing, till he had first wilfully rejected it bimself. The birthright was not only assigned by God to Jacob, but it was also despised by Esau. He sold it for a mere mess of pottage. birthright had the priesthood and the promises annexed to it, and having sold the birthright, he had no claim to the blessing. He is, therefore, called by the Apostle in Hebrews xii. a fornicator and profane person, who for one morsel of meat sold his birthright, and they are warned to take heed that there be none such among them, who should be found preferring the pottage of the world to the spiritual blessings of that kingdom, which cannot be moved. The awful consequences of such a conduct, we see in the conclusion of the history, where we find respecting Esau, what the Apostle has so forcibly expressed, that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears. When heard that the blessing had been given to Jacob; he cried with a loud and exceeding bitter cry, "Bless me, even me also, O my father!" But it' was too late. He could find no place in the mind of his

father for repentance, at what he had done. The blessing had been pronounced on Jacob, and Isaac would not retract it; "Nay," he exclaimed, (probably now seeing the purpose of God in the whole) "I have blessed him, yea, and he shall be blessed."

In this conduct of Isaac, we may surely learn the great and consoling truth to every penitent believer, that the gifts and calling of God are without repentance, that those whom he blesses, shall be blessed. But in the effects of Esau's profaneness, we see the impossibility of despising the grace of the Gospel, of preferring the pleasures, pursuits, and riches of this world, and yet of entering into his kingdom of glory hereafter. The sinner who hath heard the gracious calls of the Gospel, and the privileges of those who are accepted in the beloved, and hath despised them all, that he might enjoy the pleasures of sin for a season, may be sorry at last when judgment is about to overtake him, that he hath forfeited the blessing. after death, the day of grace will be over, and he will find no place for repentance in the mind of that God, with whom is no variableness neither shadow of turning. God may endure here with much longsuffering such vessels of wrath as are fitting themselves for destruction, but they must lie down in sorrow in the midst of a fire which they themselves have kindled.

LETTER TO THE EDITORS.

Gentlemen,

HAVING done me the favour to insert the queries relative to the latter series of Isaiah's prophecy, you will, I doubt not, permit me also to solicit the attention of your learned correspondents to the following proposition, involved it is in my former communication, viz. that when a prophecy relates to any period of time subsequent to the advent of Messiah, the terms Jerusalem, Zion, House of Jacob, &c. are often used figuratively, and that, consequently it is only discoverable by a careful regard to the context; when they are to be understood literally, and when figuratively, and if figuratively, to what branch of the church they refer. The important and sure, because clear and unstrained deductions from prophecy, that both Judah and Israel according to the flesh, shall assuredly be converted to the Christian faith, return in great numbers to the literal Jerusalem, and after a dreadful contest with their common enemies, live in great peace and prosperity under one government, and that Gentiles shall willingly and acceptably contribute to their conversion and restoration, are facts, rather established than shaken by the proposition. But how, without admitting its truth, can we consistently interpret such scriptures as Isa. ii. 1. ix. 7. xxxv. 10. Zech. xii, and latter part of the 6th verse, &c.? The ground of the

figurative application of the aforementioned and similar satisfactorily terms appears from Isaiah ii. and latter part of the 3d verse; Rom. xi. 17. and the promise made to Abraham, as illustrated in the New Testament; nor is the difficulty, generally speaking, of rightly appreciating the sense of the terms in question, greater (as I apprehend) than what attaches to the appellatives, sun, moon, stars, &c. in either, and indeed, in every case, the consistency of an interpretation with the context in all its bearings, is the best test of its truth:

May I, in conclusion, be permitted to bring forward as an instance illustrative of principle 1 bave adverted to, Isaiah ixii. 11, 12. where the divine Redeemer (for he has himself in effect told us who is the speaker, Luke iv. from the 18th to the 21st verse) calls on the Jerusalem, on whose walls he has set watchmen, &c. to behold, that the Lord hath proclaimed to the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation, or thy Saviour, cometh; Behold, his reward is with him, and the recompense of his work before him, and they shall be called, The holy people, The redeemed of the Lord, and thou shalt be called, The much desired, The city unforsaken. Lowth. whole connexion, surely, best accords with understanding Jerusalem to denote the Christian church; and the daughter

of Zion as denoting Israel and Judah according to the flesh. But when we read in Ezekiel xxxvii. " Thus saith the Lord God, Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land, and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all, and they shall no more be two nations. neither shall they be divided into two kingdoms any more at all. And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments and observe my statutes to do them," and compare therewith the whole of the context, what sober commentator can hesitate to interpret the whole chapter as a prediction of future blessings both spiritual and temporal, which await in due season the ancient people of God.

The increasing disposition manifested by pious, and in all respects respectable Levites. and elders of our Israel, to favour interpretations of prophecy, depending rather on the literal acceptation of a few terms, which, it must be conceded, admit of a figurative signification, than on the consistency of the interpretation with the whole of the context and parallel passages of Scripture, and the tendency of such interpretations to feed the spiritual pride of the literal Israel,

instead of reducing the promised spirit of humiliation, when they shall loathe themselves in their own sight, because of their iniquities and abominations, and no more be proud, because of the holy mountain of the Lord, will, I trust, be deemed a sufficient apology for soliciting the insertion in your valuable miscellany, of a proposition so often acknowledged, and which to some may appear so plain, as to make its formal assertion almost a matter of surprize.

That the pious efforts now making, may be abundantly blessed by the great head of the church for the turning away of ungodliness from the descendants of Abraham, and grafting them into their own olive tree, is the fervent wish and prayer of your's,

Orga.

OBSERVATIONS ON THE RE-MARKS OF J. B.

To the Editors of the Jewish Expositor.

Gentlemen,

I smould have noticed the courteous remarks of your correspondent J. B. on my queries concerning the subject of part of the prophecy of Isaiah in my late communication, had I known of them, but not having perused the July number of the Expositor till Saturday last, I had not previously seen them. Allow me now to thank him for, and briefly answer them. His first observations are grounded on a misconception of my meaning,

not at all surprising, considering the brevity with which I The terms. expressed myself. wife of youth, widowhood, &c. used by the prophet, I regard as applied to the primitive Christian church, simply as a church composed of Gentiles, or, as a church founded on the accomplishment of the promises given to the patriarchs antecedent to the Mosaic economy, and not as prophetically descriptive of the Lord's dispensations towards her. may reasonably conclude, that in the time of Abraham, Melchizedek was not the only pious character without the pale of his family. We do not find either Job or his friends complaining with Elijah, that they only were left of the worshippers of the one living and true God, and that their lives were in jeopardy. The Lord then had an ancient Gentile church, and that church did, indeed, very shamefully in the days of her youth, or idolatry would not have prevailed. And in the days of her widowhood, commencing, as I apprehend, with the giving of the law, was cut off from all means. but through the medium of the Jewish nation, of spiritual fertility, for though we may reasonably hope, that during the interval which elapsed from the time of Moses to the calling of the Gentiles, individuals of heathen nations were renewed in the spirit of their mind, and accepted through their unknown Mediator, (as, indeed, the address of the prophet implies) they were precluded as Gentiles, from every mean of personal fruitfulness or relative usefulness; but no sooner was the gracious prediction, "In great mercies will I gather you" fulfilled, than the spiritual progeny of this heretofore barren widow exceeded that of the Jewish church, (the married wife of the prophet) in her best days. How glorious an accomplishment of the immediately preceding infinitely gracious annunciation, "By the knowledge of him, shall my servant justify many, for the punishment of their iniquities he shall bear, therefore, will I distribute to him the many for his portion, and the mighty people shall he share for his spoil. because he hath poured out his soul unto death; and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors.

But not to dwell on the connection, that the passage in question really refers to the church, of which the Christian Galatians were a branch, is to me quite clear from Gal. iv. 27. for does not the apostle's argument amount to this, Why you Galatians, who are equally with us Jews who believe, sons of God, through faith in Christ Jesus, and partakers of his Spirit, desire to be subjected, to a dispensation only added to the original revelation of the promised seed, because of the abounding of transgression, and which, while

it condemns us by the holiness of its precepts faintly shadows forth the foundation of our acceptance with God; and now, that the substance of its shadows is manifestly revealed, exposes its adherents to excision from the privileges of the church of God; for, as Hagar was a bondwoman, and cast out of the household of Abraham, because of the perversity of her offspring, so will it be with Jerusalem that now is, though soon to be subverted. But our mother, the more highly exalted Jerusalem, fruitful, like Sarah, after a long interval, is free; her obedience filial, her immunities manifest, her children heirs of the promised possession, for it is written, (concerning her, or why is the quotation made?) "Rejoice, thou barren, &c."

Your correspondent's admission, "that whatever church or people the disputed terms are meant to designate, they are abundantly sufficient to determine the general signification of the whole context from chap. liv. to lxiii. inclusively," leaves no farther disagreement between us till we arrive at the prophecy contained in the first six verses of chap. lxiii. which I refer to the Turkish empire, but he, to a general judgment on the nations, to which, I can by no means think the passage he quotes from Thessalonians at all applicable, but obviously to denote the all-important period, when we shall stand individually before the judgment seat of Christ to give an ac-

count of the things done in the body. The other Scriptures he refers to in this connection, I forbear to notice, lest I should unreasonably intrude on your pages. My reasons for referring the passage in question principally at least, to the Turkish empire are, its context, and the expression, "Of the people there was none with me:" whereas, when judgment is denounced against apostate Rome, the merciful proclamation precedes, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

As to Ezekiel's Gog and Magog, I cannot but regard the description of the people, (evidently Israel according to the flesh) against whom the besieging power "thinks an evil thought," as quite incompatible with the commencement of the millennium or any preceding period. " And thou shalt say, I will go up to the land of unwalled villages: I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey, to turn thine hand upon the desolate places again inhabited, and upon the people gathered out of the nations which have gotten cattle and goods, that dwell in the midst of the land." Besides, by comparing Ezek. xxxviii. 3. with Isaiah lxvi. 19, 20. it appears, that the same people who take the lead in the in-

vasion, will, at the commencement of the millennium, be engaged with Tarshish, &c. in the far different occupation of " bringing the dispersed of Judah and Israel, an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts to my holy mountain Jerusalem, saith the Lord; like as the children of Israel bring an offering in a clean vessel, into the house of the Lord." kiel's temple, synchronizing, I apprehend, with Zech. xiv. 20, 21. I consider as a prediction of a time of great spiritual prosperity, immediately subsequent to the destruction of Gog and Magog, in which the Jewish branch of the church shall shine pre-eminently, at least in regard to Syria and the adjacent regions, but of undefined duration, for the more exact accomplishment, when a time of declension succeeds,

of the awfully important prediction, "The day of the Lord so cometh as a thief in the night, for when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape," 1 Thess. v. 2, 3. Then may the writers, and a goodly number of the readers of your publication, be admitted, having washed their robes and made them white in the blood of the Lamb, to stand before him with acceptance, to whom be glory and dominion for ever and ever, Amen.

After so many points of amicable difference, you will, I am persuaded, permit me to add, notwithstanding the length of my letter, that I have the pleasure of substantially agreeing with J. B.'s view of Isaiah xlix.

July 19, 1820.

PROCEEDINGS OF THE LONDON SOCIETY.

BAPTISM OF MR. BERNHARD GOLDBERG AND FAMILY.

In addition to the letter of Mr. Goldberg himself, inserted in our last number, we are happy to be able to submit to our readers the following interesting Addresses and Prayers on the Baptism of Bernhard Goldberg, his wife, and four daughters, by the Rev. Mr. Herwig, at Esslingen in Wirtemberg, on Trinity Sunday, May 28, 1820.

[Translated from the German.]

Address to the congregation, delivered from the altar, after the sermon.

THE knowledge of the only true God, and of Jesus Christ, whom he hath sent, as the divine Redeemer and king of mankind, this, dear Christians, is, according to the word of our Lord, John xvii. 3. the source of ETERNAL LIFE. All men, of every age and country, who have derived that know-

ledge from the word of truth, have thereby been assured, in the most blessed manner, of their alliance with the Lord their God, and have been comforted by a conviction of his eternal love, through faith in Jesus, as the atoning sacrifice for their sin. The power of this love has renewed their hearts, and quickened them by the movements of the divine Spirit, who has formed them, in sentiments and actions, to be children of God and faithful followers of Jesus, and has filled them with the joyful hope of a blessed immortality, in an eternal communion with Jesus, their divine Saviour. knowledge affords the most satisfactory information of the design of our existence, the best solace in our deprayity. deficiency, and sufferings; the most powerful impulse to raise our spirit, and with perseverance to fulfil every duty; the surest foundation of a blessed hope of immortality. This knowledge is justly considered. as the most precious jewel on earth; we Christians find in it, all that we want unto life and godliness. How ought we then to rejoice, whenever its beneficial influence is manifested in any place in a soul; with what delight do we on such an occasion, call to our mind those blessed feelings and impressions, which we experienced ourselves, when that knowledge was imparted to us, and how much do we thereby feel our conviction strengthened of the imperishable power of

the living word of God, of that truth, that Jesus Christ is able to save to the uttermost all them that come to God through him, and that the Lord is still adding to the church, which is called after his name, such as shall be saved.

It is thus, with feelings of high delight, we especially look upon such, as come forward from distant places, to participate in the knowledge whereby we have been enlightened in the faith, whereby we live. We wish them cordially joy, when they, delivered from the power of darkness, give thanks to the Father, who has translated them to the kingdom of his dear Son. And with what holy admiration do we hear them profess and praise the name of God; and of Jesus lnis Son, when they are descendants of a people, which, in the course of many centuries, have been under that awful misconception, that they ought to do many things contrary to the name of Jesus of Nazareth. How must we sympathize in their joy, when we see them, stimulated by their desire after that truth, which makes free, boldly to cast off the iron yoke of a servitude, which, by vain traditions, enervates both heart and spirit, and to run with into the arms, confidence opened to them also, of the most exalted friend of man, the divine comforter of all them that labour and are heavy laden, their kinsman and their king.

With that delightful and hopeful sight we are favoured this day by the Jewish family here present, by this worthy head of a family, with his consort and four daughters. Penetrated by the light of the blissful knowledge of God in Christ Jesus, they wish to renounce here the comfortless darkness of their former unbelief, and by the holy baptism, to be initiated as happy disciples of Jesus, as faithful professors of his name, and as his steady followers, to be received into his church.

You all, my dear Christians, entertain a wish, that this important transaction may be conducted in peaceful solemnity, and under a general feeling of sympathizing devotion. May the Spirit of the Lord prepare our hearts to that effect, when we with prayer and intercession recommend the family here present, to the God of all mercy for his assistance."

After that prayer and intercession had been offered up, and a hymn sung by the whole congregation, the minister addressed them again in the following words:—

"You now may justly expect, my dear Christians, some account of the former course of life of this family, now ready to join our evangelical Christian church, and of the merciful ways through which the Lord has led them to that end, and has brought them hither, in order to reach it. Receive it then, for a great

part, in the very words of our friend here before us.

His name is Beer, alias Bernhard Goldberg, eighteen years since, teacher of the Jewish children at Neuwied. Born in the year 1780, in Upper Silesia, he was, in his early youth, by his parents destined for rabbinical studies, and his education was directed to that effect. But already at that period the merciful hand of God laid hold of him to draw him to himself by his unspeakable love. He was often inwardly excited to pray fervently to God, that he would shew him the true way to salvation. His desire was still more stirred up strengthened, by a providential escape from a premature death. and the painful illness and departure of a younger brother. The zeal with which he had devoted himself to the explanations of the law or the Talmud, was soon changed into sadness and disgust by the absurdity and offensiveness of its contents. He, therefore, prayed to God more repeatedly, to enlighten his mind; and he read the word of God in the Old Testament with increased attention. Thereby he was more and more confirmed his conviction, that the practice of the religion of his fathers could afford him no true peace for his soul. Psalms" (as he expresses himself) "in the state of my mind at that period, were my greatest consolation; I read them often with attention until midnight; and those passages in the prophets, which describe the earthly and spiritual happiness of Israel in the day of the Messiah, made me so enraptured, that I many times fell down upon my knees, and prayed with fervour for his appear-As he could not entirely conceal these emotions of his mind, and also neglected some Jewish rites, which are not of divine origin, he soon excited some suspicion, and was thereby determined to leave his country. But a long time passed away before he could get rid of his erroneous opinions of the sufficiency of natural religion, and of various prejudices against Christian This did not take place until he had settled at Neuwied, where, in the year 1801, he accepted the office of a private tutor in some Jewish families. Here, the sense of his want of sound divine knowledge, and of peace of his heart by the same, was roused again by an event, which he relates as follows:-

" In the New Year's night, 1803, I, with several other Jews went from mere curiosity, into the chapel of the Moravian Brethren at Neuwied. I for the first time heard of the nativity, the office, the sufferings, the death, and the resurrection of the Saviour; seized by a solemnized feeling, my heart flowed over in unspeakable joy and happiness. Deeply affected, I retired from that sacred place, with an intention to return there very often; and the impression left

upon my mind of the love of God to mankind, was so strong, that it followed me to the place of my rest, and cheered my soul during my sleep. Yet that blessed impression vanished soon away, through my pre-Christianity, judices against which I had imbibed, and through the unbelief which had taken root in my heart. even with respect to the books of the Old Testament. From that night, however, I entertained an increasing sense of the comfortless vacuum in my unprovided soul, though I remained yet a long time at a distance from the true way of life."

" Some years afterwards, he married at Neuwied, his wife, Sarah, a daughter of Solomon Rubens. This matrimony was blessed with five daughters, of which four are still alive, viz. Lebijah, fourteen years of age: Esther, ten; Bilha, ten; and Leah, four; whom we now see here before us, as hopeful candidates of the holy baptism. In this his married state, God caused him to undergo such experiences, as powerfully excited him to lay hold with humility and obedience of that merciful hand of his Redeemer. which already was stretched out for his help. The following circumstance contributed, in a decided manner, to produce that effect. In November 1815, his wife was brought to bed with her youngest daughter; but in the evening of the same day, a lovely little daughter of four years' was unexpectedly

removed from her fond parents by a sudden illness. The mother also fell dangerously sick from an illness, which continued twenty-four weeks, whereby the father, worn down by grief, exhausted by labours during the day, and by watchings during the night, was reduced to a most miserable condition. Harassed out,-thus he describes his state at that timeharassed out by grief, exposed to the most oppressing wants, I had not one sympathizing soul to comfort me, dark melancholy laid hold of me. On God I could not so much as think with any interest of heart, and I therefore suffered terrible torments in soul and body. night about 12 o'clock, when I retired to rest, my distressful condition presented itself to my eyes, almost despairing, I exclaimed, O Lord, how long! But immediately God raised me by a bright ray of hope, that he soon would deliver me This peace from my misery. of soul, gave me, as it were, new strength, and my wife also, refreshed and assuaged by similar consolations, began, from that night, to recover. I now went aside, wept, and supplicated the Lord for his assistance, in the spirit of the xxxiid and xxxviiith Psalms, promised to read with verence, his holy word, to submit to his direction, and never to be so fainthearted again.

From that time, I was actuated by another spirit. Pernicious books, which had se-

duced me to unbelief, were laid aside, I felt myself drawn towards the holy Scriptures, which I read with new reverence and attention. Now the longing desire after the promised Redeemer, revived again in my soul; and thus, he who searcheth the heart, and is near them that seek him in sincerity, led me insensibly, nearer and nearer that period, when he. as the good shepherd, would open to me the door to his sheep-fold, to bring me from the fatal darkness of Judaism into his marvellous light.

It was in August 1817, when a learned Jew, who lately had returned from London, where he had long been a schoolmaster, desired me to call upon him, and then told me, in a warning tone, that a gentleman had been with him that day who had put this strange question: Whether any Jews here would be inclined, to read the New Testament in the Hebrew language? in which case they might have it gratuitously: but that he had sent him away with an answer decidedly in the negative. He further related, that there existed in London, a long time since, a Society for promoting Christianity among the Jews, and that it had friends and assistants in other places, one of whom, the gentleman just mentioned, must be, of whom, therefore, we ought to be on our guard. This information produced in me a lively desire to get acquainted with that dangerous person. For some

time, my ontward circumstances prevented me from satisfying that daily increasing desire. But at last, it overcame my objections, and I ventured to call upon him at his residence.

"It is to this truly enlightened Christian and faithful servant and follower of Jesus, that our friend here present is indebted for his deliverance from his inherited prejudices against Christian truth. made him acquainted with the New Testament and such works as produced in his mind a lively conviction of its divine He shewed him the nature of genuine Christian faith, both by his instruction and example, assisted him, when doubts and objections arose in his mind, with the most seasonable advice; he made him, in one word, to feel in the most affecting manner, the effects of Christian charity; and our friend, most powerfully attracted by his conversation, brought nearer nearer by him to the light of Christian knowledge, and, under divine assistance, was led, with his whole house, to a full determination to devote themselves to the truth which is in Christ Jesus, without any reserve, and by a public profession, and calls, with good reason, this faithful servant of Jesus, his spiritual father in Christ.

"Not satisfied with having led him into the way of life, which is of God, he also took care to bring him into connexions, whereby he was enabled to enter into an outward communion with the followers Christ; because it became more and more painful to him to continue in a situation, and in an engagement, in direct opposition to his conviction. therefore applied for him to that respectable Society in England, which had been formed for promoting the knowledge of Christ among the Jews, and whose laudable exertions already have been blessed with the most encouraging results; and informed them of the sincere intention of Mr. Goldberg and his family, surrender themselves to And by this generous Christ. Society he has been enabled to look out for a place, first, in Switzerland, and afterwards in Wirtemberg, where he, with his family, might attain to a more accurate knowledge of the truth of the Gospel, and to the establishment and confirmation of his heart in the same; where he moreover might prepare himself for the blessed office of disseminating it among his brethren according to the flesh, after having, with his house, received the holy baptism. The Royal Protestant Consistory granted him, on the 22d of October last year, their most gracious permission, to receive in Esslingen, the desired instruction, which took its commencement in November, the magistrate of this city, having, in a benevolent manner, allowed him and his family to

take their residence here. And thus, through the good hand of God, and in consequence of a second decree of the Royal government of the 16th inst. this Sunday has been appointed for the solemn, and God grant! for ever, blessed accomplishment of the long and ardent desire of this whole family, by their reception into the church of Christ, and the administration of the holy baptism.

But previous to that, their own profession of faith in Jesus Christ, and in his Gospel, will be required, whereby this narrative of the ways of Providence with them hitherto, of their present conviction of the truth of Christianity, and of their desire to be received by the holy baptism, among the followers and worshippers of Jesus Christ, may be duly confirmed."

Address to the Candidates for Baptism.

"Make now, my friends, this blessed profession, looking to the Lord who has called you to the light of his grace, with a cheerful heart; and by doing so, be perfectly assured of the joyful sympathy in your faith, of all of us here assembled."

The candidates rose and stepped nearer the altar, while a hymn was sung by the choir.

The minister continued:—
"The following queries will give you an opportunity to make a sincere declaration of your Christian conviction.

1. Q. With what intention are you to day come solemnly forward before this Christian

assembly?

A. We wish to make a public profession of our cordial faith in Jesus, the Messiah, and the Saviour of the world, and to be received by the holy baptism, according to his ordinance, into the congregation of believers.

2. Q. What is the motive

of that wish?

A. Our firm conviction, that we cannot be justified and saved by the law of Moses. But he that believeth in Jesus is justified.

3. Q. Is then Jesus of Nazareth the true promised Mes-

siah?

A. Certainly: 1. Because, according to the promise by the prophets Daniel, Haggai, and Malachi, he came as the Son of David, before the destruction of the second temple, and was made the light and the comforter of the Gentiles. 2. Because all the attributes and characters of the Messiah, stated in the Old Testament, are undeniably united in him. 3. Because his declaration, that he is Christ the Son of God, has been divinely confirmed by his miracles and prophecies, and especially by his resurrection and entrance into glory.

4. Q. By what means are we taught to know Jesus, and to believe in him as the true

Messiah?

A. By the books of the New Testament, which the Apostles and Evangelists of our Lord have composed with that view, under the assistance of the holy Spirit.

5. Q. What is the summary of the books of the New Tes-

tament?

A. They contain a full account of the history and of the doctrine of Christ Jesus, and confirm the divine truth of the books of the Old Testament, by shewing their fulfilment in Jesus.

6. Q. By what name is the history and doctrine of Jesus Christ named in the New Tes-

tament?

A. By the name of Gospel, that is, the glad tidings of the gracious intentions and regulations of God for the everlasting salvation of all sinners, by Jesus, his Son.

7. Q. How has God brought about that salvation by Jesus?

A. He has sent him into the world for the salvation of all mankind, him, who is the promised Son of David, descending from the fathers according to the flesh, the only man without sin, his only begotten Son, being God over all, blessed for ever.

8. Q. Is then, the Messiah, God and man in one person?

A. Yea, for thus we are taught by Jesus and his apostles, in perfect accordance with the Old Testament. In the 45th Psalm, the Messiah is thus addressed:—"Thy throne, O God, is for ever and ever." Isaiah calleth the Son of David in the ninth chapter, "The mighty God, and the ever-

lasting Father." And Micah saith, "That the goings forth of the ruler in Israel, born in Bethlehem, have been from old, from everlasting."

9. Q. How did this adorable Son of God and man work for the salvation of the world?

A. He preached himself as the promised great prophet of God, the will of his eternal Father to his people, with divine power and wisdom, and caused it afterwards to be proclaimed by his Apostles, by their word and writings, to all the nations of the world.

10. Q. To what does this

will of God tend?

A. To the knowledge and acceptance of remission of sin and eternal salvation, which Jesus has purchased for all sinners, through faith in him.

 Q. By what means has Jesus purchased that salvation.

A. By his perfect obedience to God, especially by his sufferings and death, whereby he, as the Lamb of God, gave his life as an atoning sacrifice, took away the sin of man, and destroyed the works of the devil; for the chastisement of our peace was upon him, and with his stripes we are healed.

12. Q. This redemption is in the Old Testament attributed to the Messiah, but has it actually been procured by Jesus

of Nazareth.

A. Yea; for in his sufferings and death, are to be found all the particular circumstances whereby the suffering Messiah is characterized in the 22d and the lxixth Psalm, and in the

Lth and liiid chapter of Isaiah. And God has, according to his promise, raised Jesus from the dead, glorified him as his Son, and placed him at his right hand in heaven, as the everlasting High Priest, thro' whose sacrifice all believers are sanctified to God.

13. Q. Does he in his glory, continue to work for the salvation of his redeemed?

A. Yea; unto him is given all power in heaven and on earth; he can save to the uttermost, all them that come to God through him, for he lives continually, and intercedes for us at the right hand of God.

14. Q. What obligations does the knowledge of the salvation, which God has prepared by Jesus, impose upon

us.?

A. That all shall honour the Son, as they honour the Father, that they shall receive him in grateful faith, as the author of their salvation, and form their heart and conduct according to his word and example.

15. Q. Are we able to do that in our own strength?

A. No; he that has not the Spirit of Christ, is none of his, and such only, as are led by the Spirit of God, are children of God.

16. Q. To what ends does that Spirit of God direct the

heart of believers?

A. To a living knowledge of the love of God in Christ, to childlike prayers to our heavenly Father, and to faithful obedience to the command-

ments of Jesus Christ, by an holy walk in love to God and to our neighbour.

17. Q. How are we to pray

to God?

A. In Spirit and in truth, in the name, and after the precepts of Jesus, which he has given us, especially in these words, Our Father which art in heaven, &c. (This prayer was said by the several members of the family at the same time.)

18. Q. The Holy Spirit thus being the author and the promoter of our communion with God in Jesus, how is he

to be considered by us?

A. We owe to him, as to the Spirit from God, the Spirit of the Father and of the Son, the deepest veneration, and the unqualified surrender of our hearts, in which he will dwell, wherefore they are called temples of God.

19. Q. Are we also to pray for the experience of the activity, attributed to him in the

holy Scriptures?

A. Yea; we pray according to the holy Scriptures; The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all, Amen.

20. Q. We have thus, according to the word of Jesus, to pay divine worship to the heavenly Father, to his Son Jesus Christ, and to the Holy

Spirit?

A. Yea; for Jesus commands that all who believe in him shall be baptized with water, in the name of the Father, of the Son, and of the Holy Ghost.

21. Q. What is the design

of that baptism?

A. We thereby profess ourselves to belong to the worshippers of the only true God, and are made participants according to the will of the Father of Jesus Christ, and by the power of the Holy Spirit, in the salvation which the Son has purchased for mankind.

22. Does the Scripture de-

clare that?

A. Yea; it is said there; Baptism is the washing of regeneration and renewing of the Holy Ghost; it is the answer of a good conscience toward God, by the resurrection of Jesus Christ. As many as are baptized have put on Christ. He that believeth and is baptized, shall be saved.

23. Q. Do ye now sincerely wish to be made participants, through the holy baptism, in the salvation, and in the com-

munion of believers?

A. Yea; this is our most sincere wish, and our most cordial desire; for, if we confess with our mouth the Lord Jesus, and believe in our heart, that God hath raised him from the dead, we shall be saved; and Jesus Christ hath said, He that believeth and is baptized, shall be saved.

24. Q. Do ye believe in the only true God, as he has revealed himself already in the Old Testament, but most clearly through Jesus to our everlasting salvation, as Father, Son, and Holy Ghost, in in-

dissoluble, though mysterious unity?

(By the several candidates

together.)

A. Yea; I believe in one God, the Father Almighty, maker of heaven and earth. And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried: be descended into hell; the third day, he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe also in the Holy Ghost; the Holy Catholic church; the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

25. Q. Do ye renounce all unbelief, contrary to the divine person and doctrine of Jesus? All superstition, resting upon human tradition and rites? all sinful sentiments, propensities, and works, opposed to the will of Jesus?

(All the candidates.)

A. Yea; we renounce them all. 26. Q. Do ye, on the contrary, deem yourselves solemnly bound to be, from this day, faithful to the only true God the Father, the Son, and the Holy Ghost, and to regulate your whole life according to the will and the example of Jesus, humbly relying on his death upon the cross, and his

life, as the true Messiah and Redeemer?

(All the Candidates.)

A. Yea; we pledge ourselves, from our whole heart; and may God himself grant us the powerful assistance of his Spirit. Amen.

27. Q. Will ye now, upon this engagement, and upon this profession of faith, receive the holy baptism, according to the ordinance of Jesus Christ?

A. Yea; we ask for it once

more.

(By all the Candidates.)

The Choir having sung a suitable hymn, the minister continued:—

"You have now, dear Christians, heard the declaration and engagement, of these our new fellow Christians here present, whereby we may be convinced of their unfeigned adherence to our most holy Christian faith, of their readiness always to worship God Christ Jesus, through grace and strength of the Holy Spirit, to live, to suffer, and to die in him alone, and of their earnest desire to be received, by the holy baptism, into the church of Christ.

"Can then; thus we may say with St. Peter, (Acts x. 47.) can any man forbid water, that these should not be baptized, which have received the saving knowledge of Jesus Christ, and the gift of the Holy Spirit, to believe in his name as well as

wc?

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A short hymn was sung by the congregation and the choir and the minister proceeded:—

"Let us now earnestly pray for the needful blessing of the everlasting Father, of his Son Jesus Christ, and of his Holy Spirit, upon the present sacred

act, saying :-

"O thou only true God, Father, Son, and Spirit! thou hast created all things, and hast made man after thine own image; and when we, through the deception of Satan, had been led away into the corruption of sin, and become guilty of eternal death; thou hast by the redemption through Jesus Christ prepared for us a salvation from all evil for soul and body, and secured to us a happiness, of which we here already may be joyfully assured by faith in the merits of the Saviour, and by the grace of the Holy Spirit, and which we in soul and body, shall enjoy in a better world with thee in This, thy evercternal glory. lasting and unspeakable love hast thou caused of old, to be announced to thy chosen people Israel, by the mouths of thy prophets; and in progress of time, thou eternal Son of God, didst appear among them, and hast been made both herald and purchaser, and author of for all them that salvation, believe in thy name. To this salvation by faith, thou hast caused all the nations of the world to be invited by the word of thy atonement and by 3 a

thy Spirit; still thou givest the. word, and great is the company of those that publish it; and for many centuries, it has approved itself to be the power of God and the wisdom of upon great multitudes among us also. O Lord our God, many are thy wonderful works, which thou hast done and thy thoughts which are to usward; who is like unto thee? Out of the old people of thy election, which, in general hitherto have erred from thee, and rejected thee, and, therefore, so long have been walking in darkness and the shadow of death; thou hast also repeatedly, and especially in our day, excited many to an earnest desire after this only and perfect salvation. excellent grace has now also brought these descendants of thy original people, here present, from the errors of the ways of their fathers, to thy saving knowledge. They have received thy word, and it has approved itself upon them as a divine power, which enlightens and comforts the heart. They acknowledge thee as the Christ, as the promised light of Israel, and the desire of the nations, and the only begotten Son of God, praised for ever. They humbly intreat thee to glorify thyself in them, as the Saviour of sinners, to pardon them every transgression, of which they may have been guilty from ignorance and unbelief, and that thou wouldst cleanse them in the washing of water of the holy baptism by

thy blood, to the end, that they, delivered from an evil conscience, received into the communion of thy death, participating in the renewing and sanctifying grace of thy Spirit, may draw near with a childlike spirit, to thy Father, and serve him, in holy love, to thy honour, and his good pleasure. With their supplications, our cordial intercessions ascend to thy throne. Receive them in mercy, and cause thy divine love to be abundantly poured out into their hearts by thy holy Spirit, that the life of faith, to which they already have been raised by thee, may come to full maturity and constant But impress also activity. upon all of us, by this hitherto rarely occurring solemnity, the importance of the privilege we have received by our baptism, and stir us up to new diligence in making firm and sure our vocation to thy kingdom, to that effect, that we all, once united before thy throne, may everlastingly rejoice at this sacred hour, in which thou, O Father, Son, and Holy Spirit, wilt condescend to manifest thyself among us, as the living God, the God of all mercy. Hear us, according to thy Our boundless grace. Amen. Father, &c.

To the Candidates :-

"May the Lord, who has called you into his marvellous light, and has led you hither, to enter into his blessed kingdom, now fill your hearts with the life of faith, with the power

and the peace of his Spirit, may he, through him, guide you, in the good paths of his will, that you may be found spotless and in peace before him, in the day of Jesus Christ.

Dear Godfathers and Godmothers:

You lead, with Christian sympathizing love, these dear Candidates nearer to the altar of Jesus Christ, where they will receive the blessing of the baptism instituted by himself, whereby they will be for ever united with him, and also enter into a most happy communion with all his own, and especially with you. joyful emotion and lifting up your hearts to God, the Father of Jesus Christ; to him, our Redeemer, and to his Spirit, you will now pledge yourselves to a continued Christian interest in these our new fellow believers, to the end, that they, strengthened by the grace of the Lord, may walk worthy of the Gospel of Jesus Christ, and be fruitful in all good works. And in order to evince this benevolent interest, you will now give them their new Christian names, by which they in future will be known as such as are devoted to the Lord; and we now invite you to come near, with them, while we sing the following baptismal hymn.

After the hymn, the Godfathers delivered to every Candidate, his or her new name, which, by them, was handed to the minister, and came then forward with them in their turn:—

1. The father, Beer, or Bernhard Goldberg, whom the minister addressed:—

"Johann Peter: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

His Godfathers were six Gentlemen.

On laying on the hand :-

- "May the heavenly Father preserve and increase in thee, for the sake of Jesus Christ, the gift of the Holy Spirit, to the strengthening of thy faith, to vigour in godliness, to patience in sufferings, and to the blessed hope of everlasting life, according to this word of the Lord, (here the minister presented him with a Bible) which may guide thee through life, and keep thee blameless before God, until the great day of Jesus Christ, Amen.
- 2. The mother, Sarah, whom the minister addressed:—

" Maria Sarah: I baptize thee, &c.

Her sponsors were one lady and one gentleman:

On laying on the hand:
"May the heavenly Father
preserve and increase, &c.

3. The eldest daughter, Lebijah, fourteen years old, whom the minister addressed:—

"Louisa Dorothea: I bap-

Her sponsors were one gentleman and one lady.

On laying on the hand:

"May the heavenly Father preserve and increase, &c."

4. The second daughter, Esther, eleven years old, whom the minister addressed:

" Esther Frederica: I bap-

tize thee, &c.

Her sponsors were one gentleman and one lady.

On laying on the hand:

- "May God Almighty, and the Father of our Lord Jesus Christ, who has regenerated thee by his Holy Spirit to a living hope of everlasting salvation, keep thee in his grace, protect thee in temptations, strengthen thee to that which is good, and direct thy steps according to this his holy word, (presenting her with a Bible) which may keep thee spotless before him in Christ Jesus. Amen.
- 5. The third daughter, Bilha, ten years old, whom the minister addressed:—

" Christiana Beala: I bap-

tize thee, &c.

Sponsors, one gentleman and

one lady.

On laying on the hand:

"May God, who has saved thee in Jesus Christ, and poured out his Spirit upon thee, in the blessed washing of regeneration continue the good work which he has begun in thee, that Christ may dwell in thy heart by faith, and that thy increase in all that is good, may be manifest, and thy faithfulness towards the Lord be more and more active in cordial obedience to this his Gospel (here the minister presented her with

a New Testament) which may direct and keep thee unto life everlasting. Amen.

6. The fourth daughter, Leah, four years old, whom the minister addressed:—

" Elizabeth Catharine: I baptize thee, &c.

Sponsors, one gentleman and one lady.

On laying on the hand:

" May God our Father, and Jesus Christ our Saviour who has loved thee also, and given thee an everlasting salvation, and a living hope, through the grace of his Spirit, may he keep thy heart pure and guiltless before him by love; may he strengthen thy spirit and promote thy welfare, that thou mayest learn and keep this holy word of his Gospel, (presenting her with the New Testament) and thereby be more and more fit for the entrance into the heavenly kingdom of Jesus Christ. Amen.

Let us now praise the Lord for his unspeakable mercy.

Here a short hymn was sung by the congregation; upon which the minister addressed the persons now baptized, to the following effect:

Ye are now, dearly beloved! entered into the church of the Lord, into the house of the living God. We bid you welcome, ye new fellow Christians, in the church of the worshippers of Jesus Christ. Give thanks unto the Father, who hath made you meet to be partakers of the inheritance of the

saints in light; who hath delivered you from the power of darkness, and hath translated you into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace. As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and builded up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. ·Walk as the children of light, in truth, righteousness, peace, and joy of the Holy Ghost. And the God of peace sanctify you wholly; and may your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Amen.

" Almighty, merciful God, Father, Son, and Spirit! who canst do abundantly beyond all that we ask or understand, Thou hearest and answerest our prayers, which ascend to thee in behalf of these our dear fellow Christians, now devoted to thee in the holy baptism. Thou hast drawn them to thyself from mere mercy, and guided them with wonderful wisdom, that thy holy counsel for their salvation might be executed so far, and their union with thee and with all thy believers, might this day be performed. O keep them now, thou eternal High-priest and Shepherd of Israel, keep them in thy name; supply their faith daily with new strength and new life; let them abide in

thee, let them grow in thy knowledge and in thy grace, that they may follow thee, with a childlike and humble mind, and be strengthened by thy power, to every laudable exertion, to patience and calm resignation in thy will. them, that from this day, they jointly and individually may effectively glorify thy name, by an increasing fitness for thy kingdom, visible in their whole conduct, and by their zealous endeavour to live to thy honour, and to do that, which is well pleasing in thy sight; that we may always have reason to rejoice at this reception among thy disciples, as being questionably an increase of the small number of thy true worshippers and followers. Yea, make them so evidently a blessing among their own generation, whenever they come into contact with it, or be called to its service, by their conduct as true and blameless children of God in Christ Jesus, that they may stir up many among them, to experience in their own persons also, that mercy which thou hast shewn to their souls, and that they may have a share in that distinguished happiness, to co-operate in advancing the day, when, according to thy blessed promise, all Israel shall be saved.

"Grant an abundant share in the blessings of this day, to thy faithful servants, united for promoting the salvation of Israel, who from a distant country have in an eminent manner come forward; and still come

forward as instruments of thy divine love, for the benefit of these dear baptized persons. May they experience, that their work of faith, and their labour of love towards them are not in vain, but are abundantly and for ever blessed by thee; and reward them both in this world and in the world to come, with spiritual blessings in heavenly good things through Jesus Christ. Grant that we. with these our new fellow believers, and with all them that love thy salvation, and that cordially rejoice in such monuments of the inexhausted and sovereign power of thy grace to save from perdition-may for ever be numbered among thy blessed, and praising thee with joyful gratitude, may say: Blessed be the Lord, the God of his people Israel, the Father, the Son, and the Holy Ghost, blessed be his glorious name for ever-may all generations, all hearts, and all tongues be full of his praise. Amen.

The Lord bless thee, and

keep thee :

The Lord make his face to shine upon thee, and be gra-

cious unto thee;

The Lord lift up his countenance upon thee, and give thee peace. Amen.

ANNIVERSARY OF THE IPSWICH AND SUFFOLK AUXILIARY SOCIETY.

Patron,
The Lord Bishop of Norwich.

THE Anniversary Meeting of the Ipswich and Suffolk

Auxiliary Society for promoting Christianity amongst the Jews, was held in the Shire Hall of that town, on Wednesday the 26th of July. The Rev. Charles Fonnereau was in the Chair.

Several Clergymen and gentlemen of the Town and neighbourhood were present. The Report was read by the Rev. J. T. Nottidge. The Meeting, which was more numerous than the preceding year, was addressed by the Rev. John Bull, Rector of Tattingstone, by the Rev. C. Simeon, the Rev. Daniel Wilson, the Rev. W. Marsh, the Rev. Mr. Charlesworth, the Rev. J. Nottidge, the Rev. W. Carr, the Rev. Nehemiah Solomon, the Rev. C. Bridges, and the Rev. C. S. Hawtrey, one of the Secretaries of the Parent Society.

On the preceding Sunday, Sermons were preached by the Rev. W. Marsh, and the Rev. C. S. Hawtrey. On the Monday Evening, a Sermon was preached by the Secretary, for the School Fund; and on Wednesday Evening, a most powerful and impressive Sermon was preached by the Rev. D. Wilson, in ald of the Hebrew Testament Fund. Much interest was excited by the information given, and the collections exceeded those of the for-

mer year.

ANNIVERSARY OF THE COL-CHESTER AUXILIARY SOCI-ETY.

On Sunday the 23d of August, two Sermons were preach-

ed in behalf of the Society, in St. Peter's church, Colchester, by the Rev. Charles Simeon, M. A. On the Monday Evening, a Sermon was preached in aid of the School Fund, by the Rev.W. Marsh. On Tuesday Morning, the Anniversary Meeting was held at the Long Room as usual. It was numerously and respectably attended. — Benwell, Esq. was in the Chair.

There were twenty-five Clergy men of the Established church present on the occasion. The Report was read by Charles Boutflower, Esq. the Secretary, and the Meeting was addressed

by the Rev. C. Simeon, the Rev. Mr. Newman, the Rev. Daniel Wilson, the Rev. Mr. Bryan, the Rev. Mr. Thomson, of Madras, the Rev. W. Marsh, the Rev. Mr. Walker, the Rev. Mr. Bickersteth, and by the Rev. C. S. Hawtrey, one of the Secretaries of the Parent Society.

Much interest was excited by the information imparted, and in the Evening, an eloquent discourse was preached at St. Peter's Church, in behalf of the Hebrew Testament Fund, by the Rev. Daniel Wilson. The Collections amounted together to about £116.

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.

*Anonymous, August 15		0	0
Bulmer, Mr. H. M. Wilderness Row, collected by him	2	ø	0
Corbould, Miss, by Rev. B. Woodd	1		0
Fell, Miss Catherine C. Caversham Grove, Oxon, by E. D.	_	·	٠
Ross, Esq. ExecutorLegacy	10	10	Ø
Female Servant, collected by, by Rev. B. Woodd	ł	5	0
Garratt, Francis, Esq	10	10	0
Gilbee, Rev. William	4	0	0
Macbride, Mrs. Magdalen Hall, Oxford		_	ø
Monckton, Hon. J. Fineshade, near Wansford		5	-
Richards, Miss, and Friends, Darowen, Montgomeryshire	3		0
S. L		o	0
Barton under Needwood Society, by Rev. T. Fisher			0
Birmingham do. by Miss M. L. Pratt		6	
Blackheath and Greenwich		3	
Burton on Trent Society, by Mrs. Dancer		0	
Chatteris Society, by Rev. J. Hatchard	1	7	0
Clapham Parish Church, (Rev. W. Dealtry, Vicar) collected			+
after two Sermons, by Rev. C. Simeon	83	8	0
Do. St. Paul's Chapel, (Rev. W. Borrows, Minister) collected			
after a Sermon by him	34	5	O

Our kind Friend is informed that the half Note has been duly received, and the Committee return their warmest thanks.

FOR GENERAL PURPOSES,-continued.

	Clewer Society, by	Mr. Davis	1	3 1	1 3	
	Eversole do. by	Rev. Mr. Jones		8 (0 (
	Hereford do. by	Mrs. Love	1	1 (
		es, Vicar) collected after a Sermon				
	h	Rev L. Richmond	2:	3 4	1 7	
	Huddersfield Ladies' Society	by Mrs. John Coates	1		11	
		collected after a Sermon by Rev.	•			
	Iver, (Rev. L. Wald, Vical)	Simon after a Sermon by Nev.	0			
	C. 1	Simeon		5 0		
	Iver, Subscription	Box at Rev. E. Ward's		3 12	_	
	Leicester Society, by	Rev. G. B. Mitchell	100	0		
	London Ladies' do by	Miss Rivington	9	13	8	
		ev. Thomas Martyn, Rector) col-				
	lected a	after a Sermon by Rev. C. Simeon	13	12	0	
	Ryde, Isle of Wight, Society,	by Miss C. M. Parker	- (14	6	
	Shaftesbury do. by	Mr. J. Upjohn	1	3	8	
	Sheffield, collected after Meeti	ng at National School	10	18		
		Society, in aid of Missions and			_	
		ous Objects, by Rev. John Smart	10	0	0	
		Bible Society, by Messrs. Christie			•	
	Stromness, (Orkney) Temate					
	Tourston Company Conjety I	and Co	1	0		
		y Mr. S. R. Maitland	1	0	0	
		re, (Hon. and Rev. L. Powys,				
		Rector) collected after a Sermon		/		
		by Rev. C. Simeon		0		
	Wirksworth Society,	by Miss E. Blackwell	6	0	0	
		W TESTAMENT FUND.				
	Crawford and Lindsay, Rt. Ho	n. Earl of	5	5	0	
	Gregory, Mr. Cuchlow, Oxon.	for Judgeo-Polish Testament	1	0	0	
	Gregory, Mrs. do.	do	1	0	0	
	Gregory, Miss, do.	do	1	0	0	
	Rose, Rt. Hon. Sir G. H. M. P.		10	0	0	
	White, P. Esq.		1	0	0	
	Glasgow Society for promoting	Christianity amongst the Jews,	-		·	
	hv.	the Rev. L. Richmond	80	0	0	
		Rev. G. Knight	1	. 0	o	
	Leith Bible do.	Rev. Dr. W. F. Ireland	30	0	0	
			_		6	
	CL-A-land	Miss Rivington	7			
1	Shaftesbury, by	Mr. J. Upjohn,	0	2	9	
		3				
	FOR BUILDIN	G FUND FOR SCHOOLS.			. ,	
]	Haygarth, Miss	Annual	1	1	0	
			1	1	O	
1	Wright, Mr. S. late of Bethnal	Green, deceased	5	.0	0	
(Chatteris Society, by F	lev. J. Hatchard	0	7	6	
I	Episcopal Jews' Chapel Ladies'	Penny Society	13	11	7	
ī	Hans Town Ladies' Society, by I	Miss Leach	2	3	2	
-	10mm beares bookery, by 1		_	_	_	

FOR FUND FOR FOREIGN SCHOOLS AND MISSIONS.

Anonymous, for the relief of Christian Jews in Foreign Parts 50 0 0

Jewish Expositor.

DIENT OF ISDAEL

NOVEMBER, 1820.

ON THE ERAS OF JEWISH LIBERTY.

To the Editors of the Jewish Expositor.

THE Jews now under the Roman captivity, may date an era of their deliverance from every great overthrow of that despotism; of which this year affords a memorable instance, in the late concussion of all the remaining despotic governments Catholic countries; which has taken place at the conclusion of the 1290 years, agreeable to my observation written last year, and published in the Expositor of March last, the same month in which the Spanish Inquisition, that dreadful engine for persecuting Jews and heretics, was finally abolished. It remains for England to extend and improve the privileges, now opened to the Jews in foreign countries, in a manner conformable to VOL. V.

her accustomed piety and benevolence.

The restoration of the Jews to their own land, will coincide with the full period of the second woe, when the Ottoman empire which holds Judea. shall be entirely removed; which I contend must not, as C. D. remarks, be reckoned from the conquest of Constantinople in the year 1453. great deliverance of Israel, will be more glorious than those from Egypt and Babylon, so celebrated by the song of Moses and the prayer of Daniel; for in those instances, the Lord delivered them from captivity in one nation only, but in this "he will gather them from all the nations, and from all the places whither he has driven them, and bring them again into the place (Judea) whence he caused them to be carried away captive." Jer, xxix. 14; and from one despotic government, as that of Pharaoh and . 3 G

Belshazzar, but in this from various independent governments and languages, which must all concur to promote this object; and in the mean time Judea is occupied by one hostile and independent empire, the fiercest and most numerous of them all. The miracles of divine providence by which so many opposite interests will agree in one, and the most barbarous as well as the most civilized, will give liberty to one nation, is compared to inspiring the most inanimate parts of creation with praise. ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Isa. lv. 12. The work though so great will be short, by which the hand of the Almighty will appear, who can do so much in a little time.

The period is "an hour, and a day, and a month, and a year," Rev. ix. 15. which I propose to interpret in two calendars, according to his comprehensive wisdom who appointed it. hour is the twelfth part of a "Are there not twelve hours in the day?" John xi. 9. which in a year of 360 days, will be 30 days of a month. The small difference of the solar year in this number of years may be passed over, but the sum of the years in two reckonings of the nations will vary as follows, a day being put for each year.

| Hebrew and Greek. | Roman Calendar. | Day - - 1 | - - 1 | Month - 30 | - 28 | Year - 360 | - 365 |

391 394 This period of the Ottoman empire is dated from the most important eras in the reign of Othman, from the year 1290 to 1327, who was its founder, or of Amurath II. who, I shall observe, was its restorer. As to the first, the rival empire of the Moguls, for a time restrained the Turks, or bound them at the river Euphrates; but Gibbon observes, "The death of Cazan, May 31, 1304, one of the greatest and most accomplished princes of the house of Zingis, removed this salutary controul, and the decline of the Moguls, gave a free scope to the rise and progress of the Ottoman empire." Thus in June, 1304, Othman appeared very formidable, against whom the Christian princes in Bithynia combined, and were defeated; from which there are 394 years and one month to July 31, 1698, when the Turkish ministers having accepted the principle on which the peace of Carlovitz was settled, first met the Christian, the British, Austrian, Prussian, and Venetian Ambassadors, on equitable and honourable terms, at Belgrade. Our truly great William III. who obliged Louis XIV. to disgorge his unjust conquests, by the peace of Ryswick, in 1697, was also the mediator of this peace, on

the principle of Uti possidetis. by which the Turks submitted to lose their former conquests. "The peace of Carlovitz," Coxe observes, " forms a memorable era in the history of the house of Austria and of The Turkish empire Europe. lost nearly half its possessions in Europe, and from this diminution of territorial advantages the Ottoman empire, which once threatened universal subjugation, ceased to be formidable to Christendom."

The shorter period we derive from a later date, from the conquest of Prusa, which became the capital of the Ottoman empire, according to Knolles in 1327. Gibbon says, "It was not till Othman was oppressed by age and infirmities that he received the welcome news of the conquest of Prusa. From the conquest of Prusa, we may date the true era of the Ottoman empire." By the addition of Thrace to Bithynia the Turks surrounded Constantinople, both in Asia and Europe; as the Jews conquered Judea and erected their kingdom before they took Zion. From this era there are 391 years, (and one month probably if we knew the month of the conquest of Prusa,) to the conclusion of the peace of Passarowitz, July 21, 1718, when that of Carlovitz was confirmed by the Turks, who yielded Belgrade, the bulwark of Hungary, to the emperor. Though the Turks have regained Belgrade, they have suffered since greater losses on the side of Russia.

As the Ottoman empire still exercises its oppressive tyranny over immense regions of Asia and Europe, we look for a further date of its periods 394. and 391; which we shall find from its restoration, after a severe shock from the Mogul empire, which arose under Tamerlane, and by the total defeat of Bajazet again restrained the Turkish empire. It was however, loosened again, Gibbon observes, "The massy trunk was bent to the ground, but no sooner did the hurricane pass away, than it rose with fresh vigor and more lively vegetation." After that defeat a state of anarchy succeeded, and Mustapha, the last competitor for the Ottoman throne. was subdued by Amurath II. "The victory of Amurath was followed in the ensuing spring, 1422, by the siege of Constantinople." From that victory, therefore, which took place in 1421, which enabled the Turks to besiege that city, though they raised the siege then, yet we may date their revival. From this era there are 394 years to the Congress of Britain, Austria, and Russia, &c. 1815, by whom the Turks were further obliged to yield the Ionian Islands; which they did relucbut they dared not tantly, oppose so great an alliance of Christian powers, and it implied their total expulsion from Europe.

Now we come to the establishment of the Turkish empire after its restoration, which was by the conquest of Greece,

and of Thessalonica the capital of Macedonia. Amurath II. had a most difficult contest with the greatest Christian commanders, Huniades and Scanderbeg, and only served his empire by that conquest. Gibbon says, Turkish Sultans were persnaded that soldiers must be sought, not in effeminate Asia, but among the hardy and warlike natives of Europe, the provinces of Thrace, Macedonia, Albania, Bulgaria, and Servia became the perpetual Turkish seminary of the army." Like Bonaparte, Amurath II. twice abdicated the throne; and like him was much beloved by his soldiers, though they suffered great loss from the brave stand of his oppo-On his return from his nents. first abdication he fought the battle of Varna, which resembled that of Waterloo, for he soon abdicated again; and on his second return gained a great and bloody victory at Cassova, which lasted three days, as probably Bonaparte may after his second return. Amurath conquered the famous city of Thessalonica by assault, in the year 1432, and from hence drew his best soldiers; from which there will be 391 years to 1823.

Thus Constantinople neither hindered the foundation nor the restoration of the Ottoman empire; but as the periods of the one were exclusive of the conquestofthe Greek capital, which existed so long in a state of decay, so may those of the other. As

the total decline of this woe was dated from the conquest of Prusa, so its total extinction from that of Thessalonica. As the former woe passed away, and the Saracen conquests ceased from their foundation of a splendid capital at Bagdad; so the barbarian empire of the Turks was less formidable when fixed in a luxurious capital like Constantinople, than when they moved from one capital to another. The expulsion of the Greeks from Constantinople. added both to the learning and power of the western empire, and so was rather a date of the decline than the rise of the Turkish empire.

This conclusion in 1823, receives confirmation from two witnesses, Daniel and Ezekiel. whose periods lead to the same issue. Daniel's " 1290 days. from the time that the daily sacrifice shall be taken away, and the abomination maketh desolate set up," Dan. xii. 11. signifies a period of religious persecution and war in support of tyranny. This desolation was set up in the west, by the conquests of Belisarius, the general of Justinian, whose first victories by which he subdued the empire of the Goths and Vandals, and established the Catholic church, was from September 15, December 16, 533; from which we have 1260 years to the conquest of Toulon, on nearly the same day, December 18, 1793; from which that Catholic Christian empire began to fall; and 30 years more to the end

of the war, and the overthrow of the whole barbaric empire of the papists and Turks, in December 1793. Justinian's empire in the east and west established the Catholic church with the persecution of all Jews and heretics; but this overthrow of the eastern and western empire will restore the Jews, with religious liberty; and being in 1290 years, will end 1823.

We arrive at the same conclusion from Ezekiel's numbers. which relate to the invasion of the Jews on their return, and signify the whole period of war and persecution, from the Assyrian invasion of the ten tribes 740 years before Christ. The seven years of burning the weapons of war, Ez. xxxix. 9, which signify an end to war, if estimated at the longest period of solar years, will signify 2556½ years; to which seven days are added for sin-offerings every day, Ez. xliii. 25. which signify a renunciation of sins and abuses every year, for seven years more, and the eighth a year of acceptance. From B. C. 740, there are 25564 to the last quarter of 1816, when after the revolutionary war, general petitions for reform and prevention of war, were presented in England, and the Massachusets' Society in America was formed, and petitioned the emperor Alexander for abolishing war. Seven years from that time, will bring us also to the last quarter of 1823; and then 1824 will be the year, when God will accept his ancient people; whom he hath fore-known, and will not cast away for all that they have done. Thus we have a threefold cord which cannot be easily broken, by which the date proposed is bound; and unless some very strong efforts should pull it away or break it, I am bound to believe in it; and rejoice that the time is near to come, and Christ's righteousness to be revealed in his married wife, the Jewish Church. W.

Sept. 18, 1820.

ON THE IDENTITY OF THE OLD AND NEW TESTAMENTS.

LETTER III.

To the Editors of the Jewish Expositor.

Gentlemen,

In further pursuit of my object, to shew to the Jews from various instances the close connection, I may say the identity, of the Old and New Testaments. and that the former cannot be fully or usefully understood but by the help of the latter, I will first advert to a topic closely allied to one handled in my last letter, the circumstance that Moses and Joseph had each but one wife, and each two sons, both Joseph Moses being recognized types of Jesus Christ.

I have been the more struck with the circumstance, that Isaac had also but one wife, by whom also he had two sons, from his contrast in this respect with his father Abraham, and his son Jacob, Abraham having had, besides his wife Sarah,

Hagar as a concubine, and Keturah as a wife or concubine, and Jacob having had two wives and two concubines. the families of each of these patriarchs having been numerous; but having already offered a conjecture why Moses and Joseph, both types of Christ, had each one wife and two sons. I see in it an explanation, why this also happened to Isaac, who was a distinguished type of Christ, having been in his own person the type of the sacrifice of our blessed Redeemer, and on the very spot on which he died for us upon the cross; and this discovery of a third type of Christ, similarly circumstanced in this respect to Joseph and Moses, confirms my opinion already stated, of the instruction intended to be conveyed. It may also be supposed, that Isaac having been thus selected as a type of the sufferings of our Saviour, having in some sort actually represented them, was on that account to be a man of a particularly chaste and peaceable life; and in that latter respect the contrast also is strong with his father and his son, both travellers, men of war, and of eventful lives. He does not appear in the transaction of seeking out a wife for him until the end of it: Abraham sends a servant for a wife for Isaac of his kindred; when he meets her close to his home on her arrival, he had not gone out for that purpose, but to pray, or to meditate; but he loves her when he had married

her. Abraham chose Keturali for himself in his old age : Jacob is sent to choose himself a wife in a strange country. We know that, besides their other migrations. Abraham went to Egypt, and Jacob died there; but Isaac was forbidden of God to go there, and was ordered to remain in the land of Canaan: he sojourns there, and sows, and receives in the same year an hundred-fold, "and the Lord blessed him." He obtained Rebekah not as Abraham and Jacob obtained their wives; Abraham tells his servant, when he sends for a wife for Isaac, that "the Lord God of heaven shall send his angel before him:" the whole transaction, where the servant is concerned, is visibly under heavenly guidance; and Laban and Bethuel tell him, that "the thing proceedeth from the Lord." There is a hallowed rest, a peace, a tranquillity, an absence of fierceness, or violence of human passion, peculiarly remarkable in the life and conduct of this patriarch, well befitting him, who in early youth lay bound. as a sacrifice on an altar in mount Moriah, foreshewing the offering up, on that very spot, of the meek and lowly Jesus, as a propitiation to heavenly justice. It is remarkable, that in the cases of the son of Isaac and of Joseph, the birthright was given as a blessing to the younger son, and in each case contrary to the wishes of the father.

We are apt, in considering the Mosaic law, to conceive

that the Almighty legislated more peculiarly for the Israelites, and with very particular enactments, than was the case. Even some of the types of redemption through our Saviour, date from a period preceding that of the election of Abraham: and this should lead them the more readily to understand how it is, that all nations are to be blessed through him, that is, through the Messiah, who in the flesh will be one of his descendants, and not the Israelites alone.

1. The Sabbath, which prefigures the Millenium, or seventh period of 1000 years, and during which mankind shall rest, when Israel shall have sought salvation through Jesus Christ; the Sabbath was ordained as soon as the creation was completed; and we find the Israelites observing it in the desert, before the Law was

2. Circumcision was prescribed to Abraham, to his male descendants, and to his household, and it was ordered to be practised the eighth day, as in Leviticus.

announced to them.

3. With respect to clean and unclean birds and beasts, we find that God before the flood gave directions to Noah as to beasts designated as clean, an expression understood by him; and that immediately after it, Noah offered up burnt-offerings of every clean beast, and of every clean fowl.

4. Sacrifices took place, we know, soon after the fall; and it seems most probably by

divine ordinance. The greater favour found by the sacrifice of Abel, is certainly, in a considerable degree, attributable to its having been one, not of the fruits of the earth, but where the firstlings of the flock, and blood, typical of the sacrifice of our Saviour, were offered up. It is also observable, that Cain's offering is not said to have been of the first-fruits of the ground, and we are to conclude they were not such, or undoubtedly it would have been stated, as it is, that Abel offered up the firstlings of the flock. Now he failed, in not offering up the first-fruits, both in point of the type, and in point of reverential gratitude to God. In Noah's sacrifice, as I have just had occasion to observe, every clean bird and every clean beast were offered up, but no other, it appears; and we know how acceptable it was unto the Lord. But the sacrifices enjoined the Israelites were the most correctly foreshewn, in those which the Almighty commanded Abraham to offer up, the heifer, the she-goat, the ram, the turtle-dove, and the young pigeon.

5. It is clear from the history of Judah and Thamar, that thus early, and so long before the Mosaic code, it was a positive, recognized law, that where the elder brother died without seed, the other brothers were to marry the widow in succession, until she bore a child; even in so extreme a case, as that which thus occurred, Judah, on learning correctly what

had happened, desists from his purpose of causing her to be put to death, and says, "She hath been more righteous than I, because that I gave her not to Shelah my son;" and what Judah says at the tenth verse of the chapter, in which this history is related, (Genesis xxxviii.) shews also, that he was aware, that it was his duty to give her in wedlock to his son Shelah, after the death of Onan, to whom she had been espoused on the death of Er. It is sufficiently remarkable, that the Meenas, a tribe of robbers of Jaighur, in the north west of India, who intermarry with no other tribe, have a law, or usage, according to which, when an elder brother dies leaving a widow, the second brother takes her, and on his death the third, &c. until she is past the age of child-bearing. The union thus formed is not called marriage, but has the same privileges, and does not admit of divorce, it is called "Nata." Does this tribe inherit, in part, the original, or the Jewish law? The former supposition is the most probable. The features, however, of the Meena, in Broughton's 'Letters from a Mahratta Camp,' whence this account is taken, are very Jewish.

6. We find, in the case above cited, that in Judah's time it was, moreover, an established law, that a woman, guilty of incontinency under such circumstances as those in which Tamar stood, should be put to death; and in Leviticus and

Deuteronomy we see two cases; besides that of adultery, in which incontinent women were punished with death, and in one of them by being burnt, as Judah, on discovering Thamar's offence, commanded that she should be.

7. The prohibition, in the law of Moses, to eat blood, is the renewal of that issued to Noah by the Almighty. Blood, the Christian reader will be aware, was thus hallowed as the type of that, which was to be shed on the cross by the Redeemer of mankind: and the type being fulfilled, the prohibition has no longer its effect, or force as law. thus sacrifices, as I have already stated, which were probably ordained of God in the beginning, two of which we know were acceptable to him, and one of which was commanded by him long before the promulgation of the Mosaic law, no longer makes a part of the worship, which man offers up to him, as they were only the types of the great sacrifice of the Lamb of God. and were therefore fulfilled, when our Saviour gave up the ghost upon the cross.

8. Tithes were commanded by the Mosaic law to be paid to the Levites as an inheritance of that which was due to the Lord, (see Numb. xviii. 21.24. and Leviticus xxvii. 30.32.) and holy; but we find Jacob vowing to give to God the tenth of all, that he should give him; and Abraham, at an earlier period, when return-

ing with the spoil of the conquered kings, giving tithes of all to a Canaanitish priest of. the Most High God, the king of Salem, Melchizedek.

9. By the Mosaic law, punishment is denounced as to be experienced in this world by those, who fail in respect to their parents; but this is: clearly a re-enactment of an older law, under which Noah cursed Canaan for the offence against his parent committed Ham, and denounced against him and his progeny, chastisements in this world; there must have been such a law in Noah's time, or the patriarch could not have then acted on one unknown to the offender, or retrospective.

10. As God never acts towards man for his punishment by laws unknown to him, or retrospective, it is sure, that he would not have chastised the inhabitants of Sodom and Gomorrha with death for their offences against nature, had he not before that time promulgated a law decreeing such penalty against this horrible crime and sin; this law, then, was long anterior to that of the like effect in Leviticus. (xx.13.)

11. The separation of women during a certain period enjoined by the law of Moses. is found practised in the time of Laban and Jacob, and recognized (Gen. xxxi. 35.).

12. The sanctification, pouring oil upon Aaron, and upon certain objects, by Moses, was not a new mode of hallowing, for Jacob sanctified TOL. V

the stone which had served him as a pillow, by pouring oil upon it, when he had set it up for a pillar on the spot on which he had seen a heavenly vision.

13. As the use of the number seven occurs often in the Mosaic law, so does it in Bible history before its promulgation. Vengeance on any one who should slay Cain, was to be taken sevenfold. The clean beasts, and fowls of the air, were taken into the ark by sevens. In the book of Job. God directs Eliphaz, Bildad, and Zophar, who were not Israelites, to offer up seven bullocks and seven rams. This number, indeed, was as it were hallowed to all mankind, as being that of the days of the creation.

14. If idolatry is forbidden by the Mosaic law, so was it also in earlier times an admitted offence. We see Jacob causing his household to put away their strange gods. In Job's time, the worship of the moon was an offence punishable by the

magistrate.

15. As adultery was punished with death, according to Leviticus, (xx. 10.) so in the time of Abraham, we know from the declaration of God to the Philistine king Abimelech, that this was an offence then punished with forfeiture of life.

16. Moses records the law of God to the Israelites to be, that the murderer shall be put to death. In the beginning, murder was not punished with death, as God denounces sevenfold vengeance against him, who should slay Cain; and a particular cause of this denunciation can be well imagined. But we find, that immediately after the deluge, God enacted that murder should be punished capitally. Gen. ix. 5, 6.

We are irresistibly drawn by the reason of the thing, to the conclusion, that the Almighty did in the beginning promulgate a code of laws, for the government of mankind; and when we reflect upon the evidence resulting from consideration of the usages. and the laws which we thus find in force, at very earlier periods of the existence of man, and in the regions first peopled, we cannot doubt that we see in them, parts of these statutes issued by the Almighty, to establish the relations of man towards his Creator, and towards his fellow creatures. distinct traces of an heavenly fabric.

In my last letter, I suggested a reason, why the immortality of the soul was not clearly declared to the Israelites, when the law emanated from God! But indications, nay proofs were given, of the truth of this doctrine; and there is one proof that the soul does not perish, when death dissolves its union with the body, which holy writ affords to the Hebrew, and which alone ought to have been to him. When convincing Samuel arose before Saul, at the witch's at Endor, every part of the relation distinctly shews, that it was really the

prophet, whether clothed in his flesh, or the same in appearance only, I do not pretend to affirm. Saul perceives that it is Samuel. " And Samuel," says the book of God, "said to Saul, Why hast thou disquieted me bring me up?" He reasons with Saul on his disobedience to God, and tells him of the destruction, it is the next day to bring down upon him, thus prophesying truly and denouncing heavenly vengeance; and he tells him, that on the morrow, he and his sons shall be with him, that is, not with a shade, a nothing, but with an actually existing being, of whose efficient existence Saul had at that moment but too overpowering a proof. The Israelite should therefore perceive, that the doctrine of Jesus Christ, of the life of the soul beyond this world, is a confirmation of one he ought already to have seen distinctly traced out to him in the Old Testament.

I am, &c. W. Y. K.

FURTHER REMARKS OF J. B.

To the Editors of the Jewish Expositor.

Gentlemen,

Your Correspondent what does not appear satisfied that by the expression "barren," "desolate," "afflicted," "wife of youth," &c. in Isaiah liv. the Jewish church and people are designated. It is a point of vast importance, as affecting the general interpretation of prophecy; and therefore, in

confirmation of what I before advanced, I beg leave to state, that many other parts of Scripture contain parallel expressions, which, according to their context, can only be referred to the Jewish Church and people.

1st. The prophet Isaiah in chap, i. thus relates the burden of Judah and Jerusalem. "Ah, sinful nation! Children that are corrupters, why should ve be stricken any more! country is desolate, your cities are burned with fire; and the daughter of Zion is left as a besieged city. The faithful city is become a harlot, thy princes are rebellious, thy silver is become dross, and the wine mixed with water .- Therefore, saith the Lord, I will turn my hand upon thee, and purely purge thy dross, and I will restore thy judges as at first. Afterward thou shalt be called the city of Righteousness, the faithful city."

2nd. The word of the Lord by Jeremiah, in chaps. ii. and iii. reasons thus in the ears of Je-"I remember thee, rusalem. the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness. I brought you into a plentiful country, but when ye entered, ye defiled my land, and made mine heritage an Thou playedst abomination. the harlot with many lovers, yet return again to me, saith the Lord. When I had put away backsliding Israel and given her a bill of divorce, yet her treacherous sister Judah played

the harlot also. Turn, O back, sliding children! for I am married unto you."—In Jer. vi. The word of the Lord argues thus. "I have likened the daughter of Zion to a comely and delicate woman. Prepare ye war against her. Cast a mount against Jerusalem. This is the city to be visited. Be thou instructed, O Jerusalem, lest I make thee desolate; a land not inhabited."

3rd. The word of the Lord by Ezekiel, in chap. xvi. speaks thus to Jerusalem. "Thy birth was in the land of Canaan, thy father was Amorite, and thy mother a Hittite. I passed by thee, and saw thee polluted in thine own blood; I said unto thee when thou wast in thy blood, Live. I spread my skirt over thee and covered thy nakedness, yea, I sware unto thee, and entered into a covenant with thee, and thou becamest mine. I washed thee with water and I clothed thee, I decked thee with ornaments, and I put a jewel on thy forehead, and thy renown went forth among the heathen for thy beauty, for it was perfect through my comeliness which I had put upon thee, saith the Lord God. But thou didst trust in thine own beauty. and playedst the harlot because of thy renown, and pouredst out thy fernications upon every one that passed by. Moreover thou hast taken thy sons and daughters, whom thou hast borne unto me, and these thou hast sacrificed to be devoured. Behold, I will judge thee as

women that break wedlock and shed blood are judged, and I will give thee blood in fury and jealousy, that thou mayest bear thine own shame, and be confounded in all that thou bast Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish with thee an everlasting covenant, that thou mayest remember and be confounded and never open thy mouth any more, because of thy shame, when I am pacified towards thee, for all that thou hast done, saith the Lord God."

If the limits of your miscellany permitted, I could adduce many other instances, where expressions exactly parallel with those of Isa. liv. are applied distinctly to the Jewish church and people: and therefore, scripture being the sure interpreter of scripture, unless it can be shewn that the same expressions are applied in other scriptures to some other church and people with distinctness, it is not to be controverted, that the Jewish church and people are designated by those expressions of Isa. liv. which I have referred to. And this, as Pilu concedes to me, is sufficient to determine the whole context to chap. lxiii. inclusively. If indeed, Isa. liv. to ver. 8. of lvi. be referred to the primitive Gentile Christian church, as Φιλω contends; the promise is, that her seed shall inherit the Gentiles; that she shall call a nation she knows not; and that nations who knew her not. shall run unto her; which,

seeing that the church and the nations are equally Gentile, seems almost an abuse of terms: but applying these promises to the Jew, the harmony is very obvious, and they agree with other scriptures. To urge, as solution of the difficulty. that the prophet is here declaring the extension and enlargement of the Christian church throughout the Gentile world, is to negative the statements of the apostle Paul in Rom. xi; and to deny the promise to Judah, in Gen. xlix. 10, that unto him shall be the gathering of the nations.

Your correspondent Dixa considers, that there was a primitive Gentile Christian church. in the days of Abraham, to which Isa. liv, may be applied. He says, we may reasonably conclude, that, in Abraham's time, Melchisedec was not the only pious character, without the pale of Abraham's family. He instances Job and his three friends, as pious persons answering to this description, and upon this he assumes, "The Lord then had an ancient Gentile church, which did shamefully in the days of her youth." Reference to scripture appears to me to contradict not only the assumption of Φιλω, but the statement upon which founds it. Prior to the Mosaic, there existed the Patriarchal economy, under which the knowledge and worship of the one true God, in typical sacrifice, was continued upon earth, the priesthood descending to the first born son.

the priesthood of the new world, after the flood, devolved to Shem, from his father Noah: and I agree with the late Mr. Granville Sharp, and other eminent men, in thinking, that Melchizedec was no other than the Patriarch Shem, under his name a title of office, as a type of Messiah, King of Salem. This may be matter of controversy, but it is sufficient to defeat the consequences deduced by Φιλω, in considering Melchizedec as a pious person, without the pale of Abraham's family. Regarding Job and his three friends, they also are typical personages, and perhaps their names, like that of Melchizedec, may have been names assumed. When and where they actually lived, seems hardly agreed amongst the learned; this, however, is certain, that they must have been descendants of Noah; and, considering them as pious persons, we may reasonably suppose them (according to Φιλω's phraseology) to have lineal descendants of been Shem, the direct ancestor of Abraham, for in his time the spiritual seed is to be traced. They could not, however, be without the pale of Abraham's family.

My own scripture reading does not enable me to discover the traces of any such ancient Gentile church as Φιλω supposes; and it seems to me impossible any such church could have existed, if the Articles of the church of England rightly define the term

Church. "A Church is a congregation of faithful men, in which the pure word of God is preached, and sacraments administered according to Christ's ordinances, in all those things that of necessity are requisite for the same." I cannot find any church of this description except the patriarchal, before the Mosaic dispensation.

Your correspondent refers to Gal. iv., as a decisive proof of an ancient Gentile church; but I do not assent either to his interpretation or to his commentary upon that scripture. I consider the apostle as there describing the difference, and marking the distinction, between children after the flesh, and those who are born of the Spirit. He teaches us that they who are born of the Spirit are free, "like unto Jerusalem which is above, which is the mother of us all." And by the expression, "Jerusalem which is above," I understand that which is spoken of by the same apostle in Rom. xi. as the good olive tree. But there is no room either to enlarge upon this, or to notice your correspondent's remarks upon the Gog and Magog of Ezekiel, contradistinguished those of the Revelations, further than by entreating his candid examination of the scriptures which relate to the second Advent, and to the first and second Resurrection. And I incline to believe, he will soon satisfied, as others have been, that my remarks are better founded than he is at present

inclined to suppose.

I am persuaded your amiable friend will not take it amiss. that I should thus reply to him, for the purpose of enforcing my dissent from his opinions. The subject is of great importance in these latter days; but still I should not have ventured to discuss it so freely here, had I not been invited by the candour of his remarks, and the Christian spirit he evinces. Any other than friendly controversy upon biblical subjects, is unprofitable, and worse than useless. Those who know the most can know but very little; and I do not presume to commend myself as knowing more than others. The things of God knoweth no man, but the Spirit of God: and by that Spirit only can we know, the things that are freely given to us of God. I am, &c. J. B.

Sept. 5. 1820.

FURTHER REMARKS ON ISAIAH LXIII.

Gentlemen,

The fear of exceeding the proper limits of a letter having induced me to omit noticing in my last several scriptures referred to by J. B. and fully explaining my own view of Isa. lxiii. 1—6; I owe it perhaps both to him, and your readers, with your permission to resume the subject.

Not fully understanding to what extent J. B. carries his

notion of a general judgment on the nations, I shall only observe, that I apprehend there are four periods (the first far advanced) each to be followed by glorious results, to the one or other of which every prophetic denunciation not yet fulfilled belongs, that does not relate to the final judgment: the first the harvest, predicted Isaiah xviii. 4-6, and by St. John, with (as I think) evident reference to the prophecy, Rev. xiv. 15, 16; the second, the predicted vintage, Isaiah lxiii. 2, 3, and by St. John with like reference, Revelation xiv. 18-20, and Rev. xix. 16; the third, the capture of the beast and false prophet, Rev. xix. 20, Dan. vii. 11; the fourth, the invasion and consequent destruction of Gog and Magog, Ezek. xxxviii. xxxix. Rev. xix. xx. Zech. xiv. Joel iii. from the immediate context of the prediction, Psalm cxlix. 6-9, (the only passage of that sacred book which occurs to me that it seems requisite to mention) I apprehend it refers to the judgment of the great day, symbolizing in signification with 1 Cor. vi. 2, 3, and Rev. ili. 21. In investigating the future fate of nations, so far as it has seemed good to infinite goodness and mercy to unveil it, those prophecies which are undeniably accomplished are as beacons lighted by no erring hand to guide us on the way. Now, if we except Jerusalem, typical both of the Christian church, and that glorious state into which nothing that defileth

can enter, Rev. xxi. 27; it does not appear (to the best of my recollection) that the sacred writers use the names of countries or cities in a typical* acceptation, at any rate it is not their usual custom and therefore ought not to be assumed unless the context renders such acceptation necessary. then, it will naturally be asked, can you apply Isa. lxiii. 1-6 to the Turkish empire, I answer that prophecy proceedthat omniscience ing from which sees effects in their causes, and the end with the beginning, records the principal revolutions of states from the time of its delivery to the latest generation, and when it relates to a distant period, frequently respects the local position of a country, or city, instead of the descendants of the inhabitants at the time of its delivery, as Ezek. xxvi. 5. Jer. 1. 39. Isa. xiv. 23. Now it is evident that such predictions may designate judgments on the then proprietors of the soil, or on adjacent nations. in this sense that I consider the term Edom, in the passage in question, to have respect to the Turkish empire, referring, I apprehend, to the same event predicted Isaiah xxxiv. from

1-8 inclusive; this identity may, I think, be fairly inferred from the 4th verse of the lxilid chapter compared with the 8th of the xxxivth, the expressions of the 2d verse of the xxxivth must be circumscribed by the general tenor of the prophecy: the importunate petitions which conclude the lxiiid, and compose the lxivth chapter, manifestly relate to the re-occupation. of Palestine by the ancient people of God; and the predictions in Zech. xii. Zeph. iii. from the 8th to the end, Dan. xi. 44, 45, all evidently referring to the same event, render the whole clear; from Dan. xi. from the 40th to the end, and Zeph. iii. 8. 15, we learn who are the people against whom the denunciations are levelled: from Isaiah, the site where the final victory is to be obtained. the distance of which from Judea well accords with the repower hostilely occusisting " the pying glorious mountain," Dan. xi. 45: and are apprized by Zephaniah. Isaiah, and St. John, of the awful fact that the contest will be most sanguinary, which, as it will be for territory, is quite consistent with the little horn of Mahomedism being broken without hand, Dan. viii. 25. As at this time of commencing inquiry some few Jews may peruse your publication, having mentioned the prophecy of Zephaniah, I cannot but observe, how totally incompatible with the reveries of their rab. bies are the gracious predictions referring to the period

Out of respect to the less informed of your readers, I beg to observe, that St. John uses the terms Babylon, Sodom, &c. not in a typical, but simply in a figurative sense.

⁺ To prevent misconception, it may be proper to observe that in this passage, I refer to the predictions of all the prophets concerning the same country, considered as a whole.

when "all the land (evidently Palestine) shall be devoured with the fire of Jehovah's jealousy, and their enemy be cast out:" (which according to their own views will not take place till the advent of Messiah) " I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord," Zeph. iii. from 8 to the end. Surely the manifest contradiction should induce them, each for himself, to investigate the scriptures with earnest prayer, lest that come upon him which is written Prov. i. 24-31. The evident incompatibility of the predictions in Zech. xiv. with those in Zech, xii. manifestly shews that the former relates to the fourth period; and as the sentence of perpetual desolation against Tyre, Ezek. xxvi. 21, may refer to the continental city only, of which, in strict accordance to the prophecy, no vestige now remains, there appears no ground to question that Joel iii. relates also to that period.

Notwithstanding the length to which this letter already extends, I cannot forbear attempting with your permission a few suggestions on the beast of Dan. v. and the present period of the harvest. The ten horned beast as revealed to Daniel was a complex animal, emblematic both of the heathen dragon, and of the secular and

ecclesiastic apostate beasts of St. John, and as the kingdom of the Lombards was unquestionably one of its horns, the membranous uniting ligature was evidently the domineering superstition of apostate Rome; but as in the visions of St. John, the heathen government, and the secular and ecclesiastic departments of the apostate power have each its distinct emblem, does it not follow, or, at least, is it not highly probable, that the ligature of the horns of the secular beast, is also secular, and as St. John saw the beast complete, even with its seventh short lived head, Rev. xvii. 10, could there be a more exact counterpart than the nine electors and the imperial head? for there is evidently no incongruity in the paramount government being also an integral influential part of the territory of the beast, but for its body, as well as horns, to denote territory, would render the emblem confused. life of a prophetic beast is its principles; why may not its body denote those who imbibe, and perseveringly act on its principles? this acceptation of the term gives an infinitely awful indeed, but obvious and scriptural sense to the beast and false prophet being cast alive (i. e. their bodies, Dan. vii. 11) into the lake of fire burning with brimstone, and precludes the incongruity of. reckoningour favoured country, which neither politically, nor by the profession of the same corrupt faith, is united to the

beast, as one of its horns, though, doubtless, in proportion as we partake of the crimes of the apostacy, we have reason to apprehend we shall not be exempted from its plagues.

When there appeared to St. John a great sign in heaven, Rev. xii. 1, it related to events previously predicted under another form, so I apprehend when the visions of the Almighty were advancing towards another crisis, and he saw another sign in heaven great and marvellous, Rev. xv. 1, it was explanatory of the manner in which the earth was to be reaped, Rev. xiv. 16. we are indeed far advanced in this period of the harvest seems to me quite evident, from comparing Rev. xvi. 19, with the xviith chapter, a blazing beacon lately illumed in the course of divine providence, which sheds its benign light on either side the beast therein described, ascends not from the sea, but from the abyss, (and that too as a judgment on the impure woman) the distinguishing emblem of an infidel power, for such were the locusts, Rev. ix. 2.3. he is of the seventh shortlived head of the secular beast before delineated, a short but most apt description of republic France at its first rise, when ascended, i. e. when France became professedly infidel. slays the two witnesses, Rev. xi. 7, evidently from this circumstance, the sacred scriptures of the Old and New Testament, his horns hate the woman, devour her substance, VOL. V.

and receive power with him but for an hour, or very short space, and he abideth not, but goeth into perdition. Could a more accurate sketch be given of the history of our own times. This luminous prophecy shews us the precise point of the prophetic series at which we are arrived, and that the next predicted event is the destruction of Rome, though not, it would seem, till she have again by persecution, or war, imbued her hands in the blood of the saints, for Rev. xviii. 6. seems to refer to recent injury. The predicted short duration of the seventh head of the secular beast exactly accords with the revival (of which we are witnesses) of its sixth head, under which it will doubtless continue until its awful end, though with what horns* time will best shew: fain would I hope that the protestant kingdom of Hanover, so closely united to the protestant throne of Britain, will not again be found in the number. It is a clear and most exhilarating fact, may hearts be suitably affected with its contemplation! that though there does not appear scriptural ground for dating the practising or continuing of the secular beast, and its ecclesiastic deceiver, from an earlier period than the healing of its sixth head in the person of Charlemagne, it is clearly re-

^{*} That as the ram did not shed its horns, therefore the ten horned beast will not, is clearly a gratuitous assumption, being contrary to the analogy of nature.

vealed that the judgment on Rome will be followed by a time of abundant refreshment from the presence of the Lord, so that the faith, love, joy, and purity of the church, will far exceed the standard of any former period, Rev. xix. 1—9, and, consequently, the awful conflicts of the wine press and capture of the beast, terrible beyond example to her enemies, be conducted in the faith and fear of the Lord, and in love to God and man.

As it is not my intention again to intrude upon your attention (unless I should feel it right as a respondent) I intended in conclusion to offer some reasons for the exhilarating persuasion to a British heart, that our native land is the country addressed, Isa. xviii. the end of the earth, Isaiah Ixii. 11, 12, the Tarshish of Ezek. xxxviii. 13, and principally, but not exclusively, the Tarshish of Isa. lx. 9, lxvi. 19, in the humble hope, that some few at least of her sons, nerved by the encouraging prospect, might with renewed energy seek by earnest prayer, and judicious efforts, and in a spirit far superior to the debasing trammels of party views, her spiritual and temporal welfare; but warned by the length of the letter, I forbear, and leave the discussion to more competent heads, and abler hands. sincerely praying that the Spirit may be so poured upon us from on high, that we may run and not be weary, walk and not faint, in every path of duty. and labour of love.

P. S. It may be proper to observe, that the pecular awfulness of the prediction respecting the body of the beast and the false prophet, is probably designed to intimate, that as its obstinate adherents after the previous judgments of the Most High, will be sinners above the rest of mankind, the awfulness of their eternal doom will proportionably preponderate.

REMARKS ON W. Y. K.

To the Editors of the Jewish Expositor.

Gentlemen,

IT is too much the practice of the day to propose amendments of the authorized version of the Bible, where no such amendments are required. would be easy to enumerate improvements which are less at variance with the comments of the best Hebrew critics, then with the grammar and idiom of the Hebrew language itself. After so much pains have been bestowed on the Hebrew scriptures by critics of equal erudition and ability, it is not likely that many emendations, supported by competent evidence, can now be suggested which have not already been submitted to the public, at periods when Hebrew criticism was cultivated with more assiduity and success, and on sounder grammatical principles than at present.*

^{*} See Historical and Critical Inquiry into the interpretation of the Hebrew Scriptures, with Remarks on Bellamy, by J. W. Whitchurch.

These reflections occurred to me, on reading in the Jewish Expositor for August, a proposed amendment of 2 Kings iii. 11. Your correspondent W. Y. K. does not propose this amendment on his own authority, but on that of some nameless critic; and he builds on it a new point of resemblance between Elijah and the Baptist, which of course must fall to the ground, if the new interpretation cannot be supported on principles of sound That this is the case, criticism. I think a very few observations will be sufficient to shew.

Your correspondent says, "He [Jesus Christ] was first baptized by the Baptist; and if, as I am assured, the latter part of the 11th verse of the fiid chapter of the 2d book of Kings, should be rendered, This is Elisha the son of Shaphat, on whom water was poured by the hands of Elijah, then Elijah having been at least a type of the Baptist, this rite of sanctification to high and peculiar functions in the service of God was also thus prefigured."* Now there are three objections to this new translation. The passage in Hebrew is follows: ויעו as מלד מעבדי וַיאמֶר פה אָלִישָע בֶן שָׁפְט אַשַּׁר־יִצָק מַיִּם עַל־יִבִּי אֵלִיָּהוּ Thus accurately and literally rendered in our authorized version, "And one of the king of Israel's servants answered and said, Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah." I will now proceed to my objections.

1st. 72 is an adverb of place, and is never used as a " 75, hic, huc." pronoun. Buxtorf, Taylor, and Schindler. "Here, hither." Parkhurst. 2d. I cannot find that TWN ever signifies on whom, unless when followed by 12. py is the third singular preterite Kal, and not Puhal, and consequently cannot have a passive sense. I will now subjoin the Hebrew sentence as it ought to be, to justify your correspondent's new trans-וַיאֹמֶר זָח אֵלִישָׁע בָן lation. שָׁפָט אֲשֶׁר וָצַק בו מַיִם עַל ידי אלירוף

I cannot at present consult the versions in the Polyglott, but the Septuagint and Vulgate agree with our authorized version. That of Junius and Tremellius is as follows: "Est hic Elishahh filius Shaphati, qui infundebat aquam manibus Elijæ." In a note on infundebat aquam, they observe, "i.e. ministrabat, synecdoche."

It would be well if all who propose emendations of our established translation of the Bible, would make a point of stating the authorities by which their emendations are supported.

Кімені.

Falmouth, Sept. 24, 1820.

^{*} Jewish Expositor, August 1820, p. 305.

JACOB'S ANSWER TO THE OB-JECTIONS OF C. D.

To the Editors of the Jewish Expositor.

Gentlemen,

My former observations on the regnant head of the beast, and judgment of the harlot, have been treated rather unceremoniously by C. D. but convinced that a more important subject never came under discussion, you will allow me, I trust, in replying to his remarks, to offer in support of my proposition, such other considerations as have long influenced

my own mind.

I have been deemed inconsistent with my own principles, in not referring the epoch of the vision, Rev. xvii. to a time subsequent, instead of previous to the pouring out of the vials; because, as C. D. observes, the detail of the vials is contained in the preceding chapter. perfectly coincide, however, with the general opinion of commentators, that the effusion of the vials constitutes the judgment of the beast and harlot. Mr. Frazer's excellent rule, "that the internal marks of the Revelations may be fitly compared to the corresponding loops in the curtains of the tabernacle, and shew where the collateral prophecy is carried on, and where to connect them so as to form one connected prophecy," proves from the circumstance of the vial-bearer being the commissioned interpreter, and his object being to shew to the apostle, the judgment of the great whore, the

propriety of placing the chronology of the vision BEFORE. and not after the pouring out The apostle in of the vials. the three preceding chapters, has, in my view, gone completely into the history of the beast and harlot, and closes his general account by a detail of the vials which form the judgment. In the seventeenth chapter, it is equally evident, that the vial-bearing angel was commissioned to give still further elucidation of the time, and in the following chapters, of the nature of the judgment to be inflicted, and thus to point out the marks by which the church in future ages, might be enabled to judge of the maturity of the times, and thence when the signs appeared, be encouraged to "lift up their heads, knowing that their redemption was drawing nigh." In fact, as Tillinghast observes, " the interpretation of the vials is contained in chap. xvii. et seq."

Upon the presumption that St. John is to be considered present, when the harlot was about to receive her judgment, I confess that the objections of C. D. to my application of the words, " one is," do not appear to me to possess much point, nor does the last verse of the chapter at all militate against my position, but rather confirms it. Sir I. Newton observes, that " many things in this prophecy are spoken of as present, which were not present, when the prophecy was given; but which were present

with respect to some future time, considered as present in the vision, and that the words, Five are fallen, one is, and the other is not yet come,' though usually referred by interpreters to the time of John the Apostle, are not to be referred to the age of John." C. D.'s argument, if good for any thing, would prove also, that as soon as the beast began to breathe, he ceased also to live, for in the same chapter it is said, that he "GOETH into perdition," and it would be strange indeed, if the apostle could adopt such language, and predicate that of the beast immediate, which could only be applied to him seventeen centuries afterwards. C. D. may smile, if he pleases, at the application of such language to that " miserable, broken down city," as "that she Now reigneth over the kings of the earth," but facts demonstate that her principles are now powerful and predominant, and it is the boast of the present Catholic body, that the members of that communion are as numerous as ever. I am indeed surprised, that C. D. should venture to apply this last verse to the city of Rome in the apostolic age, for if there be a given point on which commentators are agreed, it is, that the harlot symbolizes Rome PAPAL, and it is notorious, that her power was neither assumed nor confirmed till after the lapse of many centuries.

The objection of C. D. that the ten horns denote the ten

Gothic kingdoms, of which it is stated, that they "have received no kingdom as yet," and that, therefore, the epoch must be placed BEFORE the fourth and fifth centuries, is, certainly, on first sight, more formidable; but such an argument is not invulnerable.* Surely C. D. does not mean to assert that the ten Gothic kingdoms are the identical ten horns, during the whole period of the beast's tyrannical reign; if so, he is at variance with the calculations of not less able commentators, who have enumerated in each succeeding century, even up to the present time, other ten kingdoms, still constituting, however, in all ages, the prophetic number, TEN. There is a manifest difference of character between these ten kings of John, who " are of one mind, and give their strength and POWER to the beast," and the ten kings of Daniel, represented by the ten toes of his prophetic image, who are divided in interests, being "partly strong, and partly broken;" yet both symbolize the component parts of the "There is no same empire. then," need says an

[•] It is important to observe, that C.D. has omitted in his quotation, all the passage which precedes it, after the words "One is, and the other is not yet come." but which plainly demonstrates the connexion with the beast "that was, and is not. Even he is the eighth," observes the angelic interpreter, "and is of the seven, and goeth into perdition." The natural inference is, that the kings receive their power of and with the beast, while subsisting under his last form and in his latest stage of existence.

mirable author, "to suppose that the ten horns which are to be the destroyers of Babylon, are the identical ten horns constituted the wild which beast pourtraved by St. John. chap, xiii. and represented by him as principally carrying on his tyranny for the period of They are their 1260 years. immediate successors." Illust. of Popery, p. 511. I want no better authority in support of my argument. The difficulty can in this case be reconciled only by the fact which I have assumed, that the vision of John. Rev. xvii. relates to a different period of the empire, and towards its final termination.

The angelic interpreter observes, that "they receive ONE HOUR with the power These few words have proved a knotty point to all commentators, who coincide in opinion with C. D. Hence they have been induced to interpret the "ONE HOUR," " as at one and the same time with the beast," i. e. as they observe, "during the whole period of the beast's tyranny." ten kings, however, according to my view, receive their power towards their latest stage of existence, and by the words, "ONE HOUR," is manifestly intended a very short period of time, and the appointed time of judgment. Mr. Penn considers it a "very short term." "exceedingly short,"-" that the last tyranny will be permitted to exercise its overbearing violence in the church of Christ only for a very short

term." That "the time allotted for the paramount dominion of the beast among its contemporary dependent powers is restricted in the terms of prophecy to the mysterious, but evidently short duration of ONE HOUR." The purposes for which they receive such power are also explained, " to make war with the Lamb, who is Lord of Lords, and King of KINGS," and as it is predicted of them, that they will "hate the whore," they cmploy it also to make her desolate, to consume her flesh, and burn her with fire. are the features of their history, and only these, and they equally determine on the rule before mentioned, their chronological coincidence with other parts of the vision. To what possible event can the "ONE HOUR" be referred, but to the judgment of the whore, Rev. xviii. 10. " For in ONE HOUR is thy judgment come:" and " For in one Hour is so great riches come to nought," I would here observe, in opposition to the presumed statement of C. D. that at the very moment of her destruction, her admirers are heard to exclaim, "What city is like unto this great city?" verse 19. " For in ONE HOUR IS she made desolate." It is the city which the woman symbolizes, of which it is recorded, that " in her was found the BLOOD OF PROPHETS, and OF SAINTS, and of all that were slain on the earth." The war with the Lamb, even C. D. will allow

to be the last grand drama in which the beast and his confederate kings will be permitted to act, and I think it morally. impossible to refer this part of their history to any other, than that period in which the conqueror is described as going forth to battle, having "on his vesture and on his thigh, name written, KING KINGS, and LORD OF LORDS." The desolation of the harlot, and the consumption of her wealth and influence, must also be the last catastrophe she will experience, and with respect to the time of these occurrences designated by "one hour," which words may be translated, one time or season, I am inclined to think, for reasons, the discussion of which, it may at, present be prudent to wave, it may be referred to the forty two months or times of the beast's whole duration, comprehending one such time or period of thirty years, and as in my opinion, the Napoleonic, or short-lived head, was subverted in 1814, that it will terminate in 1844, and the tyranny in its last form then wholly cease. As the vialbearing angel was then acting as nuntius to St. John, and exhibiting the beast and confederate kings, at the time when the harlot was about to receive her judgment, and when these traits of their character only were pointed out, the apostle must be considered as present at that time only also, and not in the apostolic age.

C. D. admits however, that

"the angel does indeed set forth the judgment of the harlot, but equally sets forth her. preceding power and prosperity; that the vision clearly contains the whole history of the Roman beast and tyrannical harlot, and that by this, the chronological point of time is determined to the age of the apostle." Here, also, I am compelled to differ, for I do not discover any one circumstance that does not induce in my mind a direct contrary conclusion. Let us examine: The woman is shewn to St. John when seated on a scarlet coloured beast in the fulness of her splendour, and the acme of her glory, and when already DRUNKEN with the blood of the saints, and the blood of the martyrs of Jesus." She is discovered then, nor when preparing to mount, but when FIRMLY SEATED on the back of the beast, NOT meditating her repast, but when fully gorged and drenched with the BLOOD of her victims. I will not presume to imagine that the harlot symbolises any other. power than Rome PAPAL, and though, perhaps, I am not so well versed in her early history as C. D. may be, yet up to the fourth century I consider her as rather sinned against than sinning, and that from thence to the fourteenth she rather exhibited the character of a mercenary, than a persecuting power, her great object being more to empty the pockets, than shed the blood of her subjects. During

the dark or leaden ages as they have been called, there does not indeed appear to have been a sufficient resistance to her authority to have occasioned on her part, such bloody proceed-The reign of terror and of blood may be dated from the fourteenth to the close of the seventeenth century, and at the latter period only can her ravenous appetite be said to have been FULLY SATIATED. From between this epoch, therefore, and the present period, must the chronology of the vision be determined, or it is vet future. If any other proof were wanting of a matter, which to use the language of C. D. in good sooth, requires no formal proof, that the epoch of the vision cannot be carried back to the apostolic age, it will be found also in the second verse, in which the interpreting angel, expressing his intention to shew to the apostle the judgment of the great whore, observes, "With whom the kings of the earth HAVE committed fornication, and the inhabiters of the earth HAVE BEEN made drunk with the wine of her fornication." C. D. cannot, I am sure, shew how these terms are in any sense to be chronologically ascribed to the age of St. John.

There is another particular which at least confirms the same point. The scene is laid in the Wilderness. The whole book of Revelations affords no instance, more than of one woman driven into the Wilderness—that woman was to continue

there 1260 days-there the angel guided St. John-and there the apostle found the harlot enveloped in her mass of superstition, error, and blood, symbolically described by "the wilderness." But the commencement of her wanderings in that desolate region cannot be dated earlier than the sixth century, after her period of gestation, in consequence of her union with the civil power, and it must have been at some intervening period between that and the present or some future period, that the chronology of the vision must be fixed. I am inclined to think we may date her wandering from the year 584, when she first broached the monstrous and blasphemous doctrine of "infallibility." on which she rests all her pretensions to power and universal subjection, and by which the man of sin " as Gon, sitteth in the temple of God, shewing himself that he is Gon." she was exhibited to the apostle's view in the wilderness. when she was about to receive her judgment, and, therefore, the period is determined towards the close of her abode in that desolate region.

Till C. D. can refute also another position, I must continue to entertain the opinion before expressed of his erroneous interpretation. The ascent of the beast from the "bottomless pit," described as it is in the eighth verse, followed immediately by the words "and goeth into perdition," conveys to a common under-

standing the idea of his quick destruction after his ascent. That "bottomless pit," which, in the judgment of the best commentators, should be translated "abyss," depicts a tumultuous or revolutionary state of the nations. Only two grand epocha can fairly be pointed out, applicable to such a state of affairs. The first produced by the irruption of the Gothic tribes which inundated the western empire, and the last, when after 1200 years of comparative order, the whole frame of civil society was again dis-The first gave rise organized. to the beast from the sea, as symbolized in the thirteenth chapter—the last convulsion, if I mistake not, re-produced his ascent from the deep abyss into which he had been plunged by the grand and mighty conflict of these later years. I am perfectly aware that the disciples of the old school may urge objections to this, baving numerous authors by me who would refer the closing terms of the verse to the times of Constantine or Augustulus, but the experience of the past thirty years fully justifies their present application * -and though I am neither a prophet, nor the son of a prophet, yet as an attentive observer of passing events, I shall err greatly, if the occurrences of the present time do not confirm much of my hypothesis, in the projected establishment of the German and Italian unions—at least it is an entire new feature in the history of the world, and will probably solve a symbolical figure on which commentators have expended their laboured criticisms with little or no success.

I shall say nothing to the playful, and I might add, ludicrous style of C. D.'s fourth paragraph, but I regret that he has not more soberly investigated the subject. He speaks however, as if the seven forms of the Roman government, were absolutely identified with the seven heads of the beast, and that it were little less than an "articulum fidei," and treason to impeach such an interpretation. It may be so with him, but other commentators have taken the liberty to loose themselves from the trammels of their predecessors. I would refer him to the very sensible and able remarks of Clarke, whose opinion differs very widely from his on the subject, and who considers the seven heads to be the seven electoral dignities, or chief eminences of the "HOLY ROMANEMPIRE." But I prefer the angel's interpretation who observes, the " seven heads are seven mountains." Now "mountain" is not a mere title, or change in the form of government in a particular kingdom, nor is it likely, therefore, that a simple change of name seven times, the power remaining untouched, should

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^{*} It is remarkable, that the first address issued by the Germanic Diet to the emperor, after the overthrow of the last despotism, is clothed in language which it may almost be imagined had been made use of in allusion to this particular erse.

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be represented as seven different mountains—but the term designates substantially, kingdom, dominion, or empire, and it were folly to imagine that the concerned inspired writers themselves with a Pagan city whose name was scarcely known for some hundreds of years beyond a few neighbouring cities, and in which the interests of the church, the grand and interesting subject of prophecy, were in no respect concerned. Scripture history follows the church only where it finds it. Let any man examine the declarations of Isaiah and Micah, "The mountain of the Lord's house shall be established on the top of the mountains," and consult his own mind whether the thought does not instantly recur, that the allusion is to the thrones, and dominions, and principalities of this world, which shall all be rendered subscrvient to promote the Redeemer's glory. Hence it is. that his glorious kingdom is represented as eventually becoming a "GREAT MOUNTAIN," which shall fill the whole earth, and it is evidently so described, as predicting the destruction of all the great and grievous tyrannies which preceded its establishment.

C. D. will allow that the beast symbolizes universal empire, and that the heads, as the seats of the brain, contain the directing and governing principle, but the Roman government in its early stages, for the Macedonian empire was then in existence, did not become the

Scripture tyranny, till one or more (but not the five) of C. D.'s symbolical heads had fallen.

That the beast symbolizes that universal tyranny which has in all ages enslaved and persecuted the church of the living God, I would adduce an authority of no mean name. "This first beast of the Apocalypse," observes DeanWoodhouse, after describing it as possessing the most terrible parts and properties of all the beasts of Daniel, "appears to be that worldly tyrannical domination, which for many ages, even from the times of the Babylonish monarchy, for then the first beast BEGINS to oppress, had been hostile to the church, but more especially under the fourth beast of Daniel, the Roman usurpation, which, prior to the accession of Constantine, had afflicted the saints with many bloody persecutions. Now, under this beast of the Apocalypse, we seem to behold that same oppressive and persecuting power, renewed and continued for ages, even through the long period of twelve hundred and sixty Even : Woodhouse, though he avowedly agrees in C. D.'s definition of the seven heads, seems at times, to have doubted his own interpretation, for in speaking of the beast in the days of Constantine, he observes, p. 386, "He was smitten in his ROMAN, HIS PRINCIPAL HEAD."

Assuming it then as a fact, that "heads are mountains,"

and that "mountains" in symbolical language denote tyrannical dominations, we have seen four of these heads rise and fall in the Babylonish, Medo-Persian, Grecian, and Roman clominations. Although Greek emperor feebly strove to maintain his authority, there was a complete interregnum between the fall of Augustulus and the days of Charlemagne, when the power which he represented was constituted HEAD of the western Roman empire: and again of seventy years. between the extinction of his dynasty and the rise of the GERMAN HEAD in Otho the Great, which continued nearly to the present time, and till its subversion by NAPOLEON, the head of the federative republic, or German Confederation.

These suggestions are further strongly supported, though not exactly confirmed, by the views of a most able and intelligent writer, Mr. Penn, who observes, quoting from Putter and Gib-bon, "Towards the close of the eighth century, the dignity of Roman emperor, which had been extinguished since the year 476 in Rome, was renewed. in the person of Charlemagne." " And Europe dates a new era from the restoration of the western empire." "The head and body of Charlemagne were consecrated by the royal unction, he was proclaimed Augustus, crowned by God the great and pacific EMPEROR OF THE ROMANS, and after the

example of the Casars, was saluted or adored by the pontiff. The Greek emperor did not fail to recognize his own fall, and consented to a formal partition of the empires by the rule of present possession.-After the extinction of the race of Charlemagne, and a vacancy of seventy years, Otho the Great, king of Germany, passed the Alps, at the head of a victorious army, subdued the kingdom of Italy, delivered the pope, and for ever fixed the IMPERIAL CROWN in the name and nation of GERMANY."

"The last head fell and became extinct, when the Germanne extinct, when the Germanne extinct, when the Germanne extinct form of Roman emperial Roman name abolished by the new power of France, 1806." "From that period, Napoleon became, in effect, the chief and paramount sovereign over the whole body of the last empire, and the uncontrolled despot over almost the whole of Christendom."

Mr. Penn further observes, speaking of the beast of the Revelations, that "his compound figure, like the compound figure of the image of Daniel's first prophecy, is to be understood to represent all the four prophetical empires in combination, beginning with the first of Babylon, and concluding with the last of Rome." " And in the revolutions of ages, did in fact and notoriety, erect seven successive heads of empire over the churches of God. so that though they were only

four in respect of corporal subsistence, as they were viewed in the Jewish prophecy, were nevertheless, seven in respect of IMPERIAL PRE-EMINENCE, in which last respect, it was principally important that they should be pourtrayed to the Christian church."

Premising, only, that Mr. Penn considered the Napoleonic despotism to be the headless beast after the fall of the
seven heads, and that I differ
with him in his view of the
Greek or eastern, as a separate
and distinct head from the Roman, he has enumerated these
seven successive heads as the
"Babylonian, Medo-Persian,
Macedonian, Roman, Greek,
Frankish, and Germanic, or
holy Roman."

Upon the principle which Mr. Penn has endeavoured to establish, that "the primary events and periods are few in number, that to be sensible of their progressive relations, we must strip them of all detail of circumstance, and that they form those pre-eminent stages of history and prophecy, which exhibit to the mental eye a chain of summits conducting the mind by a sure and direct progress from the beginning of time to its end." If, as he observes, "we must survey the chain of times by those few preeminent summits which present an entire chain of points having mutual relation and correspondence with each other," C. D. will at least allow, that it is not necessary to undertake

a voyage to China for an explanation of the symbolical figure. JACOB.

Sept. 16, 1820.

INSTRUCTIONS FROM THE PRU-DENTIAL COMMITTEE OF THE AMERICAN BOARD OF COM-MISSIONERS FOR FOREIGN MISSIONS,

TO THE REV. LEVI PARSONS, AND THE REV. PLINY FISK, MISSIONARIES DE-BIGNATED FOR PALESTINE;

Delivered in the Old South Church, Boston, Sabbath Evening, Oct. 31, 1819.

Beloved brethren,

AGREEABLY we trust, to the good pleasure, and to the recorded directions of him who reigns upon the holy hill Zion. you have been solemnly consecrated to his service in the Gospel, by prayer and the laying on of the hands of the presbytery; and have received the right hand of fellowship, that you should go to the mingled people, now sitting in darkness, in that once favoured land, where the LIGHT of the world first shone, and thence blessed the nations with healing radiance. The great principles and rules essential to every Christian mission, have been inculcated and impressed upon your minds in charges, delivered to you respectively when you ordained, and in the instructions more recently delivered in your hearing to other missionaries, your beloved brethren, sent forth to the isles afar These you will have in

your hands, and we trust also, in your hearts—and will ever sacredly regard as constituting the leading and main part of the instructions for your mission.

What we have now to deliver, are directions of a more

particular kind.

In pursuance of arrangements made for the purpose, you will embark on board the ship Sally Anne, Capt. Robert B. Edes, Master, now ready to leave this port for Smyrna. We are happy in the persuasion that you will find your accommodations for the passage good, and your situation not unpleasant; and in the confidence that you will commend to all that are with you the missionary character, by an example which cannot but be seen and felt, of its purity and devotedness,-its meekness and benignity; and that it will be your joint endeavour to make the best use of your opportunities and means for your own improvement, and for the benefit of others.

If, according to expectation, the ship touch at Malta, the few days of your stay there will be of great importance. The Rev. Mr. Jowett, the Rev. Mr. Conner, and Dr. Naudi, whose names and whose zeal for enlightening the shores of the Mediterranean in their whole ample circuit, are known and honoured in all the Christian world, will have it in their power, and not less, we are persuaded in their hearts, to render you very essential aid.

To them you will have letters; with them it will be your care to cultivate acquaintance, and to establish a friendly understanding and correspondence; and from them you will obtain, we doubt not, much important information, many useful notices, and such letters as will contribute to procure for you a favourable reception in Asia.

At Smyrna, the Rev. Charles Williamson, the British chaplain, has displayed an active and excellent spirit in plans and exertions for promoting designs of Christian benevolence. The British, Russian, and Dutch consuls there are liberal subscribers to the Smyrna Bible Society, and the Greek Bishop of Smyrna himself has shewn a disposition fayourable to the Society and its objects. them it is to be hoped, will be so commended, and will so commend yourselves, as to secure their Christian confidence, kind attention, and friendly And in that great mart, and place of resort from different nations, where greater freedom is enjoyed than in almost any other place within the Ottoman dominions, you may find not a few, and some of our own countrymen, whom it will be pleasant and useful to cultivate acquaintance.

There also, you will be in a situation affording many advantages for furnishing yourselves in various respects for your great work.

For the effective prosecution of the work, a knowledge of

several languages will be of material importance; as particularly the Hebrew and ancient Greek, with which, though already not slightly acquainted, you will wish to become more intimately familiar; the modern Greek, which, though not of the first necessity in Judea, yet will be worth your attention,—especially as it will not be of difficult acquisition; the Arabic, both ancient and modern, which you will have occasion to use every day, and with which your acquaintance must be thorough; the French and Italian, of which, though you have now some knowledge, it will be desirable to acquire more; and the Turkish, which will be constantly in your hearing, and to which you will give more or less attention as circumstances shall direct. All these languages, excepting perhaps the ancient Greek, are spoken at Smyrna; and during your residence in that place, the acquisition of them, or of some of them, and most especially of the Arabic, will be a business to which, with the best helps you can obtain, you will give diligent attention.

You will be warranted in continuing at Smyrna as long as, from the best advices, it shall appear that you are losing no time in regard to the proper and principal objects of your mission. And thence you will proceed to Palestine, either by water or by land as shall be deemed most eligible; due regard being had to the probable advantages for becoming acquainted with

places, people, customs and manners, in travelling by land, —to safety,—and to economy in respect to time and expense.

You will understand it to be the pleasure of the Committee, that the mission should be established at Jerusalem; if it can be without hazards not to be incurred, or embarrassments not to be undergone. We are sensible that it will be a difficult station; we are not certain that the occupation of it will be found practicable, or, if practicable, on the whole eligible; but we devoutly hope that it will be; and are persuaded that if you can reside there with safety, the importance of the station will outweigh many difficulties. You will be thorough in your inquiries, will proceed with caution, and will decide with deliberate and well advised discretion.

If the decision shall be, that the time is not come for a mission to be established at Jerusalem, you will direct your attention to Bethlehem, a place less infested with jealousies and of greater salubrity; to other places of distinguished importance, within, or without, the limits of Judea; and determine in regard to your fixed residence as Providence shall indicate.

Your mission is to be regarded as a part of an extended and continually extending system of benevolent action, for the recovery of the world to God, to virtue and to happiness. In the prosecution of it, respect is to be had, not

merely to what may be effected by your own efforts directly; but also, to the lights and facilities, the aids and inducements, which you may afford to the efforts of others, either acting contemporaneously with you, or successively to come after you. Facts are lights; clear inductions are lights; fair results of experiments lights; correct notices of evils and of remedies are lights. lay open to the view of Christians the state of the world or of any portion of it, and to point out ways and means of melioration,—is to do much towards the accomplishment of

what is possible. Yours is a field of no ordinary description. It comprises either within itself or by intimate association, all that is most affecting to Christian feeling, or most interesting to Christian hope. There Patriarchs, and Prophets, and Apostles, and Martyrs,and he who is their Lord and ours,-lived, and laboured, and died. There the revelations of heavenly mercy were given, the sacrifice for the world's redemption was offered—and the commandment of the everlasting God, that the Gospelshould be made known unto all nations for the obedience of faith, was delivered, -and there the first churches of the exalted Redeemer, - which once shone with his glory in all its brightness resting upon them,-now lie in ruins. The candlesticks have, long since, been removed, -the light has been for dismal centuries, almost totally extinguished; and the powers of darkness have triumphed and trodden down, and led captive at their pleasure. " But the Lord will arise and have mercy upon Zion; for the time to favour her, yea, the set time is come. For his servants take pleasure in her stones, and favour the dust thereof." Her old waste places are to be builded; and the foundations of many generations to be raised up.

That the hearts of all Christians may be engaged in this mighty work, that the exertions for its accomplishment may be wisely directed, and the proper means in the best manner applied,—the must be laid open in as clear a light as possible, and every thing comprised in it must be examined with care. doing of what you can for this purpose will constitute no small share of the business, the interest, and the utility of your For a lucid illustration of what we here mean we refer you to the Christian Researches of Dr. Buchanan, who desired to see the things which you are sent forth to see. and into whose design, with a like activity of benevolence and diligence of inquiry, may be your privilege to enter.

In this part of your work, besides applying yourselves to the study of languages, you will be engaged during your stay at Smyrna. There indeed you will be on classic ground, and whatever of contribution or of service you can afford to li-

terature or to taste, with fidelity to your higher objects, will be interesting to many, and useful to the general cause. however inspiring the scenes where poets sung, and sages mused, and artists displayed their enchanting skill, still more sacred, exalted, and affecting, will be the inspiration from those where Paul preached,and John saw his visions,--and the seven churches of Asia received the admonitions of HIM "who hath the key of David, and openeth, and no man shutteth, and shutteth, and no man openeth."

The seats of those churches you will visit for the purpose of examining with Christian heart and eye, the things that remain, and seeing what can done for strengthening Other places in those regions will fall within your range, and possibly Haivali and Scio, distinguished seats of modern Grecian learning. And on your journey, if you travel by land from the Lesser Asia to Palestine, many places, and scenes, and objects of deep interest will offer themselves to your notice and examination.

From the heights of the Holy Land, from Calvary, from Olivet, and from Zion, you will take an extended view of the wide spread desolations and variegated scenes, presenting themselves on every side to every Christian sensibility; and will survey with earnest attention the various tribes and classes of fellow beings who

dwell in that land and in the surrounding countries.

At Jerusalem and in Judea you will find people of many nations, Jews, Arabs, Turks, Asiatics and Europeans of different and distant countries, and of various religions, Judaism, Paganism, Mohammedanism, and Christianity.

The professed Christians are not only of different nations, but of various communions and names; Romanists, Grecianists, Armenians, Nestorians, Jacobites, and Protestants.

With this mingled people, in all its varieties, you will endeavour, by attentive observation and diligent inquiries, to make yourselves as thoroughly acquainted as possible; in regard to their general state, their religious opinions and rites, their moral and civil habits and manners, their means of improvement; in a word, the circumstances favourable and unfavourable to the propagation of the Gospel, in its purity and with its blessings, among them.

In your inquiries especial regard will be had to the Bible: Whether copies of it exist and are read,—of what kind, and to what extent? Whether the circulation of it might be increased? In what versions, by what means, and in what amplitude? It will be an object also to ascertain what other books are in use, or are held in esteem; and what useful books or tracts might be circulated, and in what languages.

The two grand inquiries ever present to your minds will be, WHAT GOOD CAN BE DONE? and BY WHAT MEANS? What can be done for the Jews? What for the Mohammedans? What for the Christians? What for the people in Palestine? What for those in Egypt, in Syria, in Persia, in Armenia, in other countries to which your inquiries may be extended?

You may be assisted in these inquiries by such correspondences, commenced with caution and managed with wisdom, as you may find it convenient to establish and maintain.

It will be pleasant and useful, if by the way of Suez, to which place the Bombay Bible Society extends its benevolent care, you shall be able to open and prosecute a correspondence with your brethren at Bombay and Ceylon.

The fruits of your researches. consisting of facts, descriptions. notices, reflections, comparative views, and suggestions of methods and means of usefulness,—you will regularly enter in your journals, and transmit to us as opportunities are afforded. Possibly also, you may be able to send home some books or ancient manuscripts, interesting to the student in the Scriptures, in Ecclesiastical history, or in general literature; or at least, gratifying to a laudable veneration for antiquity, or to a reasonable curiosity.

In all your communications to us and to others, it will be of high importance, that your statements and representations be correct and exact. For this

purpose, too much care cannot be employed.

This business, however, of procuring and communicating information, interesting and important as it will be, is not all that you are to attempt. You go to that land-still of PROMISE—as Christian missionaries, as ministers of Christ commissioned to testify the Gospel of the grace of God to Jews and Gentiles, to people of every nation, and name, and condition. This character you are sacredly to maintain in every place; and this commission you are faithfully to execute as you have opportunity.

It is right, however, that you should bear in mind the word of the Lord Jesus, to those whom he first commissioned and sent forth two and two, to preach in the same land: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. Beware of men." This caution certainly was not more important for them, than it is for you.

The abettors of those different religions, and the adherents to the different sects, regard each other with mutual jealousy; and you will not think it strange if they all regard you with something more than suspicion. You will take all prudent care that you do nothing rashly, nothing inconsiderately or unadvisedly; that you do not inadvertently or needlessly expose yourselves to resentments, rapacities, stratagems,

or acts of violence,—startle prejudices, excite suspicions, or offend against laws, or customs, or ceremonies, or opinions: and that, by avoiding all appearance of earthly wealth or distinction, by Christian courtesy and kindness, and meekness, and gentleness,—and by all fair and lawful means, you conciliate civility, confidence, favour and respect.

Though you are to maintain the character, and fulfil the commission of ministers of Christ, yet you will exercise a wise discretion in regard to the publicity which you give to yourselves, or to the errand on which you are sent. It may be necessary to your ultimate success, that for some time, you withhold yourselves from pubhe notice, and prosecute your studies, inquiries, and general object in retirement; making acquaintance, meanwhile, with individuals, as favourable opportunities are offered, and extending your circle as circumstances direct or admit.

It will be of especial importance to seek among those, who are Christians in name, for such as are Christians in heart, with whom you may be joined in With such, of one spirit. whatever denomination, it will be as delightful as it will be useful to cultivate acquaintance, friendship, and the most sacred fellowship. Some such may be found, with whom you may take sweet counsel, and go to the mercy seat of God in company; hold stated exercises of devotion and instruction, and

concert measures for doing good. Though the association be small at first, it may increase and be advanced to great utility.

Be this your motto-Union of all who love the Lord Jesus Christ in sincerity. Make it a steady aim to reduce the distinction of names, and forms, and minor differences of opinion, to their proper places; that they may not separate brethren, nor obstruct communion, nor hinder unity of design or of action. Let the prayer of the common Saviour and Lord, offered on that consecrated spot for his disciples then present, and all that should believe on him through their word, be remembered with the deepest feeling; "That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us." Should this divine sentiment, this spirit of celestial union, only be duly felt by you and a few others in Judea who truly believe in Christ, how soon might scenes, scarcely less refreshing than those of Pentecost, be expected. That it may be so felt, and that the diffusive and vivifying influence may be realized, let nothing, dear Brethren, be wanting on your part.

At the house occupied by yourselves, if at no other place, you may find it safe and convenient to have stated seasons for social worship; at which you may open and allege the Scriptures, and hold such other exercises as shall be deemed

most proper. Some true worshippers, some serious inquirers, and others willing to hear, may attend; and the word of God may grow and prevail.

You may also at your house be able to receive pupils for instruction, either in a regular course, or in some particular branches. A few promising youth will be worth your attention, on their own account, and on account of the services which they may eventually render to the cause; and in this part of your work you will proceed with engagedness, as the way shall be opened to you.

It will be a primary care, that your station become a depository for Bibles, and other books and tracts, for distribution around you, and extensive dispersion. At all seasons, Jerusalem is a place of resort; and from Christmas to Easter especially, the city is filled with pilgrims from countries near and far off. Opportunities therefore, will be afforded continually for distributions to an indefinable extent. And if you find yourselves free to establish a depository and to make issues from it, and take care to let it be known in what languages Bibles and Testaments may thence be distributed, and what other books and tracts are wanted for the same purpose, you will soon receive, and will continue to receive supplies.

You must not despise the day of small things. You must not be impatient under embar-

rassments and restraints. We know that your hearts are enlarged and ardent; we have great confidence also in the spirit of wisdom and of a sound mind which God has graciously It will be put, we given you. have no doubt, to a severe lest; it can be adequately sustained, only by that same Almighty grace by which it has been You must dwell in given. God; and be strong in him and in the power of his might. Though straitened in the circumstances of your situation. in him you need not be strait-When he pleases, he can bring you out into a large From small beginnings place. he can advance your work in its several parts, to extensive operations and mighty results. It may be esteemed by the world a fool-hardy enterprize, but the world knows not what it is to trust in the promised aid of EVERLASTING STRENGTH.

If, however, it shall seem good to the Sovereign Lord of missions, that you should la-bour, as many of his servants have, both abroad and at home, without seeing the desired effects; still, if faithful, your work will be with him, and you will be glorious in his sight. If you are permitted to plant the grain of mustard seed. though it come not to be a great tree before you rest from your labours, it may ultimately, nevertheless, be for life to many nations, and for an everlasting praise.

Your mission,—associated as

it will be, in every Christian mind, with all that is interesting in the ages that are passed, and in the ages to come, will have a strong hold upon the Christian community, and every circumstance of it will be extensively and deeply felt. Does this oppress your minds with an appalling responsibility?—Let it encourage your hearts with the cheering assurance of being helped with many pray-

The Jews have been for ages an awful sign, to the world. But the period of their tremendous dereliction, and of the severity of God, is draw-You are to lift ing to a close. up an ensign to them, that they may "return and seek the Lord their God, and David their king." They will return. The word of promise is sure; and the accomplishment of it will be as life from the dead to the Gentile world, The day is at hand. The signal movements of the age indicate its dawn. It may be your privilege to prepare the way of the Lord. It may be your felicity to see some of the long lost children of Abraham, returning with dissolved hearts; and confessing with unutterable emotions. that the same Jesus, whom on that awful spot their fathers crucified, is, indeed, the Messiah, the hope of their nation, and of all the nations of the earth. It may be your distinguished honour to be leadingly instrumental in "building again the tabernacle of David which is fallen down, and the ruins thereof, and in setting it up; that the residue of men seek after the Lord, and all the Gentiles upon whom his name is called." It will be our unceasing prayer, and the unceasing prayer of many, that your mission may be crowned with all this joy and all this glory.

You will tread upon the ground on which prophets and apostles trod; on which Jesus 'Christ, went about doing good, enduring the contradictions of sinners, and weeping over their obstinacy and wretchedness, until he sealed his message of mercy with his blood. Be it your care to tread in his steps. Keep your eyes steadily. fixed, looking unto him, that amidst your toils, and difficulties, and discouragements, you be neither weary nor faint in your minds. He is your leader and commander. That land belongs to him. There again he will establish his throne, and will reign from sea to sea, and from the river to the ends of the world. And his word; is sure; "To him that overcometh, will I grant to sit with me in my throne; even as I also overcame, and am sit down with my Father on his throne."

We commend you most affectionately to the grace of God. You will ever be upon our hearts. Yes, dearest Brethren, we will strive together, and throughout our land will strive together in prayer to God for

you, that you may be delivered from them that do not believe in Judea, and that your service for Jerusalem may be accepted of both Jews and Gentiles there.

By the Prudential Committee. S. WORGESTER, Secretary.

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PROCEEDINGS OR THE LONDON SOCIETY.

ACCOUNT OF THE LATE JOURNEY OF THE REV. MESSRS.
WAY AND MARSH, IN IRE.
LAND.

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Our readers have already been informed that the above gentlemen left London in April last to advocate the cause of the Society in Ireland. Thev attended the Anniversary Meeting of the Dublin Auxiliary, and preached the following Sunday to crowded congregations. After quitting Dublin, they preached also at Monastereven. They then proceeded to Limerick, where they were most kindly received and patronized by the Bishop, Dean, Archdeacon, and Mayor, who all attended the Meeting held in that place. The Lord Bishop was in the Chair, and in a forcible speech called the attention of those assembled to the great cause which was to be pleaded." They afterwards preached in the churches of the Rev. Mr. Hoare, and the Rev. Mr. Fitzgibbon, where the Bishop also was present. The Very Rev. the Dean afterwards offered the use of the pulpit in the Cathedral for the same purpose, but time would not permit them to avail themselves of it. They

then went forward to Charlville. where they were hospitably entertained by Col. Roberts, and much interest was excited at the Meeting which was held there: They afterwards attended a Meeting at Fermov. At Cork, an immense assembly was collected, and a Society formed. Several excellent speeches were made by the Rev. Dr. Quesny, Messrs. Pope, Logan, &c. At Kilkenny also, a Meeting was held under the patronage of the Rev. - Mr. Shaw, and much interest excited. They also attended a Meeting at Drogheda, where Col. Skeffington presided, Archdeacon Bissett, Messrs. Foster. Maclintock, and many neighbouring gentlemen were present.

The Rev. Mr. Marsh now returned to England, and Mr. Way proceeded on the 1st of June to the west and north of Ireland, accompanied by the Rev. Geo. Hamilton, in whom he found a most valuable co-adjutor. Mr. Way preached at Kilcommack and at Athlone, where he was hospitably received by the Earl of Castlemaine. Sermons were also preached at Galway by Mr.

Way and Mr. Hamilton. On their arrival at Tuam, they found both the palace and the Cathedral opened to them by his Grace the Archbishop. Nothing could exceed the gracious reception which he gave both to them and to the cause which it was their object to advocate. At Boyle they were received into the hospitable mansion of Lord Lorton, and during three days which they spent there, his Lordship assembled his family and the neighbouring gentry, to hear these friends of Israel expound those parts of scripture which relate to the future conversion of that people. His Lordship kindly took the Chair at the Two ser-Meeting at Boyle. mons were preached at Sligo, that in the Morning, by Mr. Way, and that in the Evening, by Mr. Hamilton. At Coleraine, a sermon was preached by Mr. Way, and also at Antrim. At Armagh, they were kindly received by Lord Lifford, the Dean of that Cathedral. Mr. Way preached at the Parish church of St. Luke's. From hence, he proceeded to Donaghadee, and after a passage of five hours, was landed safely on the Scottish coast. truly thankful to the author of. all good for the kindness, hospitality, and attention which had been manifested by Irish Christians, towards bimself and his fellow labourers as the professed advocates of the lost: sheep of the house of Israel.

ANNIVERSARY OF THE NORWICH AUXILIARY SOCIETY.

The Annual Meeting of the Norwich Auxiliary Society, was held in the Town Hall, on Friday the 29th of September. The Lord Bishop, who is the Patron, was not present, the fatigue of Public Meetings, being too much for his strength. His Lordship, however, expressed his fervent desire for the success of the cause. Mrs. Bathurst honoured the Meeting with her presence. The Rev. Mr. Prowett, the Bishop's nephew, was in the Chair.

The Report having been read by the Rev. Mr. Girdlestone, and the Rev. C. S. Hawtrey having given a statement of the proceedings and prospects of the Parent Institution, Resolutions were moved and seconded by J. Gurney, Esq. the Rev. Messrs. Simeon, Solomon, Way, Marsh, Bickersteth, Day.

and Mr. J. M'Call.

The Mecting was well attended and much interest was excited. The Rev. C. Simeon preached an impressive Sermon in the Evening to a very numerous congregation at St. Gregory's church, on the great guilt attaching to the Christian world in consequence of their neglecting to seek the salvation of God's ancient people. Four sermons were also preached on the following Sunday by the Rev. L. Way, and the Rev. C. Hawtrey.

LETTER FROM GNADAU, NEAR MAGDEBURG.

Gnadau near Magdeburg, August 12, 1820.

Dear Brother in Christ. When we some time ago had received by our friends in Magdeburg, some of the Tracts. published by your Society, and also your last Report, some of the inhabitants of this place felt deeply convinced of the importance of the object of the Society, and of the duty of every Christian to promote it to the utmost of his power. They therefore determined upon inviting their fellow inhabitants to a monthly subscription, or a free contribution, to commence on the 1st of July. The consequence, I dollar, 8 grossen, in monthly subscription, and 7 dollars, 18 grossen in free contribution, amounting thus for the first month to 9 dollars, 2 grossen, (about £1.6s.). We beg you to accept this mite as a mark of our cordial sympathy in the cause. You will not be surprised to find it so very small, when you consider the smallness and the poverty of this place, and when you are told, that the want of work and of money is felt also here very But if we are not heavily. able to lend the Society any effectual assistance by temporal. means, it shall be our heartfelt duty, to make up the defect

by cordial intercessions, that it may please our Lord and Saviour, to crown your labours in his name with abundant success, and soon to fulfil his gracious promises to the people of the old covenant. If you would do us the favour of putting some of your publications into our hands, we will endeayour to make a proper use of them, by exciting Christians to co-operation, and by drawing the attention of Jews, whenever opportunity is offered, to the remarkable signs of our day. As to the small contributions above mentioned, we have remitted it by our friend in Magdeburg, to Mr. Elsner, in Berlin, who will bring it in account for you. It would give us great pleasure if you would have the kindness to inform us bythis friend of its receipt. As the monthly subscription is so very small, we must wait until the amount of several months has been received, until we can make a remittance again, unless we in the way of free contribution, may receive a larger sum. Remember in your prayers, the Brethren church in general, and also our small congregation, and be assured of the same, from your affectionate brethren.

J. GEORGE PIETSCH, CHRIS. GRUNEWALD, J. GOTTLIEB MICKE, To Rev. P. Treschow.

POETRY.

JERUSALEM.

JERUSALEM! the evening hour Suits well thy widowhood, When failing in his race of power, And ebbing fast his golden flood, The sun declines; each weaker ray Tells of glory past away. The clouds resign their crimson hue, Star after star appears, Advancing in the deepening blue-Seated on Olivet, in tears, A Jew beheld the failing light, Full on his soul came Judah's glory. The heroes of her matchless story, Now darker than the coming night : Pharaoh and his baffled host Floating to the Red-sea's coast, Sinai's thunders, flame and cloud, Jehovah's awful shroud. The Shepherd, King, beloved of God, Child of his favour and his rod: Then rose bright wisdom's sun Dimm'd e're half his course was run, Joshua, Sampson, Maccabees, Crushing Jehovah's enemies. Past like a shepherd's tent away, Pictur'd in declining day.

Yet lingers still on Zion's height, Around the Mosque's proud minaret,* A cold, uncertain stream of light, So Israel's glory lingering set. Mark of its temple trampled on,

Mark of Jehovah's presence gone, Which there once purely shone. "Trampled thou art," the mourner cried, "City of God!" like royal bride Dragg'd in the dust-fair cedar thour Stript of its every pleasant bough. Better his wrath had 'whelm'd the land, Than thus the heathen's scorn to stand. Oh! when shall Israel's shepherds greet. On Hermon's hills, the welcome feet, Of him who shouts the joyful strain That Zion's king shall reign again. While watchmen from her walls on high Peal the sweet message to the sky? Oh! when shall rock and barrenness Forsake this heartless wilderness? And ye, my brethren, wider driven Than dust before the blasts of heaven, Trampled as dust 'neath Gentile feet, When shall your tribes in Judah meet? O! hasten, Lord, that happy hour, Gather thy chosen from the lands. Rescue them from the heathen's power. Arise, and tear away their bands. Oh! bid once more thy flock rejoice, They long to hear their shepherd's voice. By cooling streams thou yet shalt lead Thy flock escap'd the wilderness, Close in thy footsteps they shall tread, Again thy rod and staff to bless.

* A Turkish Mosque is erected where the temple stood.

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.		- 4	. #
Champion, Miss E. No. 6, Frederick place, Hampstead Road,		٠.	
collected by her	0	13	0
Friend, by Mr. William Leach	5	5	0
Townsend, - Esq. by Rev. C. Simeon	- 1	0	0
Bristol Society, by Rev. Mr. Knight	342	16	6
Chatteris do. by Rev. J. Hatchard	4	6	0
Clewer do. by Mrs. Davis	'9	7	11
Manchester Ladies' do. by S. Moxon, Esq.	20	4	0
Reading do. by Mrs. French	9	0	0
Shaftesbuty do. by Mr. Jesse Upjohn	1	13	11
Sherborne, Dorset, do. by Misses Spratts	10	. 10	0
Sherborne Lodge, North Leach, by Dowager Lady Sherborne	. 3	5	6
FOR HEBREW TESTAMENT FUND.			
Jones, Mr. N.	0	7	6
Sherborne, Dowager Lady, Ruscombe House, Maidenhead	10	0	0
Brixham and Churston, by Hon. G. Vernon	2	7	6
Manchester Ladies' Society, by S. Moxon, Esq. from Bury	4	16	0
Shaftesbury do. by Mr. Jesse Upjohn	0	7	9
FOR BUILDING FUND FOR SCHOOLS.			
Episcopal Jews' Chapel Ladies' Society, by Mrs. Antenbring	35	19	4
Exeter Ladies' Society, by Miss R. F. Woolcombe	91		_

Jewish Erpositor,

AND

FRIEND OF ISRAEL.

DECEMBER, 1820.

The following Sermon was delivered before the American Missionary Society, on Sunday,
Oct. 31st, 1819, at Old South
Church, Boston, America, by
the Rev. Pliny Fisk, M. A. previous to his departure to Palestine, as a Missionary to the Jews.
THE HOLY LAND AN INTER-

THE HOLY LAND AN INTER-ESTING FIELD OF MISSION-ARY ENTERPRIZE.

And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befat me there.—Acts xx. 22.

You are aware, my hearers, that the determination was some time since formed to attempt a mission to Jerusalem and the surrounding country. You are also aware, that he who now addresses you, expects soon to embark with a colleague, on the proposed mission. You will not, therefore, deem it unsuitable, that on this occasion, I should endeavour to explain the design and the You. Y.

nature of the contemplated undertaking.

The mission is destined to an

interesting land.

This land is inhabited by several interesting classes of men.

Important advantages to the church might be expected from the revival of pure Christianity there.

Many difficulties lie in the way.

Many indications of Pro-

vidence are favourable.

The proposal is now distinctly made to the American churches for their approbation, their patronage, and their pray-

I. The mission is destined to an interesting land. It is destined to Judea, having at the same time particular reference to Asia Minor on the north west, where were the seven churches addressed in the Revelation, and also to Armenia on the north. In ancient days,

it was 'a land flowing with milk and honey, the glory of all lands.' With a temperate and salubrious climate, with a soil naturally luxuriant, producing in the greatest abundance the means of support for man and beast, this country is capable of supporting, under a favourable government, and with favourable customs and laws, a very numerous population. This was the spot selected from all the surface of the earth by the Creator, to be the residence of that people, whom he loved above all other Here the Lord their people. God gave them 'a good land, a land of brooks of water, of fountains, and depths that spring out of vallies and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land, wherein they might eat bread without scarceness, and not lack any thing; a land, in which they might build goodly houses, and dwell therein, and in which their herds and flocks. and gold, and silver, might be multiplied, that they might bless the Lord God for the good land which he had given them.' It would seem that the country was originally a fayoured portion of the earth, or else, that a peculiar blessing was granted, that it might be a suitable dwelling for the people of God.

This land is rendered almost sacred in the eyes of every Christian, by a thousand religious associations. Near this

place, probably, was the first residence of man, -Paradise with all its innocence and all Here, certainly, was its bliss. the scene of almost all that is interesting in sacred story.-On one of these mountains, Abraham manifested his faith; here Jacob wrestled with God: and here the Israelites found liberty and rest after all their cruel bondage and perilous Here David journeyings. breathed forth those pious sentiments, which have so much assisted, purified, and exalted, the devotions of millions; and here Solomon prepared for the world those wise savings, which have so enlightened and guided millions in seasons of darkness It was here, that and doubt. Isaiah triumphed in such enrapturing visions of future holiness and peace for the people of God; that Jeremiah poured forth his pious lamentations, on account of prevailing wickedness, and the prospect of national ruin; that Nebemiah, and his faithful associates, manifested such undaunted courage, religious hardihood, and persevering industry, in rebuilding the walls of Jerusalem; -that all the prophets taught, and laboured, and bore reproach. It was in the wilderness of Judea, that John came to announce the Saviour's approach, and prepare his way before him. In one of these villages Jesus was born; on one of these plains the shepherds were watching their flocks, when a choir of angels came from heaven, and sung

in their hearing, "Glory to God in the highest, and on earth peace, good will to men." In the waters of one of these streams, our Redeemer was baptized; and it was in these villages that he went about teaching and preaching, healing the sick, and raising the dead. On this ground was the garden which witnessed his agony, the stupidity of his faithful followers, and the treachery of the apostate; and on one of these hills stood his cross, the wonder of the universe, the only hope of a ruined world. This ground has been enriched with the blood of innumerable martyrs, and is the repository of unnumbered bodies, which are to be revived in the form of the Saviour's glorious body. This is the spot, from which burst forth that heavenly light, that is to illumine every corner of the earth, and guide to glory all the elect of the Messiah.

But though all these associations may awaken curious inquiry and inspire the imagination, yet the heart of piety will be more deeply affected by considering the character and condition of the people, who dwell in this land.

II. Judea is inhabited by several interesting classes of men. The principal of these are Mahommedans, and Jews, and Roman Catholic, Greek, Armenian, and Syrian Christians.

The Mahommedans, who are masters of the country, who

possess most of its wealth, and who have the exclusive management of political concerns, are, as you well know, the followers of that artful imposwho arose in Arabia about the commencement of the Their reliseventh century. gion was first propagated, and is still defended, by the sword. Cruelty and blood are among its most prominent character-Mahommedan consists very much in fasts, ablutions, pilgrimages to Mecca, and the persecution of infidels and heretics. Mahommedans believe, that Moses and Jesus were true prophets; that Jesus was the greatest of prophets except Mahommed; that the Pentateuch, the Psalms, the Prophets, and the Gospels were revelations from God, but have been so much corrupted by Jews and Christians, as to deserve but little credit. assert the unity of God, the immortality of the soul, and future rewards and punishments. They have, indeed, much of truth in their system, but their customs established by the usage of centuries, the despotic nature of their government, the prominent articles of their faith, and the very genius and spirit of their religion, shield the Mahommedans almost impenetrably from the influence of Chris-To make spiritual tianity. conquests from them will require the most vigorous efforts of the Christian church. Gospel prevail among

them, and some of the strongest fortresses of error and sin will be taken.

There are now a considerable number of Jews at Jerusalem, and in the vicinity. Notwithstanding all that this people have suffered, notwithstanding all their dispersions, they still continue a distinct people, and retain their ancient language, customs, and religion; - not their religion as it was exhibited in the piety of David, Daniel, and Nehemiah, but as it appeared in the unbelief and self righteousness of those Jews who rejected and crucified the Lord Jesus. Judea, their ancient residence, has always been a rallying point, the centre of information and influence, for the Jews.

The Roman Catholics are scattered in small numbers throughout Judea. At Jerusalem, Bethlehem, and various other places, they have churches, convents, and priests; and enjoy the exercise of their religion. But though they bear the Christian name, and believe the leading facts stated in the Bible, though they hold the doctrine of our Saviour's divinity and atonement, and many of the fundamental doctrines of Christianity, yet they are extremely ignorant of the true spirit of the Gospel, are almost entirely destitute of the scriptures, and to what they retain of real Christianity, they add many inventions of their own. In their view, the pope is supreme and infallible, and

has power to forgive sin and to grant license before hand for its commission. In their view, men are able to perform, not only such good works as are necessary to their own acceptance and salvation, but by works of supererogation, to lay up in store, merit which may be sold for the benefit of others. Their religious worship consists principally of pompous, insignificant, unscriptural ceremonics.

The Syrian Christians are nominally under the pope's jurisdiction, though they are said to pay very little deference to his authority, and are much more inclined than the Catholics, to the true doctrines of Christianity, and to the dif-

fusion of them.

The Greeks, in the number and insignificance of their ceremonies, very much resemble the Catholics, but in their doctrines they have not by any means departed so far from the simplicity of Gospel truth. They do not admit the papal infallibility, indulgences, dispensations, or purgatory.

The Armenians derive their name from the country in which they dwell, and differ very

little from the Greeks.

All these sects, though they call themselves Christians, are still destitute almost entirely of the Scriptures, and deplorably ignorant of real Christianity. They embrace probably more than half the population of the whole country. Are not churches, that are more

highly favoured, under some obligations to provide pastors and Bibles for these their be-

nighted brethren?

All the inhabitants of the country believe in one God, and the leading facts recorded in the Old Testament. Here are no gods of brass or wood, no temples to Juggernaut or the Grand Lama; no funeral piles; no altars stained with the blood of human victims. Every where you see a faint glimmering of light, through the gross and almost impenetrable darkness.

Nor are the inhabitants of this region sunk in such entire stupidity and such brutal ignorance, as are the Hindoos of India, and the Hottentots of Here is intellect, en-Africa. terprize, and some degree of literature and science. several classes of men are among the most interesting that dwell on the earth, and are worthy the prayers and the attentions of all those who desire to see influence, learning, talent, and strength of character consecrated to Christ.

III. Important advantages to the church might be expected from the revival of pure Christianity in this land.

Its commercial relations are such as would make it a radiating point, emitting its light in every direction. The navigation which is carried on in the Mediterranean, would afford opportunity to send abroad Bibles, particularly through all the north of Africa. An extensive commerce is carried

on by caravans, between this land and Turkey, Egypt, Arabia, Persia, and even India and China. Let the merchants of these carayans once become intelligent and zealous Christians, and they would diffuse Christian knowledge in every direction. One of them, Mr. Kako, some years since, became acquainted with the Scriptures, and engaged zealously in their circulation, as he travelled from Judea to China.

By their religion too, as well as by their commerce, these people are connected with almost all the globe. Let the Mahommedans of Judea embrace Christianity, and they would with great case diffuse through the surrounding Mahommedan countries. Let the Jews of Judea embrace the Messiah, and they would with ease and efficacy make known to their brethren every where, that they had found him of whom Moses in the law and the prophets did write. Let the Catholics of Judea learn the simplicity of the Gospel, and instead of rehearing useless and unfounded traditions to pilgrims, who visit the church of the holy sepulchre, they will tell them the affecting story of the Saviour's death; explain its design and efficacy; and send them away not laden with relics, and filled with superstitions, but melted to penitence, and excited to gratitude and obedience. Let the Greek and Armenian Christians add to what they now have of the true religion, such doctrines

and feelings, as we may hope they will receive from reading the Bible, and hearing the Gospel; and from their characteristic enterprize, it may be expected, that they will furnish some of the best of missionaries, and engage in effective measures for reviving knowledge and picty in all western Asia.

Again, these people sustain extensive connexions, by means of the languages which prevail among them; such as the Arabic, the sacred language of Mahommedans, and the common language of millions;—the Greek and Armenian, spoken by many millions of nominal Christians, who are widely scattered; the Turkish, the language of twenty millions; and the Hebrew, which may give access to Jews in all their dispersions.

Who can estimate the effects that may at some future day result from the revival of truth and religion among these peo-

ple ?

It may also be hoped, that the prosecution of missionary: labours in the Holy Land, will in some measure, at least, assist in elucidating the meaning of Scripture s for though God has addressed men in language so plain and intelligible, that none need to mistake in things material; yet the figures, the parables, the prophetic language of Scripture have beauty, and richness, and strength, which are seen only by an acquaintance with the customs and scenery of that land, "where the book of books was handed down from heaven." Though no important advantage of this sort should be realized immediately, yet the time will probably come, when this anticipation shall be answered in an eminent degree.

IV. Many difficulties lie in

the way.

The plan has not been devised, nor is the work to be undertaken, without counting The government of the cost. the country is arbitrary. property, the liberty, and the lives of all classes of subjects, are at the disposal of the sovereign and his vice-gerents. The country is infested by robbers, and plundering banditti. The religions of the country are all strongly characterized by violent prejudice, and higotry of the darkest hue. The principles of political liberty. and the rights of conscience are not understood. The languages of the country are numerous, and these must all be acquired in order to introduce the Gospel among all classes. Nor do they, among whom this mission is to be undertaken, contemplate the character of Protestant nations with that respect which is felt for civilized men among more untutored tribes. The savages of the wilderness, and in the islands of the Pacific, have, by intercourse with the civilized world, received the impression, that Christian nations are, in many things, at least their superiors, and qualified to teach them. Not so, probably, in western Asia. Contempt, perhaps, rather than respect, and a haughty sense of superiority are to be anticipated.

V. Many indications of Pro-

vidence are favourable.

Firmly as Mahommedans are shielded against Christianity, there are some favourable appearances even among them. The Persian monarch has expressed his approbation, in high terms, of the New Testament, as translated by Mr. Martyn; and has caused punishment to be inflicted on those who spoke reproachfully of Christ and his religion. Under royal authority, it has been determined by a large council in Persia, that the religion of Christ shall be tolerated, and shall not be reproached. There are in Persia about eighty thousand persons, who, ten or twelve years ago, openly renounced Mahommedanism. They are said to speak highly of Christ, and to revere the Scriptures. Many things indicate the speedy conversion of Jews to Christianity. In order to effect this, societies have been formed, the New Testament translated into Hebrew and circulated, Christian schools established for Jewish children, agents sent abroad to collect information concerning them, and in Europe, especially in Poland, a general spirit of inquiry is excited among them. This has been effected, in a great measure, by the travels of Mr. Pinkerton and Mr. Way, and the converted Rabbi Solomon .-Within a few years, several Jews around the Mediterranean have embraced Christianity. A Jew at Smyrna received a copy of the New Testament last year, and was zealously engaged in studying it. His object was, that he might prove it false; but the fact that a Jew will receive and study the Gospel is encouraging.

A general spirit of reform, and improvement is evidently prevailing in the Greek church, with which the Greeks in Judea are connected. Knowledge, literary and religious, is increasing, and the glory which so long ago departed, is, we

trust, about to return.

Great exertions are making to circulate the Scriptures in that land. There is already a Bible Society at Malta, and another at Smyrna, which have effected considerable, and are likely to effect much more. The British and Foreign Bible Society, have sent many Bibles into that region in the different languages which prevail there. Several years ago, an English chaplain from Constantinople. visited Smyrna, Ephesus, Pergamos, Thyatira, Sardis, Laodicea, and Philadelphia, and left a copy of the Scriptures at each place. Eight or ten years ago, Dr. Naudi, a converted Roman Catholic at Malta, sent a box of Bibles to the Archbishop Paleologus on mount Lebanon, who distributed them among the priests in his diocese, and wrote a very grateful letter of thanks for them, stating, that the priests were reading them in their congregations with much interest.

Last year the Rev. Mr. Burckhardt left Malta with several large boxes of Bibles, travelled through Judea, visited Jerusalem, distributed the scriptures, and often conversed freely respecting them. He had nearly completed his tour, when he was attacked with a fever, and died near Aleppo in Syria.-Two large editions of the Armenian Bible are printing in Russia and in India. The Protestant Bible Society at Paris, with the assistance and patronage of the British and Foreign Bible Society, have printed a large edition of the Turkish Testament, under the superintendence of the learned Baron de Sacy and Professor Keiffer, interpreting Secretary to the King; and some thousands of this edition have already been forwarded for cir-The whole Bible is soon to be printed, at the same place, and sent to Turkey .-How interesting, my brethren, to see France and Britain, which have been for many centuries almost incessantly at war, now at peace; and, cordially cooperating in Bible Societies to spread the word of life: and how interesting to see France which has done so much to spread infidelity, now awaking her energies to distribute the Bible.

Some time last year, the Syrian Archbishop of Jerusalem, left his dwelling on mount Lebanon, to obtain from some source, the means for printing and diffusing the Scriptures. He first visited Rome,

in hope of obtaining aid from the College for propagating the Here he was disappointed. He next applied to the Catholics at Paris. he was disappointed again. He then visited England. Here he found the aid he sought. veral hundred pounds were collected for him, and an American gentleman who was there, presented him with a printing After leaving England he visited Paris again. During his absence, an interest had been excited in his behalf, and he received £400. from private subscription, and nearly as much from the king. May, he was about leaving Paris for his own country, to prosecute his work. Such are some of the favourable indications of Providence, which lead us to believe, that although no mission has yet been established there, yet the work may be commenced with fair prospects of success.

VI. The proposal is now distinctly made to the American churches for their approbation, their patronage, and their prayers. The proposal is made by the American Board of Commissioners for Foreign Missions. Though they have now many stations, many missionaries, and many schools under their care, yet the liberality of the public, and the smiles of Providence, encourage them to extend their views, to select new fields, and to employ more men.

The proposal is, that two embark in the first instance, re-

side a little while at Smyrna, and then explore the country as Providence may open the way, with the hope that others before long, come to strengthen their hands. ground, if Providence permit, is to be surveyed, and then the distribution of the Bible, the preaching of the Gospel, and the establishment of Christian schools are to succeed. undertaking is submitted to the churches for their approbation. Let the timid say, " A lion is in the way." Let the infidel demand, "Where is the promise of his coming?" Let avarice muster all its objections. But the friends of Jesus have learned how to measure their benevolence by contemplating his cross, and how to regulate their anticipations of the future, by recollecting what God has formerly wrought. We rejoice that we are not called to this work, while our fathers and brethren disapprove of our purpose. It gives us heartfelt satisfaction to lay the object before the friends of the Redeemer, and say, "While you continue here to cultivate the vineyard of the Lord, we will go to plant, if possible, a branch of his vine in the land where it first grew. While we rejoice in your labours, and sympathize in your trials, we are happy to believe, that you will approve our determination, and rejoice and weep with us."

The subject is also proposed for patronage,—for such pecuniary aid, as may furnish means for circulating the Scrip-

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tures—establishing schools and increasing the number of missionaries.

Again, the object is presented for their prayers. Who is sufficient for this undertaking? While we recollect our youth, our inexperience, our remaining sins and imperfections, and our inadequateness to meet the temptations and the labours before us, we desire that Christians will pray for us, in the closet, when they find ready access to the throne of their Father; in the family, when all the fervour of social affection is consecrated to devotion: in the praying circle, when kindred minds mingle in holy communion and earnest intercession; in the general concert, when a cloud of incense ascends to heaven; and in the great congregation, when the prayers of the sabbath And the thing for offered. which we especially request their prayers, is, that we may be filled with a faithful spirit.

Nor is this object presented to the churches in vain. ready have ministers and Christians given most substantial proofs of their approbation; proofs which have exceedingly cheered and encouraged our hearts. Among these tokens of approbation we shall long remember, with tenderest sensibility, the solemn and affecting day, when, as our spirits were sinking in view of our arduous labours, he,* who has lately ascended from this pulpit to his

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^{*} The Rev. Mr. Huntington.

rest, extended to us the hand of Christian and ministerial fellowship, and encouraged our hearts by affectionate assurances of approbation and assistance. And, if we judge of future patronage by what has been already experienced, we may hope to see, before even a few years shall elapse, many Bibles distributed, many schools established, and many missionaries employed, in this interesting field, by means of American effort and American charity. Many, we do not doubt, have been already engaged in earnest supplication for the blessing of God on this undertaking. These tokens of approbation, these charities, and these prayers, have done much to lessen the sacrifice we are called to make, to smoothe the rugged path before us, and to animate us in our work. 4.3

But though we are cheered with animating hopes, yet we go, not knowing the things that shall befal us. Whether we shall be buried in a watery tomb: whether disease shall bring us to an early grave; whether the suspicion of government or the bigotry of false religion, shall shut the door against us; or whether a great and effectual door shall be opened before us, and the word of the Lord have free course and be glorified, as it is with you; whether we shall spend a long life in labours, and die having only sown the seed from which others may reap the harvest; or whether we shall see the truths prevail and

die surrounded by converts from error, who may sooth the bed of death and weep over our tomb; these are points to be decided not by human sagacity, but by him, whose providence calls us, whom would cheerfully obey, and in whom we would trust the future. The time has arrived, when we are called by the providence of God, if its language is not altogether misunderstood, to leave the scenes of our childhood, and the country that is blessed, beyond any other country under heaven, with civil and religious privileges; not to find other privileges and friends like them in another land; but to meet the uncertainties and difficulties attendant on a Christian mission among Turks and Jews. If any circumstances can affect the mind in health, as it is affected by a near prospect of death, it is, perhaps, thus affected with the prospect of leaving for life all who have ever been known, and all that has ever been seen. This prospect brings eternity near. It excites solicitude respecting that meeting, which shall be an eternal meeting, or a prelude to eternal separation. In this parting moment suffer the word of exhortation. Christian brethren, live in prayer. Bear the cross. Keep your hearts in heaven. Be faithful to souls under your care, and to all around you. Be eminently spiritual, devout, and holy. Grow in grace, in usefulness, and in Christian enjoy-

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ments. In this way may you hope for a happy death. My youthful friends, be exhorted to attend carefully to your spiritual interests. Let not the glowing hopes of juvenile arclour so possess your breasts as to leave no place for a Saviour's Time and all it can love. boast is but a dream. In eternity are the realities, that demand your affections and your To those realities, direct your hopes and efforts.

Do any hear me who have lived to advanced age without a saving acquaintance with. the Gospel? Respected friends, permit me, by the solemn anticipations of this moment, to beseech you, while the last sands are running, and even the eleventh hour spends rapidly, to seize the moment and

secure salvation.

"The Lord bless and keep you all; the Lord be gracious to you, and cause his face to shine upon you: the Lord lift up his countenance upon you, and give you peace," Amen.

REMARKS ON C. C.

To the Editors of the Jewish Expositor.

Gentlemen,

In the last number for October, your correspondent C. C. has submitted to your attention the result of his consideration of the several prophetical pe-Ten years since, my views which are nearly similar to his on the principal points, and remarkably so as they respect the period of 2300 years, which were continued in a like

manner, from the expiration of the " seventy weeks," were inserted in the pages of a respectable periodical publication,* and again incidentally mentioned in your pages about

three years ago.

As since the former period, I have discovered an error of one year in my calculation, of which I consider also C. C. to have been guilty as I then was, in making the period of 2300 years terminate in 1843, instead of 1844, and have also directed my attention to the very same points which he has considered. I beg to submit that it may be compared with his scheme, what has been the fruit of my labours. The fact is, in reducing the Mohammedan to solar years, I had omitted the odd hours and minutes. which, besides the 354 days, constitute the Turkish year. And I have no doubt that C. C. will find he has omitted one year in his longer periods, as for instance, in reckoning the years before and after Christ. there may be a defect of nearly two years; unless it can be shewn, that the events predicted commence on the first day of the given year before Christ, and the last day of the year named after Christ, else the periods of 2300 or 2520 years will not be complete. error, as appears to me, I have now perfectly avoided, such a combination of figures as I now presume to submit to your attention, has convinced

^{*} Christian Observer, Nov. 1810,

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1844

my own mind of the scheme being correct, and, I trust also, will be favourably received, reserving to some other opportunity, the reasons which have induced me to adopt these calculations.

From the Hegira, May 622,* to the finishing of the mystery, Dan. xii. and the expulsion of the Turks from the Holy Land, who, succeeding the Saracens in their possession of that territory, continue still to scatter the power of the holy people, 1260 years of the Mohammedan little horn, Dan. viii. or 1222 solar vears and 175 days, end November,

From the loosing of the four angels bound in the great river Euphrates, or, from the fall of Constantinople, and overthrow of I the Greek empire, May 1453, to the close of the Turkish woe, 391 years and an hour or month, end

From the propagation of the blasphemous doctrine of "infallibility" by the Pope, A. D. 584, thereby setting up the "man of sin, and as God, shewing himself in his temple that he is God," to the desolation of the harlot, and destruction of the Roman beast, forty-two months or 1260 days, end

From the promulgation of Ezra's commission, and the re-establishment of the civil and ecclesiastical polity of the Jews, B. C. 457. when also, the Ram was in the height of ! his power and "doing according to his will," to the end of the seventy weeks, or death of Christ in his thirty-fourth year *

From the death' of Christ in his thirty-fourth year, to the "cleansing of the holy sanctuary" from its defiling abomination, and completion of the 2300 years

From the Hegira, May 622, to the total eradication " the abomination which maketh desolate," and renewal of the "daily >1873 sacrifice," 1290 years of the Mohammedan little horn, Dan. xii. or 1251 solar years and 213 days, end December

From the reformation of the Jewish polity by Nehemiah, B. C. 438, to the enlargement of the reno- \$1873 vated Jewish church and kingdom, 2300 Chaldean or solar years, end

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Mod. Univer. Hist. The authors asert, that the Hegira is dated two months ater than the real period by an acknowledged mistake.

^{*} See Sir I. Newton, who proves that Christ attended four Passovers in the temple, and as he was about thirty years of age when he entered on his ministerial office in the " midst of the week," was crucified in his thirty-fourth year.

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From the Hegira, May 622, to the period of "blessedness," when the "everlasting kingdom shall be given to the people of the saints of the Most High," 1335 years of the Mohammedan little horn, or 1295 solar years and 93 days, end August,

From the final period of Artaxerxes' success, when the Persian empire declined from the power of "doing according to its will," B.C. 384, to the final destruction of the Turkish power,

2300 years end

From the first year of Nebuchadnezzar, or rise of the four tyrannical empires, B. C. 604, to the destruction of the surviving beasts, whose lives were spared for "a season and a time," or to the conclusion of the war with Gog and Magog, and termination of the grand week of times, 2520 years end

I would only add, that this calculation is made upon the presumption, that the 2300 Dan. viii. and years, 1260. 1290, and 1335 years, belong exclusively to the eastern world, and affect only the interests of the Jewish nation, and the powers which prevent its reestablishment in their own land. The four, but especially the two last chapters of Daniel, are evidently an explication of the vision of the Ram and Hegoat, Dan. viii. and as the interpreting angel, Dan. x. expressly declared, that he was "come to shew him what should befal his people in the latter days," commentators have been robbing the Jewish nation of their most glorious prophecies, by their application of them to Christian nations and their interests.

J. A. B.

Oct, 12, 1820.

ON THE IDENTITY OF THE OLD AND NEW TESTAMENTS.

LETTER IV.

To the Editors of the Jewish Expositor.

Gentlemen,

In the pursuit of the object I have had in view in the letters I have addressed to you, to shew from various passages in the Old Testament illustrated from the New, that the two form but one whole, and that the former in its most essential points, is incomplete and unintelligible but through the latter, I have considered types indicating, that the Gentile together with the Israelite. would be called to God through the Redeemer, and that thus one universal church of Christ would be formed, but composed of two parts, of which unquestionably the sons of Abraham will be the most distinguished, A late research has presented to me another of those types, whose import appears to me indubitable.

David having numbered the people, the Lord smote it with a pestilence, and 70,000 men of Israel fell. The Lord stopped the hand of the angel whom he had sent to destroy Jerusalem; the angel of the Lord stood by the threshing.

floor of Ornan the Jebusite; and David saw him standing between the earth and the heaven having a drawn sword in his hand stretched over Jerusalem. David deprecates the wrath of God, and the angel directs Gad to order him to go up, and set up an altar unto the Lord in the threshing-floor of Ornan. Now this threshingfloor we learn, (1 Chron, iii, 1.) was in mount Moriah, the place in which God told Abraham to offer up Isaac. The angel of the Lord subsequently forbidding the sacrifice, and that angel thus calling unto Abraham then on mount Moriah from heaven, being, as is evident, (Gen. xxii. 15-18.) the angel of the covenant, God the Ornan turns back, and sees the angel, and it is clear, that although the elders of Israel were with David, and Ornan's sons with Ornan, David and Ornan alone saw the angel; and David saw him the first of the two. The perusal of 1 Chron, xxi. would alone lead to a very strong presumption, that the angel of the Lord in this case was the same angel who appeared to Joshua near Jericho, also then with a drawn sword in his hand as the captain of the Host of the Lord, who appeared to Gideon, (Judges vi.) and who appeared to Manoah, the Lord Jesus Christ; but this is made manifest by 2 Chron. iii. 1. in the most positive manner .-David purchased the ground of Ornan, sacrificed there, and then said, (1 Chron. xxii. 1.)

"This is the house of the Lord God, and this is the altar of the burnt offering of Israel." He proceeded to make preparations to build on that spot the temple raised by Solomon, understanding it to be the will of God that it should be erected there. We thus see, that over this spot, the Lord, God the Son, who had caused a type of his future death on the cross, in the flesh, to be there represented, called from heaven to Abraham, that on it he appeared to David and to Ornan, and over it again he will appear to the children of Israel. when, in the bitterness of grief and repentance, they behold him, the Lord whom they had pierced.

The Jebusites were one of the Canaanitish nations, whom the Israelites were sent into Canaan to expel for their wickedness; this command of God had been incompletely fulfilled, and Jerusalem was in the hands of this people, until David wrested it from them; and in his conquest he testified great bitterness against them who had defied him; and it was evident, that he had accomplished the will of God in thus subduing them. Why then did it happen, and why is it recorded, that the angel of the covenant appeared to Ornan the Jebusite, as well as to David, but to no one else?-Not assuredly, to induce him to sell his threshing-floor, which the Almighty had far more proportionate means to incline him to, than this terrific apparition,

and which threshing-floor there was little chance of one of the vanquished heathen refusing on equitable conditions to the victorious monarch. The solution of this appearance thus made, seems evidently to be, that the Lord Jesus Christ thus tvpified, that he should be made manifest to, and acknowledged both by the Israelite and the Gentile, and that as there the sacrifice was to take place, that should reconcile God to man. on that spot should be established the seat of the future empire of the Redeemer to which Jew and Gentile should be alike subject, when the Jew again shall have wrested Jerusalem from the Gentile, and Zion shall be the chief seat of the worship which the Jew and Gentile shall offer up to God through the Saviour.

David and Ornan then typified the two, the Jewish and Gentile branches of the future church of Christ. And as the Gospel was first preached to the Jews, and as the Jewish will be the first branch of the Christian church, so David was caused to see the angel of the Lord before Ornan was: The type too has already had a first accomplishment, for when the Lamb of God was offered up on the cross in the presence of his Jewish disciples, the agonizing scene was also witnessed by the Roman centurion, and he saw in Jesus Christ, that "that man truly was the Son of God." In this case too, the heathen appears to have been anxious to join the Hebrew in the worship of the true God, for when David desired of Ornan that he should sell him his threshing-floor. to build an altar unto the Lord, the Jebusite offers unasked, oxen for burnt-sacrifice, and threshing instruments of the oxen for wood, and the wheat for the meat offering, adding these words, "The Lord thy God accept thee." In the consideration of this wonderful manifestation, a reflection presents itself of another sort, to which I earnestly and affectionately solicit the Israelite's attention. He, in his determined opposition and hostility to the truth which is in Jesus. maintains the unity of the Godhead, in despite of the opinions of the most learned of his nation of old, and of the decisive proofs of the three persons existing in that one Godhead furnished by the Old Testament, as has been frequently demonstrated by Christian writers. No man hath seen God the Father at any time, as our blessed Redeemer teaches us; and it is quite clear, that the various manifestations of the deity stated in the Old Testament, were of God the Son; but, perhaps, no passage in it furnishes a stronger proof than this history of the appearance of the angel of the Lord to David and Ornan, of the existence of the second person of the Godhead, the Lord Jesus Christ. This angel was sent by God the Father, and by him was stopped in the execution of his commission;

"and the Lord commanded the angel, and he put up his sword again into the sheath thereof." (I Chron. xxi. 27.) In the interval between this angel being thus stopped, and his sheathing his sword, he appeared to David and to Ornan, and he appeared standing by the threshing-floor of Ornan. Now in 2 Chron. iii. 1. we are told "that Solomon began to build the house of the Lord at Jerusalem in mount Moriah. where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite." Then Goa the Father sent and commanded the angel of the Lord, and that angel was the Lord; the persons were distinct; and the proof by my last citation is rendered positive, that the manifestation of the Lord to David referred to was this very manifestation of the angel of the Lord, of which I treat, the exact spot where the manifestation took place being thus indicated. We have thus an irrefragable demonstration of the separate existence of two persons of the divinity, God the Father, and God the Son, of whom the latter thus stood revealed to the eyes of the Israelite and of the Gentile.

It is, however true, though this proof of the separate existence of God the Father, and God the Son is dwell upon, this separate existence is proved by every case where the angel of the Lord is found to be the Lord, as the very name of

angel or messenger implies necessarily, that this messenger was sent by some one else; and this Being so sending him, can be but God the Father. It certainly appears from Numbers xxii. that the angel of the Lord who opposed Balaam on his way to Balak with a drawn sword in his hand, was the second person of the Godhead. Verse 20, God says to Balaam, "The word which I shall say unto thee, that shalt thou do." Verse 35, the angel of the Lord says to Balaam, "Only the word that I shall speak unto thee, that shalt thou speak;" and when Balaam at last appears before Balak, he says, " The word that God putteth in my mouth, that shall speak." The angel of the Lord thus puts himself in the place of the Lord, and Balaani recognizes, that he does it rightfully. When Balanm sees the angel of the Lord, he bows down his head, and falls flat on his face; and this adoration is not rejected; and this clearly indicates, that he to whom it was offered, was not a created angelic being, but the Lord. The angel of the Lord moreover tells Balaam, "Behold, I went out to withstand thee, because thy way is perverse before me;" and this appears to be the language of the deity to an offending mortal, rather than that of one of his created messengers. Does it not appear certain, (see Gen. xvi. and xxi.) that the angel of the Lord who appeared to Hagar, was also the Lord, the second

person of the Godhead? He says to her, (chap. xvi.) " I will multiply thy seed unto thee exceedingly;" and she in reply, "called the name of the Lord that spake unto her, Thou God seest me; for she said. Have I also here looked after him that seeth me?-Wherefore the well was called Beer-lahai-roi," (that is, the well of him that liveth and secth me). It is to be observed too, that in chap. xxi. God says to Abraham, "Of the son of the bond-woman will I make a nation, because he is thy This leads the more powerfully to the inference, that he who said to her, " I will multiply thy seed unto thee exceedingly," could have been no other than the Lord, and that when "God heard" the voice of the lad, and the angel of God called to Hagar out of heaven, and said of the lad, "I will make of him a great nation," this angel was the Lord Jesus Christ, I must. confess too my suspicion, that the angel who saved Lot, was the second person of the Godhead. In Gen. xviii. the Lord says to Abraham, " I will go down now, and see whether they (the inhabitants of Sodom and Gomorrha) have done altogether according to the cry of it which is come unto me, and if not, I will know." .The Lord hereby distinctly announces his intention to proceed to learn on the spot, the conduct of these people, and to proceed further in that view. He says, afterwards, "If I VOL. V.

find in Sodom;" and again." "If I find there." Then the Lord " went his way," that is, proceeded on the journey he: had announced. Lot flying. from Sodom, petitions the angel for leave to fly to a little city. The angel's answer is. "See, I have accepted thee concerning this thing also, that I will not overthrow this city. for the which thou hast spoken;" and this speech expresses. an authority and discretionary power to abrogate an enactment of the Almighty, not easily attributable to a created being of however high an order... The angel continues to say. " Haste thee, escape thither, for I cannot do any thing till thou be come thither. Therefore the name of this city, was called Zoar. The sun was risen upon the earth, when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrha brimstone and fire from the Lord out of heaven." Now it seems so clear, that this passage indicates that there was a Lord God then upon the earth, who rained down brimstone and fire from the stores of the Lord God the Father, in heaven, that this verse has furnished an argument to prove, that the existence of God the Son is here asserted as separate from that of God the Father; and it seems to be distinctly deducible from the passages above cited, that the Lord who thus proscribed these guilty cities, with immediate vengeance, was the angel who conversed with Lot.

The instant that the angel who bad granted the delay, and who was anxious to proceed on this work, (Genesis xix. 22.) saw Lot enter Zoar, it is said, "Then the Lord rained fire from the Lord out of heaven," identifying the angel, and the Lord, who executed this punishment.-I should not adduce obvious instances of the angel of the Lord being the Lord Jesus Christ, but that I am desirous that this matter should be brought fully to the consideration of the Jew, and therefore briefly cite the apparition of the Lord, at first called the angel of the Lord, and therefore as sent by another, the second person of the Godhead, to Moses in the bush, (compare Exodus iii. 2, and 4 and 8.) and the evidence resulting from verses 19 and 24 of the xivth, and ver. 21 of the xiiith chapter of Exodus, that the angel of the Lord who covered the retreat of the Israelites out of Egypt, was also God the Son.-With respect to the angel, whom the person of the . Godhead who always communicated with Moses, God the Son, was to send before the Israelites into the land of Canaan, but who would not pardon them their transgressions, Mr. R. Heber has offered reasons which appear incontrovertible, why we should understand him to be God the Holy Ghost, a mission typical of that which the Holy Spirit received from the Saviour, when he ascended into heaven after his resurrection. We

have thus the three persons of the ever blessed Godhead brought distinctly to our knowledge in the Old Testament, and we shall thus be the more disposed to believe, that the blessing in three parts, which in the vith chap, of Numbers God directs that Aaron and his sons shall give to the children of Israel, does, as has been supposed, refer to those Three All-Hallowed Persons, part being apposite to the actions of each of those persons respectively towards the human race.—It is clear, that the angel of the Lord, who came up from Gilgal to Bochim, and rebuked the Israelites, was God, the Son, for this angel says, (Judges ii. 1.) "I made you to go up out of Egypt, and have brought you into the land which I sware unto your fathers; and I said, I will never break my covenant with you."

Having referred above to the chief Genesis, and having before stated why Ruth, and other women, are named in the genealogy of our Saviour in St. Matthew, I may be allowed to offer to the Jew an explanation, why the history of Lot, and his daughters is given, as in that chapter; it is, that it shews that our Saviour was thus in the flesh descended from a nation not only highly sinful in itself, but highly sinful in its very origin.

In a former letter, I stated the Israelites, and the Gentiles, to have been typified respectively by the clean and unclean beasts. Noah's acceptable sacrifice was of clean beasts; such also were offered by Abel, by Abraham, and under the law of Moses; they indicated, that the great propitiatory offering, satisfactory to divine justice, would be of one born an Israelite.

I am, Yours, &c. W.Y. K.

FURTHER REMARKS OF I.I.H. IN ANSWER TO C. D.

To the Editors of the Jewish Expositor.

Gentlemen,

Ir was not my intention, when I shewed that the arguments of C. D. if traced to legitimate conclusions (which might have been overlooked by him) would militate against the omniscience and the power of God, to charge him with impicty: but merely to shew that his arguments were themselves unsound. I must confess my astonishment at his drawing the former conclusion, instead of the latter from the premises, in direct contradiction to every obvious reason. How could I intend to charge him with impiety, when he could not be interpreter of prophecy without acknowledging the attributes and perfections of God? What benefit could I obtain by proving that his arguments, if traced to their fair conclusions, militated against the character of the Most High; if he, whom I wished to convince, did not acknowledge the perfections of the Godhead? I trust C. D. will be satisfied with this explanation: and I must protest against his drawing such conclusions for the future from a mode of arguing which I feel absolutely necessary to pursue as the most powerful in convincing a pious mind of its errors; and that he will conjecture when I use this mode of reasoning, that I mean to infer that his arguments are unsound; and not to cast any reflections on his personal character.

C. D. had argued that the only sea, with which St. John was acquainted, was the Mediterranean: that this sea had no tides: thence that St. John could not have used the sea as a symbol of the church on account of the resemblance between the periodical returns of the tide, and the periodical returns of the Sabbath. To this I answered that God was the real author of the prophecy: St. John the mere instrument through which it was conveyed: that God was acquainted with the tides of the sea; and could use it as a symbol of the church through the instrumentality of St. John, notwithstanding the ignorance of the apostle. then concluded this argument in the following manner, which has given such umbrage to C.D. and which the reader will perceive is in the hypothetical form. "To what a tremendous conclusion will the hypothesis of C. D. lead? If God could not employ the ocean as a symbol, because St. John might be ignorant that it had tides: he could not reveal the future, because St. John was ignorant of futurity! What then becomes of the volume of prophecy? and what of the omniscient character of that glorious being, who laid the foundations of the earth, and established the boundaries of the ocean! Both will alike perish in the grave prepared by the hand of C. D. if God be compelled to limit his revelations to man, by the ignorance of the instrument he employs to convey them."

In what manner has C. D. met this argument? He could not, nor did I expect he would, deny that the Creator of the world, the author and giver of the book of Revelations, was well acquainted with the tides of the sea, and could if he pleased have used it as a symbol of the church on that account: but he says I shall find from Bishop Warburton and Mr. Jones, who have excellently written on the rationale of hieroglyphics or symbols, "that the very principle of that peculiar mode of expression, presupposes a knowledge of the nature of the hieroglyphic on the part of him that uses it."

It is one of the misfortunes attached to the situation of a village Curate, that he is frequently called to prepare his stuff for removing, and cannot accumulate books, and that he cannot in general refer to any library in his neighbourhood: this must form my apology for not examining the arguments of the learned authors to whom C. D. refers me. I cannot,

however, imagine that they would ever make the above statement, or any thing like it, in the sense in which C. D. would wish me to understand I readily allow that the principle of symbolical expression presupposes a knowledge of what is meant by the symbols themselves, such as the sun, the moon, the stars, the earth, the sea, &c. and this is all, I apprehend, which was intended by the above authors. But this is very far from an intimate knowledge of the properties of these symbols, which is the only kind of knowledge which will support the argument of C. D. The prophets, for instance, knew that the sun was a great body, giving light and heat to this lower world; but surely neither Bishop Warburton, nor Mr. Jones meant to assert that the prophets were acquainted with the materials of which this splendid orb was constructed, or that it was necessary they should have this knowledge before they could use it as a symbol. The prophets certainly knew what was meant by water, and could employ it as a symbol; but no one would imagine that they knew it to be compounded of two descriptions of air; or that they could not employ it as a symbol until they had obtained this knowledge. that was necessary for St. John to know therefore was, what was meant by the great body of waters called the sea: and this he certainly knew sufficiently for him to employ it as a

symbol. It was not requisite that he should be acquainted with those properties, which render the sea, a symbol of the church: it was quite sufficient for the purpose of God that these properties should be known when the prophecy was fulfilled; and intended to be

developed. But lest C. D. should contend that this general knowledge of the sea was not sufficient for the purpose of God, it surely ought not to have escaped C. D. that the same God, who revealed to St. John the visions of the apocalypse, could also with equal facility reveal to him those properties of the sea, viz. its tides and its saltness, of the former of which, this Gentleman, on a perfect petitio principii, supposes him to have been ignorant. I cannot leave this subject without shewing in similar strong language the conclusions, which may fairly be drawn from C. D.'s present

argument. According to C. D.'s mode of arguing, God in pure deference and condescension to the apostle, would not employ a symbol, which might correctly and beautifully pourtray the object he intended; and which might be perfectly understood in the age when the prophecy was developed; because the apostle, though well acquainted with the symbol itself, was ignorant of some of its properties, an ignorance which God could have removed in an instant by the slightest breath of inspiration. Let us illustrate this by an instance. An instrument maker has made for a distant friend a mathematical instrument of the most curious construction, and capable of being applied to the most useful discoveries. knows that the person for whom is designed has a perfect knowledge of its construction, and will apply it to the purposes for which it was made, but he is deterred from sending it, because the messenger by whom it is to be transmitted, though celebrated for his care, his punctuality, and his integrity; is ignorant of its properties, a knowledge of which could be of no possible use to him, and could, if necessary, have been imparted to him by the maker himself. Should we not conclude that the conduct of the maker was every thing but wise. C. D. must allow me to apply this to the subject before us, and to say, he has again shunned Charybdis, and fallen upon Scylla: he has supported the omniscience and omnipotence of the Most High, at the expende of his wisdom.

But since this train of argument is not pleasing to C. D. I will descend to lower ground. I must observe, however, in this place, that this Gentleman, somewhat unfairly speaks of St. John as a mere Hebrew prophet, with no more knowledge than was possessed by those of an early age: instead of speaking of him as a prophet, who was born in an age of superior knowledge; and who from the continual circu-

lation amongst the inhabitants of the Roman empire, could scarcely have failed to hear of the tides of the ocean.

C. D. admits that the four beasts of Daniel rose out of the great sea; and that this sea was the Mediterranean: but he concludes that the sea is here used not in a literal, but in a symbolical sense. I can by no means agree with him in this conclusion. Every particular and specific sea must necessarily be taken literally, for if God were desirous of using the sea in a symbolical sense on account of its general properties, to particularize and localize would be perfectly useless. C. D. says, "Now as Mr. Holmes maintains that the great sea, out of which emerged Daniel's four beasts, is the Mediterranean, understood literally not symbolically: may reasonably ask, how the four great empires can be said to have emerged out of the strictly literal Mediterranean. The answer which he gives is this: the great sea is not used by Daniel symbolically, but literally, and this in order to shew, that the four beasts typify empires bordering on the I do not re-Mediterranean. member to have seen a more complete specimen of the quidlibet ex quolibet." I am really astonished that C. D. should not perceive the propriety of my explanation, and the fallacy of his objection. There are in Revelation symbolical actions as well as symbolical objects: the fall of a star from heaven

to earth is a symbolical action; the star itself a symbolical object: the ascent of the four beasts from the Mediterranean is a symbolical action; and though the Mediterranean is here used literally, it is employed to localize the action, and to shew that these empires bordered on This is a piece of that sea. information of the highest importance. It enables us to ascertain the geographical situation of those empires; and to fix accurately on the empires themselves: whereas the former explanation, that these empires arose out of the fluctuations and tumults of the world, is perfectly useless: as every empire arises thus: and leaves us at complete liberty to suppose these beasts to typify the empires of India or China, of the Moguls or the Russians.

But C. D. says, Daniel beheld four beasts come up from the sea: and the angel declares that their coming up denotes And C. D. pursues their rise. his argument thus : "The sea, let it signify what it may, is palpably the common matrix of the four beasts or empires, for they come up from it, or out of it. If then the sea be the Mediterranean, understood literally and not symbolically, the literal Mediterranean sea must have been the common matrix, whence all the four empires originated." Clear as this argument may appear to C. D. few sentences contain a greater mass of error. If your reader will kindly turn to pages

293, 294, 295, of your number for August, he will perceive that it is proved, I believe to demonstration, that the rise of a beast from the sea, or any other place, does not necessarily denote the generation, birth, and origin of existence of the empire, which it symbolizes. To these arguments C. D. has not answered a single word, and I may therefore fairly conclude that he has allowed judgment to go by default. Is it not then surprising that he should again fall into the same error; that he should marshal his hosts, which had already sought shelter in flight, and return to the charge with a boldness, which would induce us to suppose that he had triumphed instead of sounding a retreat. C. D. must pardon me, if I say, that he strongly reminds me here of that renowned gladiator in disputation, the schoolmaster of Goldsmith's Deserted Village:

In arguing too the parson owned his skill,

For e'en though vanquished, he would

argue still.

If the Mediterranean sea be the common womb, or matrix, from which these four beasts drew their common origin, C. D. cannot escape from the error of supposing a terrestrial animal to be born at the bottom of the ocean, a lion, a bear, and a leopard, to derive their existence from an element, in which they could not be submerged for a few minutes without the loss of life.

I readily allow that the rise

of a beast from any place may denote the origin of a particular character of the beast. but it does not necessarily denote the origin of its existence. To denote the latter, the beast should arise at least out of that element, where it is usually born: c. g. a four footed beast from the land, a fish from the sea, &c. To illustrate this, if my friend C. D. were to see a plant rise out of the earth, he might fairly conclude that it originated there: but if he beheld a man rise out of a coalpit in the neighbourhood of Durham, he might with some propriety indeed conclude the man to be a collier; but he could not thence infer that he was born in the coal pit, and had (though in the full maturity of manhood) just started into existence.

But C. D. says "the interpreting angel declares that their coming up denotes their rise." C. D.'s eagerness to rebut my arguments has led him into a mistake, which has here enlisted the interpreting angel on his side; with how much justice will appear by quoting the words of this heavenly messenger. They are as follows: " These great beasts, which are four, are four kings which shall arise out of THE EARTH." C. D. has entirely overlooked the two last words of this sen-Now unless the literal tence. earth be the same with the symbolical sea, Daniel and the angel are not talking of the same ascents of the four beasts. The angel speaking literally

says, that these four beasts or empires originated, not C. D. would infer from the sea. an element entirely foreign to their nature: but as reason requires, from the earth, on which all four-footed beasts of the description of these before us, have ever originated. Hence the angel speaks of the real origin of the existence of these beasts, or empires, Daniel of the origin of these empires in a particular character alone. viz. as Mediterrancan empires, but not of the origin or commencement of their existence. Daniel therefore saw these four beasts rise out of the sea, he merely saw them after a temporary submersion for the sole purpose of connecting them with the Mediterranean; and they had existed long before he beheld them ascend from the sea.

C. D. allows that the empires of Greece and Rome might not inaptly appear to a Jew looking westward to emerge out of the literal Mediterranean, but he says, "he could never have thus beheld the emergence of the Babylonic and the Persian empires, under their respective symbols; because though each of those empires reached by conquest the shores of the Mediterranean, they neither of them originated from it, but from the heart of Asia." In answer to this, it is merely necessary to repeat that the prophet is not speaking of the origin of these empires. which might be traced back in their whelpine state as petty

kingdoms for many ages: but of these beasts or empires when they had arrived at full maturity, and were already "And four GREAT great. beasts," he says, v. 3.* the founders of these two great Babylonian and Persian empires were Nebuchadnezzar and Cyrus; and in the very early part of the reigns of these two heroes, their empires touched the shores of the Mediterranean; nor could those empires be denominated great until they had reached that Hence when Daniel saw these four great empires, they already bordered on the Mediterranean; and as such might appear to rise symbolically out of that sea, to shew that they were locally connected with it. Having now, I trust, proved my explanation of the rise of the four beasts of Daniel to be just, I proceed to the sca of St. John.

And here I may ask, if the sea which St. John beheld was a particular sea, viz. the Mediterranean; why did not the prophet inform us of this fact, as Daniel had done before him. He no where particularizes the sea; and thus leads us to conclude that he designed the universal, and not any specific sea. C. D. will probably answer, it was unnecessary for him to particularize; the prophet stood on the shores of Patmos.

[.] Since a heast does not become great in the moment of its birth, it is very evident from this passage, that the rise of a heast does not denote the origin of his existence.

and could see no other sea; but the Mediterranean. Now this is a mere assumption. We are expressly informed, Rev. iv. 1. (though C. D. does not seem to recollect it,) that the prophet was carried up into heaven to behold the vision, and it was from that exalted height that he beheld the objects of this lower world. It was from heaven that he beheld the sea in every other part of the prophecy, excepting in Rev. xiii. 1. and he was consequently far more likely to behold the oceanic waters than the comparatively small sea of the Mediterranean. He did, indeed stand on the sea shore, when he saw the ten horned beast arise; but since he descended from heaven in spirit, and does not affirm that he stood by the great, or Mediterranean sea, I see no reason why he should land on Patmos rather than any other part of the earth for this purpose.

For the sake of argument, however, suppose C. D. is correct, and that St. John really stood in spirit on the shores of Patmos, when he beheld the sea in the various places in which it occurs in the Apocalypse; and I will shew in what a labyrinth of difficulty C. D. has thereby involved himself.

If St. John stood on the shore of Patmos, and the particular sea of the Mediterranean was that which he beheld throughout the Revelations, I must ask C. D. to inform me what was the particular spot of YOL. V.

earth which was the subject of the Apocalyptic visions ?-What was its extent, where was it situated? When he has answered this question, I will still further ask him, which were the rivers and fountains of waters which so frequently occur in the prophetic visions? Did they flow from the little isle of Patmos, and empty themselves into the Ægean sea? If not, where were they situate, and how could he behold them when standing on the margin of the sea on the shores of Patmos! The wide orb of the earth in rotary motion presented its seas, its rivers, countries to the view of the prophet, when he was, as described by himself, in heaven; but how could the prophet see them when his vision bounded on every side by the sea or surrounding islands? If C. D. will have a particular sea for the object of the prophetic visions, he cannot be consistent unless he particularizes the earth and the rivers and fountains of waters also.

But I must press this somewhat further. St. John, according to C. D. beheld the vision from Patmos, that is, he beheld from Patmos the symbol of Rome, the literal Babylon. on the distant banks of the Euphrates. We may perfectly St. John comprehend how might see with an angel's eye this great city from the height of heaven, because no impediment would intervene: but to behold it from Patmos, he must have seen it through the con-

vexity of the earth and the sea, through the intervening countries of Asia Minor and Syria. The prophet tells us, that he looked down from heaven on the city of Babylon. C. D. teaches us, that he saw it through the very heart of seas and mountains; the prophet tells us what is possible; C. D. wishes us to believe what impossible; the prophet presents us with a grand and sublime idea of the nature of his vision; C. D. degrades his vision into a mere puppet show; and even that involved in inextricable difficulties.— Reason requires, therefore, that we should believe the prophet rather than the arguments of his interpreter; and that we should consider the sea of the Revelations, to be no particular sea; but the sea universal.

But, perhaps, C. D. may evade this conclusion by saying, though the prophet saw these things in Patmos, he saw them only in vision. I am willing to close with C. D. on this very ground, the only one which can save his arguments from the most extravagant con-If then, St. John in clusions. Patmos saw Babylon simply in vision; he could, with equal facility, have beheld the main ocean in vision, and have observed the rise of its tides; and since he has not mentioned the particular sea as Daniel has, the sea which he beheld was the oceanic waters.

C. D. relies much on Lord Byron's testimony, that there are no tides in the Mediter-

ranean; but it is evident this testimony must not be too strictly construed against the well established principle of lunar attraction. The fact, I believe, is, that the tides in the main ocean do not rise or fall more than two or three feet. sidering it as a close sea, little affected by the occanic tides, yet its extreme length, (forty degrees of longitude) would cause a rise or fall of three or four inches in its own waters. This may, however, be partly counteracted by the immense rivers which discharge their waters into this sea, but since the lunar attraction must ever continue, the tides will exist. though, doubtless, of the slightest kind. These will probably be higher in those seasons of the year, when there is the least discharge from the rivers. Now this is asserted by a modern traveller, Bramson; who expressly affirms, that there are tides at Venice; and that the cbb is greater at one season of the year than another. C. D.'s views of my idea of the A pocalyptic sea are not strictly correct. I do not suppose the sea of the Revelations to be the main ocean alone, but the whole expanse of water, including the various oceans and all the tributary bays and seas connected with them. although the tides may not reach the extremities of some of the inland seas, yet the tides are still the grand characteristics of this great collection of marine waters; and as such, the sea universal might fairly become an emblem of the church.

I have now followed C. D. through all his arguments on the symbolical sea of Scripture; and the grand result is as folows. Unless an impossibility be granted, viz. the birth and existence of lions, bears, and leopards at the bottom of the sea, this gentleman has totally failed in proving that the rise of a beast from the sea, denotes the origin of the existence of the empire it typifies, and that the proper explanation of the great sea in Daniel is opposed to the application of the sea of the Apocalypse to the church. And unless another impossibility be conceded to him, viz. that the prophet saw Babylon from Patmos through the hearts of mountains, he has equally failed in demonstrating the sea of St. John to be the Mediter-The Apocalyptic sea ranean. is, therefore, the sea universal, the distinguishing features of this sea, are its tides and its saltness, and these features render it a correct emblem of the sabbatical church. The sea of St. John, is, therefore, the sabbatical church.

C. D. is anxious that the old and received interpretation of the symbolical sea should be adopted in preference to Now, if this old explanation of the sea be the true one, no author would ever have need to have changed it for another; for it would have answered in every prediction' wherein the sea occurs. author, however, with whom I am acquainted, has ever been able to adhere to any one explanation throughout; hence

the old one, whatever it he, cannot be the true one. one generally received, was that of nations in a state of tumult and agitation; this I have proved in both my works, cannot be maintained in every passage, wherein it occurs .-Perhaps C. D. has considered some other explanation of the symbolical sea to be the true Mr. Faber maintains the following four distinct explanations. 1. The Roman empire in a tumultuous state. 2. War and tumults abstractedly. "A part of the Roman empire about to be convulsed by revolution," and of course quiescent at the time: and, 4. The pit of imposture. Mr. Cugiven ninghame has meanings, viz. I. The Roman empire in tumult and confusion. 2. The same empire in subjection to Christ. 3. The same empire in a carnal state. Pastorini has supported no less than seven, viz. 1. The Per-2. The true church. sian sea. 3. The corrupt and guilty part of the Christians. 4. Tumultuous scenes of war, and fluctuations of the world. 5. The Black sea. 6. The literal sea. 7. The earth and sea are Christians wherever they be.*

^{*} The reader will judge of the importance of adhering to a symbol once laid down, when it is stated that from these seven distinct meanings, Pastorini might, without the slightest departure from his own principles have maintained seven distinct interpretations of every passage in which the symbolical sea occurs, capable of seven distinct historical fulfilments. Suppose the sea to occur twenty times in Revelations, instead of twenty interpretations of this passage, viz. one of each; we should have seven

In two or three of these explanations, these gentlemen coincide. With exception of that of Pastorini, of the church, which, like all his other explanations, he chose from imagination, and because it suited his system; I would ask C. D. which is the received explanation. When he has fixed upon that, I should feel greatly obliged, if adhering to this explanation, he would translate every passage in the Apocalypse, wherein this symbol occurs, and prove that it may be maintained throughout. I have little doubt he will find he has undertaken an impossibility, especially if he defines the symbolical earth, and adberes to its meaning throughout likewise. He may begin with that remarkable passage contained in Rev. xii. "Woe to the inhabiters of the earth and the sea." And I much suspect, he will find any of the above explanations, or any other, (excepting those I have adopted, viz. that the earth and sea are the state and church) unsuitable to his purpose. Should this gentleman not be inclined to undertake this work himself, if he will supply me with it for him.

self, if he will supply me with the proper data, I will perform it for him.

It was not without the most mature deliberation that I adopted the latter part of the title page of my last work. I was well aware of the charge to cach, viz. in the whole, one hundred and forty. Has the Lord of wisdom constructed his prophecy on principles far more vague and indefinite than the heathen oracles of old?

of arrogance and vanity to which I might be exposed.— The benefits, however, to the cause of God and of religion resulting from this title page, appeared to me too great to be renounced on these accounts. Authors were continually publishing fresh systems of the Revelations contrary to every principle of historical and symbolical propriety; and having little more than their own imaginations for their guide. Persuaded that they were right, the most celebrated would not yield even an attentive ear, much less would they examine minutely a system, which bore every appearance on the face of it of agreeing with every just principle of history, chronology, and figurative language.

Although I earnestly solicited Mr. Faber and Mr. Cuninghame, in order to save the religious world from the perplexity in which our numerous systems had involved it, to discuss publicly my explanations of the Apocalyptic sea. yet they turned a deaf ear to my intreaties. They sent me, indeed, their objections against this explanation, and the reader will be able to judge from the present controversy, how far those objections were valid. As I considered that I had totally overturned those objections, and they still maintained their systems, no way remained of bringing these gentlemen to a public discussion, from which impartial persons might decide, but the step which I took in declaring, (what I believe and know to be the truth) that I have refuted their general systems. To this step, I may possibly ascribe the discussion with C. D. and the Inquirer, who are at least able advocates of the general systems of Mr. Faber and Mr. Cuninghame, and to this step should any benefit result from the discussion, may that benefit be probably attributed.

I have been compelled to make myself strange, and speak roughly unto my brethren, and until the object I have in view, viz. the downfall of their systems or mine shall be effected, I cannot retrace my steps. will readily bear every reproach of folly or vanity; of boasting, of arrogance, or enthusiasm: but I must, I will, if possible, be heard. If the Lord, as I humbly hope, has committed to me the development of the true system of the prophetic volume for the benefit of his people, it would be cowardice for me to desert my peculiar post, and he will support me in it. My explanation of the Apocalyptic sea must be overthrown, or every system falls before it. Should it bear the severe test of able and acute examination, the nature of the sealed book at least will be clearly ascertained, and it will be impossible to find any other explanation for any of the predictions than those contained in my work. Let these gentlemen then direct all their artillery against this symbol, and should they be able to overthrow it, I will confess that I have treated them improperly. Should it.

stand the trial, I trust, that he who alone could enable me to understand it, will preserve me from exulting over my less successful competitors; and will have all the glory, the honor, and the praise.

For these gentlemen's talents and character, I entertain the highest respect: and it is not without the deepest regret that I have found it necessary to treat their works as severely as I have done. But I have acted in perfect accordance with the scriptural principle of doing to others as I would wish them to do unto me. If, in supporting their systems, they can prove the uniformity of the history in the sealed book, if they can shew the chronological succession of the seals, trumpets, and vials; if they can appeal to certain fixed principles for the explanation of the symbols, and can prove that they strictly adhere to those explanations in every place where they occur; and can demonstrate that I have done none of those things in mine, they will be perfectly justified in publishing a Refutation of my work, and the church of God and the cause of the Redeemer will benefit by their conduct.

I return my sincere thanks to C. D. for discussing the meaning of the symbolical sea. Should it in the end prove the destruction of his general system, he will find some consolation in having assisted in ascertaining more clearly (than I could have done without his objections) the correctness of the application of the symbo-

lical sea to the church, and in that grand support, which a clear, correct, and acknowledged fulfilment of the Revelation of St. John will afford to the Christian world.

I am, &c. I. I. HOLMES. Godstone, Oct. 12, 1820.

ON THE REFORMED JEWS.

To the Editors of the Jewish Expositor.

Gentlemen,

Anxious to draw attention to a circumstance of extreme importance with respect to the Jews of the present day, I am so also to a considerable degree that they should not misunderstand my motives in so doing; I seek not matter of blame but means of amendment for them; if unable to bring them to the foot of the cross of their crucified Redeemer in faith and repentance, I would at least warn Christians from giving their approbation or support, to a device of satan to draw them aside from the only road by which they can approach it, a device the more dangerous, as it speciously presents to the friends of Israel a reform in their worship, a more rational adoration of the Deity than can be found in those institutions of the Jews, which are so utterly heartless and repugnant to reason that it is a mockery to call them religious-or even landmarks to mere morality. I have seen the so called reformed Jewish Worship, for which Synagogues have been built or fitted up in various towns of the north of Germany, and the neighbouring countries,

spoken of in terms of enlogy in periodical publications; which makes me feel it a duty to state from certain knowledge the tendency of this reform; and this tendency is no other than to build up a system of deism on the ruins of Revel-I believe the members of these reformed synagogues to consist of three classes; 1st. Jews more or less opulent and well educated, who were ashamed of the irrational forms of worship of the old synagogue,—carried on in a language understood but by few of the congregation,—and sought without going deeply into the subject to amend it. 2nd. others who appreciating strongly the morality of the Gospel, were anxious to weaken those feelings of their Israelitish brethren, which place au insuperable barrier between them and the Christians, and wished by degrees to facilitate their passage to Christianity, but to a Christianity wholly undeserving that name, to a belief in which the divinity of Jesus Christ is not embraced, and to which of course all the saving doctrines of the Gospel, founded on the Old Testament, are utterly strangers. 3rd. the last class. philosophers of the modern day, who have enough of this? world's cunning to perceive that they could devise no better means than those they have used to sap and destroy that faith of the Israelites, from which alone they can pass to that in Jesus Christ, and to make of them apparent Theists, but in truth Infidels, and with-

out God in the world. It is true, that in this new service portions of the Old Testament are read, and that it is cited by their preachers; but it is no less true that the leaders in these new synagogues refuse their belief to it; it is well known that these regenerate Jews look no longer for a Messiah the restorer of their nation. or for the re-establishment of It may be asked if these things be so, why are they patronized, as they are, by a very great part of the clergy of Protestant Germany? alas! as auxiliaries! through views and feelings but too congenial. It is but too well known by those who have inquired into the subject, that twenty years ago, the number of those members of the clergy of Protestant Germany, who believed in the divinity of Jesus Christ. was frightfully small; by God's blessing, this fearful disproportion has decreased perceptibly, and those of the true faith hold up their heads and assert it manfully; but still that disproportion is considerable, and their antagonists, "the Theologists," who are actively employed in invalidating the authority of Scripture by cavils at particular passages, captious criticisms, and figurative interpretations, saw with delight a new host of allies in Jews, hitherto the so jealous guardians of the Old Testament, now arraying themselves in an hostility against it, not the less certain, though not avowed. They scruple not to protect these new Jews, declaring it to afford the best

means of bringing them to Christianity; and that they may be such to Christianity, such as theirs, I will not deny; but those, whose hope and faith is in Christ the Son of God, who appealed to the works of his Father done by him, that the Jews might know and believe, that "the Father is in him, and he in the Father," I solemnly warn against being involved in a seduction of the ancient people of God from their belief in the law which he vouchsafed to give them from mount Sinai through the hands of his servant Moses, and in the prophets, through whose mouths he spoke to them; and I solemnly warn the Israelite, that if even he will not recognize his Messiah in our blessed Lord and Saviour. that he deny not the laws and ordinances making his nation a peculiar people to God, or these hallowed predictions in accomplishment of which the progeny of David shall again rule in Sion, over the twelve tribes. united on the mountains of Israel in happiness and glory.

This reform of the Jewish worship, forms one of the most remarkable features in the religious and moral existence of the modern Jews; with its success must end their national existence; we know, therefore, that it cannot prosper against the word of God, but it may mislead many, very many of the children of Abraham to destruction. Entering therefore strongly and warmly into the views on which the London Society is formed, I have felt it a positive duty to offer to them, in

whose present and eternal welfare I feel the deepest interest, this anxious warning, and it is well known to you whether I have competent means of forming a judgment upon this subject. I am entirely disposed to believe that many respectable Israelites have come forward in support of this reform, on motives extremely creditable to them, and in ignorance of its

real tendency. I would ask them, if they could devise no one better amendment of their worship than the one adopted? one for instance, embracing expositions of the prophecies, those oracles of the living God, in which they are interested in all that concerns them most nearly and dearly.

I am, Your's, &c. C. D. J. A.

PROCEEDINGS OF THE LONDON SOCIETY.

ANNIVERSARY OF THE BRISTOL AUXILIARY SOCIETY.

THE Annual Meeting of the Bristol Auxiliary Society was held on Thursday, Oct. 26. A letter having been read from the Rev. Dr. Randolph, expressing his great regret that he was prevented by illness from attending, Major General Prole was called to the Chair.

A very excellent Report was read by the Secretary, the Rev. William Knight, Rector of St. Michael's. It stated that the funds of the Bristol Auxiliary had increased during the past year, £300. The Meeting was addressed by the Hon. Chas. Noel and Arthur Foulkes, Esq. by the Rev. Lewis Way, and the Rev. Messrs. Biddulph, Day, Sergeant, Elwin, Glover, Olive, Boak, B. N. Solomon, and C. S. Hawtrey, one of the Secretaries of the Parent So-Sermons in behalf of ciety. the Society were preached, and Collections made during the week as follows:-

St. James's, by Rev. L. Way 34 8 1 St. Werburgh's, by Rev. J. Sergeant 20 2 4 Clifton, by Rev.C.S. Hawtrey 35 11 14 17 St. Thomas's, by Rev. L. Way 10 St. Michael's, by do. 24 St. Paul's, by Rev. C. S. Haw-Ò 10 11 Redeliffe, by Rev. J. Sergeant 0 Temple, by Rev. C.S. Hawtrey Dowry, by Rev. L. Way 18 0 51 0 After the Meeting 21 0

The following Donations and Subscriptions were also then received:—

Mrs. George Idle, Clifton, by 10 10 Miss Hensman Lady Lilford, Clifton, by Rev. C.S. Hawtrey, School Fund Anonymous, by Miss Hensn man Mrs. T. Spencer . . 1 0 Den. Ø 0 0 Hon. C. Noel Hon. Mrs. Noel 0 0 J. S. Harford, Esq. Blase Castle Mrs. Hannah More Rev. J. Stephenson Mrs. Stephenson

The Rev. Lewis Way having kindly undertaken to visit the Societies established last year at Exeter and Plymouth, he left Bristol on Monday, the 30th, accompanied by the Rev. C. S. Hawtrey and the Rev. B. N. Solomon. A Sermon was preached by Mr. Way at the Parish Church of Wellington, on Tucsday Evening, but the weather being very unfa-

vourable, the congregation and Collection were necessarily small. From Wellington, our friends proceeded to Exeter.

ANNIVERSARY OF THE DEVON AND EXETER AUXILIARY SO-CIETY.

The first Annual Meeting of the Devon and Exeter Auxiliary Society was held in the New Subscription Rooms, on Wednesday, the 1st of Novem-The company having at first assembled in one of the smaller rooms, found it necessary from their numbers, to adjourn to the great one. Rev. Mr. Dennis, of Budleigh Salterton, was in the Chair; Sir John Kennaway, Bart. who had been invited, not arriving The Chairman opened in time. the Meeting with an impressive speech, and resolutions were afterwards moved and seconded by Sir John Kendaway, Bart. and the Rev. Messrs. Way, M'Ghee, Dawson, Hawtrey, Solomon, &c. Great interest was manifestly excited in the cause, and £22. were collected at the doors. Sir John Kennaway, Bart. became the President, Herbert Cornish, Esq. Vice-President, and the Rev. Mr. Dennis, Secretary of the Society.

ANNIVERSARY OF THE PLY-MOUTH, PLYMOUTH DOCK, AND STONEHOUSE AUXILI-ARY SOCIETY.

The first Annual Meeting was held on Friday Evening, Nov. 3, at the great Room at the Royal Hotel. More than 500 persons were present. The Chair was taken by Richard

Squire, Esq. Mayor of Plymouth: the Report was read by the Secretary, Capt. Thicknesse, R. N. The Meeting was then addressed by the Rev. Messrs. Robt. Lampen, Hitchings, Boyle, Horace Mann, Way, Hawtrey, Solomon, and by Dr. Bellamy, M. D. Mr. Sparke, Capt. Filmore, R. N. Lieut. Greenaway, Mr. J. Roberts, and Captain Thicknesse. A Collection was made at the doors, of £9. 14s. 6d. On the succeeding Sunday, Sermons were preached as follows:—

In the Morning, at St. Andrew's Church, Plymouth, by Rev. L. Way, no Coll. At Plymouth Dock Chapel, in the Morning, by Rev.

C. S. Hawtrey 12 8 0 0
Do. Evening, by Rev. L. Way 8 10 11
At Stonehouse Chapel, in the
Evening, by Rev. C. S. Haw-

Evening, by Rev. C.S. Hawtrey 6 10 4

An interesting circumstance occurred at Plymouth which should not be unnoticed. A respectable and candid Jew, a teacher of Hebrew there, expressed a desire to hold a friendly conversation with his converted brother, Mr. Solomon, on the subject of Christianity. A time was accordingly appointed, and in the presence of some Christian friends who were assembled, an amicable discussion took place. Jewish teacher displayed a proper candour, and Mr. Solomon. was enabled with meekness and fear, to give a reason of the hope that is in him, and to speak like a workman that needeth The disnot to be ashamed. cussion continued for three hours. We carnestly pray that the God of Abraham may follow it with his blessing.

FORMATION OF A
LADIES' ASSOCIATION AT DORCHESTER,

On Friday, the 11th of November, a Sermon was preached at Dorchester in the Rev. Mr. Richman's church, by the Rev. L. Way. A Collection was made of £13. 8s. 6d.

On Saturday, the 12th, a Meeting was held in the Town Hall, William Morton Pitt, Esq. M. P. kindly presided on the occasion. Having stated the object for which the Meeting had been called, and the Rev. Messrs. Way, Hawtrey, and Solomon having addressed the assembly, it was moved by the Rev. Mr. Richman, and seconded by the Rev. Mr. Jackson, in two impressive speeches, That a Ladies' Association in aid of the London Society should be formed. Lady Harriet Frampton accepted the office of Patroness, and Mrs. Morton Pitt that of Lady President. A Ladies' Committee was also appointed, and a considerable list of Annual Subscribers entered their names. The Rev. Messrs. Hoare, Davis, John Noble Coleman, &c. were also present.

On Sunday, the 13th of November, two Sermons were preached by the Rev. Messrs. Way and Hawtrey at the Parish Church of Blandford, and Collections made which amount-

ed to £23.

SPEECH OF THE REV. R. M. GHEE,

Anniversary Meeting of the Devon and Exeter Auxiliary Society.

THE Rev. Mr. Hawtrey having stated the very favour-

able reception which Messrs. Way and Marsh had received from persons of all ranks in Ireland, when they went to that country to excite an interest for the conversion of the Jews—

The Rev. Mr. M'Ghee said, "Mr. Chairman, in rising to second the resolution which has been put into my hands this day, I fear lest I might seem, as an Irishman, to apostatize from that feeling which, I rejoice to have heard from my Rev. Brother, pervades my native land, if I did not endeavour, however feebly, advocate that glorious cause for the promotion of which we are assembled here to day; but, indeed, if it were necessary to offer any apology for intruding my sentiments this assembly, I should feel it an apology which ought to come home to every heart, simply to say that I am a Christian: for when we are assembled to promote the salvation of the Jewish people, I will not say, we have been convened merely to perform an office of humanity in which every feeling and benevolent mind should take an interest; -I will not say, we have been convened to exercise an act of mercy in proclaiming a message of pardon and salvation to so large a portion of our fallen fellow-sinners ; -- I will not say we have been convened to fulfil a solemn duty, to obey an express command of our God; but I will say that we have been assembled here today, to discharge as vast a debt of obligation, as men could

ever owe to their fellow-mortals. I need not in this assembly enter into a detail of the blessings we derive from the Christian religion; I need not attempt to illustrate them by instituting a comparison between the privileges of our own so highly favoured land, and those dark and gloomy regions, where the light of revelation hath never yet arisen; I need not attempt to point out the advantages in all the civil, the social, and the moral relations of life, which the Christian revelation has conferred on us, and which idolatry and ignorance, and superstition, have denied to them; but this I will say, that if our understandings can conceive, or our hearts can feel those blessings; if we can in any degree appreciate them, as promoting the welfare of our fellow-men, and the glory of our God; if we can value them for ourselves, for our friends, for our country, or for the world, either on this side or beyond the confines of the grave-let us remember this day, that for every blessing we prize, for every hope we cherish, for every mercy we expect, for every consolation that can cheer us amidst the afflictions or vicissitudes of life, for the only repose of our souls in death and judgment, for our redemption from hell, for our happiness in heaven-let us remember, that for them all, for more than either tongue can tell or thought can reach—we stand indebted, under Providence, to the poor, despised, scattered, desolated outcast na-

tion of the Jews. Is it necessary, then, for a man to say more than that he is a Christian, to confess himself indebted in every faculty both of mind and body, to the cause of this unhappy people. If he be a Christian, not in name, but in Spirit and in truth—if he knows the inestimable value of that precious "fountain which is open to the house of David for sin and for uncleanness,"-if he prizes the "unscarchable. riches" of that "Lamb of God" who came to "take away the sin of the world," who stands as the only mediator between his guilty soul and his offended God,-I would ask him but this simple question, for what would be barter the rock of his salvation? Would thrones. would worlds be sufficient as a price? Would suns or systems be altogether as the small dust upon the balance? he received this incalculable blessing from the Jews? they now fallen, and perishing in ignorance and sin, and can he hesitate to cast a mite (all that he is and has would be but a mite) into the treasury of mercy for their rescue and their salvation? I do not conceive, that at this moment, the surface of the globe presents a more interesting spectacle to the contemplative mind than that nation, whether we consider their ancient glory, their present rejection, or their promised restoration. When we read in the Bible the history of the Jews, if it were not for the natural distaste of our minds to realize in any respect the

glorious truths of God, we should be more impressed, as mere matter of historical · fact, with the splendid records of that sacred volume, than with all the grandest exploits, whether real or imaginary, that ever swelled the annals or the fictions of the world. ask, What golden sceptre that ever glittered in the hand of an eastern monarch, though studded with all the richest iewels of the mine, could compare in real glory with the rod of Moses? What diadem of all the monarchs of the earth could be compared with the crown of light that beamed upon his brow, reflected from Jehovah's glory on the mount? What path to freedom and to conquest was ever opened to any nation through the trackless bosom of the deep? What commissariat ever could command supplies from heaven? What mighty engine of death and desolation, what horrid elements of war and ruin that ever burst upon a guilty and devoted land, could be compared to the terrific glory of that frown that lowered from the cloud upon the hosts of Egypt? One single drop of water from the rock was brighter than all the rivers upon earth-one single ray emitted from the fiery pillar poured a brighter beam upon the camp of Israel, than all the light that ever flashed from their shields and falchions could shed upon the gleaming millions of an armed world. In literature, what historian could date his records from the reign of chaos,

like the inspired author of the Pentateuch? What lyre of Parnassus was ever strung like the harp of David? dogmas of the porch, what dreams of the grove, apothegms of the seven sages of Greece, could be compared in wisdom even with a single chapter of the Proverbs? What fugitive leaves of sibylline imposture are like the everlasting testimonies of the law? What lying Delphic oracle like him, whose lips were touched with a living coal from the celestial What augur of the capitol like him who could predict the rise and fall of all the nations upon earth, even to the consummation of that glorious kingdom that alone shall last throughout eternity? It is in vain to enumerate all, -every deliverance effected, every conquest planned and executed, every march directed, every supply sent, every law enacted, every truth inculcated, every penman inspired by Jehovah himself: the kings of this little earth must cope even with the King of kings, before the aggregated glories of all the nations of the world can be compared with the matchless heaven-descended glory of the ancient Israel of God. thing could add to our astonishment in the contemplation, it is the melancholy contrast which their present rejection exhibits to our eyes. Surely, if no nation could once be compared with them in greatness and in splendour, none can this day bear a comparison with them in suffering and in sor-

row; one the most exalted in all the plenitude of temporal prosperity, when, even he who was brought to curse them was constrained to cry, " How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" Once the only favoured in all the promises and prospects of eternal life-now the most abject people on the globe, without one consolation, privilege, or blessing as a nation, in time, and without one beam of light or hope to cheer them in the dark and dreary prospect of eternity. how hath the Lord covered the daughter of Zion with a cloud in the day of his anger, and cast down from heaven unto the earth the beauty of Israel." "Oh, how is she become a widow that was great among the nations, and princess among the provinces." The Lord hath preserved her, indeed, miraculously preserved her, amidst the destruction of the other nations—but she is preserved, like the wife of Lot from the flames of Sodom, a standing monument of sin and wrath upon a smoking plain of ruin and desolation. But is she to remain an outcast, and deso-" Hath God late for ever? cast away his people? God forbid," the same power that called, that brought, that raised, that kept, that cast away, that hath preserved, will bring them back again. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel, will gather him, and keep him, as a shepherd doth

his flock; for the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." The cloud that covereth the daughter of Zion shall pass away: The Sun of Righteousness shall arise on her with healing under his wings. Consumed to ashes as Jerusalem hath been, and those ashes scattered to the winds of heaven, even in her mouldering ruins there is still a breathing spark of heavenly fire:—

" Igneus est ollis vigor et collestis origo," and he that will not quench the smoking flax, shall fan that spark into a flame, until "the righteousness of Jerusalem shall go forth as brightness, and the salvation thereof as a lamp that burneth," and she become a praise and a glory unto the ends of the earth. What shall I say then, to those who have received the records of eternal truth, written in the martyred blood of this poor benighted Is there a Christian heart that feels, is there a Christian tongue that speaks for them, that will not exclaim with the apostle, " My heart's desire and prayer to God for Israel is, that they might be It is in vain to say the time is not arrived; the labours of these very men whom we behold here at this very day, the facts that we have heard detailed, the interest that is excited in England, in Ireland, in all Europe, in America, in their behalf, proves in itself that, "the time to favour Zion, yea, the set time is come, for why? thy servants think

upon her stones, and it pitieth them to see her in the dust." It is vain and unscriptural to say that the Jews are not to be converted until the Gentiles be all brought into the fold of The apostle Paul expressly adverts to the conversion of the Jews as the first and most efficient engine for the enlightening and calling in of the Gentiles; for when he speaks in his epistle to the Romans, of the Gospel being sent to them through the unbelief of the Jews, he thus declares the fact, " If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness; for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead!" it not natural to suppose, that this should be the case? for were we to select a missionary from amongst the world to bear the glad tidings of salvation to any people of the earth, where could we find such a witness of the truth of God as the Jew. While the race of all the kings of the Assyrian, the Persian, the Grecian, and the Roman empires are fallen, and swept like the leaves of autumn from the earth, the descendant of Abraham stands as a missionary with his Bible in his hand, bearing on his very brow, credentials from the living God, himself a speaking miracle of mercy, and every word he utters, a winged messenger from Jehovah." Mr. M'Ghee concluded by making an appeal

to those who were present, to support by their prayers and exertions the cause of the Jews.

EXTRACT OF A LETTER FROM BERLIN.

In the Expositor for August, an interesting account was inserted of the effects of true conversion on two Jewesses at Berlin, which was communicated to the Committee of the London Society, by a most valuable friend of the cause resident in that city.

The following letter has since been received from him, containing further details which cannot fail to make a deep impression upon every Christian heart. How ought we to be animated to go forward in our work, when we thus see the Lord fulfilling his promises to his ancient people, "taking them one of a city and two of a family, and bringing them to Zion;" when we see them, as in this case, ready to suffer the loss of all things, and submitting to actual persecution for the cross of Christ.

Berlin, Aug. 24, 1820. My dear Sir,

You will remember my account, given you at your request in writing, of the attempt made by Mrs. — 's father to persuade his daughters to return to him at Lemberg, and that the unmarried sister agreed to go, conceiving it to be her duty to do so, provided she had a solemn assurance from him, that she should not be importuned, or persecuted to give up her religion, confiding in his integrity as such as to render it sure, that if he gaye such

a promise as she asked for, it would be scrupulously adhered to. When she reached Cracow. on the way, she received a letter from him desiring her to remain there until further orders, as his new wife who had promised not to molest her on account of her religion, seemed disposed not to abide by that engagement; and our knowledge of this conduct of his in consequence of that held by her mother-in-law, gave us the best assurance, that he would keep Mrs. ---, however. received the day before yesterday, a letter from her poor sister, who, it seems, on arriving, was unmercifully beat by her father and chief relations, to make her renounce her faith; she withstood them by God's blessing nobly, and was turned out into the street in consequence: it is remarkable however, that some poor relations of hers, Jews in faith, took her in, but are too poor to maintain her. She was, when she wrote, intending to apply to the Protestant Clergyman for We are about to send her assistance, as soon as it can be done; she is inclined to remain at Lemberg, as it is far cheaper than Berlin; she can now work well, and such an example as she has given, in a town full of Jews, may do great good. I had formed an high opinion of the sincerity of these sisters, each is justifying it, and the trial, to which the unmarried has been exposed, and which she has surmounted, redounds to the honour of our crucified Saviour.

To Rev. C. S. Hawtrey.

EXTRACT OF A LETTER FROM NEW SOUTH WALES.

It is truly pleasing to receive from all parts of the world, concurrent testimenies that a spirit of inquiry is beginning to manifest itself amongst the Jewish people on the most important of all subjects. The following letter is from a quarter from which such tidings would not have been expected.

Sydney, P.b. 26, 1820. Rev. Sir,

A NUMBER of Jews now reside in this town; about thirty of whom have lately agreed to meet together once or twice each week to have their own prayers and the Scriptures read to them. Their only acknowledged Levite, Joseph Marcus, whom I have known for some years, is an intelligent, peaceable, and well disposed man. He has devoted much time to the study of the Scriptures in Hebrew, and in English, and is favourable to Doctrines. Christian think half a dozen copies of the New Testament in Hebrew. and two or three Old Testaments, (i. e. the Hebrew Bible), might be of service to some of them. I leave it entirely to the discretion of your Committee, what besides may be thought suitable to be handed to this people. Who can tell if God will be gracious to them in this land of their captivity and Deut. iv. 31. bondage for sin.

I have had much candid, pious, and edifying conversation with Marcus. He now voluntarily, as his bodily infirmite, and expresses his approbation of our mode of worship. He

says all his former prejudices are quite removed. He has frequently asked me to read to him, and pray with him, that he might have the faith of Abraham to the salvation of his immortal soul. The books of the Prophets have been our meditation for several months.

All the Jews are most respectful in their conduct towards me, and I feel it my duty to serve them, in the fear and cause of God, as "Beloved

for the fathers' sakes." Gratitude, indeed, constrains; for we know that "Salvation is of the Jews."

I beg to congratulate the Society on its continued support, and increasing influence; hoping that it will go on and prosper, till "all Israel shall be saved."

I am, yours, &c.
WILLIAM COWPER,
Assistant Chaplain,
New South Wales.

CONTRIBUTIONS TO THE LONDON SOCIETY.

	FOR G	ENERAL PURPOSES.			
Brewer, Mi	ss Ann.	collected by her	0	16	3
Idle, Mr. George, Clifton,		by Miss Hensman	10	10	
Jarratt, Rev Rector of Wellington, Ann. Sub				1	
S. H.		by Miss Haygarth	1	0	
S. L			1	0	
Birmingham,		Miss Kindon, by Rev. C. Simeon	1	0	
Blandford, Dorset,		(Rev. C. I. Hoare, Vicar) col-			
		lected after a Sermon by Rev.			
		L. Way, Morning		15	1
Do.	do.	do. by Rev. C. S. Hawtrey,			
		Evening		6	6
*Bristol Society,		by Rev. William Knight	47	6	8
Dorchester,		(Rev Richman, Rector) col-			
		lected after a Sermon by Rev.			
		L. Way	13	8	6
Hackney and Clapton Society,		by Mrs. Barker	3	13	0
Latchford, Cheshire,		Miss Royle, by Rev. W. Allix .	0	6	0
Reading Society,		Miss P. Valpy, by Mrs. French .	1	9	3
Spalding do.		Mrs. Gates, by Mrs. Metcalf	5	0	0
Wellington,	Somerset,	(Rev Jarratt, Rector) col-			
		lected after a Sermon by Rev.			
		L. Way	4	5	7
	FOR HEBRI	EW TESTAMENT FUND.			
Crawford, Rt. Hon. Earl of				5	0
Friend, by I. M. Grimwood, Esq. 2, Bloomsbury place			10	0	0
Mills, Miss, King's Kerswell, Devon				0	0
			100	0	0
Calcutta Ladies' do.		by Miss H. Adamsby Rev. Thomas Thomason	131	5	0
Paisley You	ths' do.	by Arch. Moody, Esq. Treasurer.	15	0	0
T .		NG FUND FOR SCHOOLS.			
Lilford, Lad			5	0	0
			1	0	0
		by Rev. William Knight	169	6	10
*Do.	,,	by do. produce of work		3	0
	FOR FORFICM	SCHOOLS AND MISSIONS.			
Irish Society	TOTE LOISING	by Rev. William Bushe	100	0	0
		by Met. William Dusie		1 0	
poses, informa	tion not having bear	ed last month, in one amount for G	enera	L	dr-

poses, information not having been communicated that they were for distinct funds.

JEWISH EXPOSITOR,

AND

FRIEND OF ISRAEL:

CONTAINING

MONTHLY COMMUNICATIONS RESPECTING THE JEWS,

AND THE

Proceedings of the London Society.

: אקים את־סכת דויד הנפלת Amos ix. 11. Οὐκ ἀπώσαλο ὁ Θεὸς τὸν λαὸν αύλου. Πᾶς Ισραήλ σωθήσελαι. Rom. xi. 2. 26.

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Jewish Expositor,

ANI

FRIEND OF ISRAEL.

NOVEMBER, 1821.

REMARKS ON ABYSSINIA.

To the Editors of the Jewish Expositor.

Gentlemen,

A In your last number, p. 336, your correspondent says, that the interesting country of Abyssinia should now meet with great regard from the Christian world, and mentions Bruce's account of the queen of the south (or Sheba, as it is called in the Bible) having had a son by Solomon. I have often wondered that this most interesting country to the race of Israel, and Bruce's account of it, has never been mentioned before in the pages of your Jewish Expositor. Bruce says, that the queen of Sheba had a son by Solomon who was called Menileck, or Menilech, by his mother, but he was called David by Solomon .-This prince Menilech during his infancy nursed by his mother, but when grown up, was sent to Solomon to be educated, and when he returned home to Abyssinia, there went

with him many of the princes and great men of Judah, and also Azariah the son of Zadoc, the high priest. After the death of his mother, this prince Menilech ruled over the Abyssinians, and he being educated in the Jewish religion, all his subjects became converts, and professed the Jewish religion till the year 333 of Christ, when a Greek Christian, navigating the Red sea with an intent to go to India, and having with him two adopted sons to whom he had given a good education, were wrecked on the Abyssinian coast; the old man was killed in a skirmish with the natives, the young men were made prisoners; one of whom named Frumentius, being a youth of great abilities, was made preceptor to the young prince of Abyssinia, and when first introduced to the prince found him reading of the Psalms of David, and he persuaded the prince to become a Christian, and all the Abyssinians followed the example of their prince, and became Christians, (so that Christianity has been professed in Abyssinia near 1500 years). There were at that time a great many Jews in Abyssinia, who refused to abandon the religion of their forefathers, so assembled together on the mountain of Samen,* and chose themselves a king of the tribe of Judah, and of the race of Solomon: the name of this prince was Phinehas, and from him their sovereigns are lineally The race of the descended. high-priest still continues to be priest to the Jews in Abyssinia, the genealogies of both kings and priests being preserved there with great care. the prophecy delivered by Jeremiah in his xxxiiid chapter, respecting the race of David and the Levites, has never been forgotten by the Lord, but has been exactly verified.

The race of Solomon by the queen of Sheba continues to reign over the Abyssinians, the records of which country are carefully preserved. Bruce enumerates the names of all the kings, with the time they reigned over the Abyssinians ever since the time of Menilech the immediate descendant of Solomon, so that the king of the Jews in Abyssinia, and the king of the Abyssinians, are

The prophet Jeremiah, chap. xxxiii. 17. says, "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel, neither shall the priests the Levites, want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered. neither the sand of the sea measured, so will I multiply

both descendants of Solomon-The number of the Jews in Abyssinia are about one hundred thousand; the ensign of the Abyssmians is the lion of the tribe of Judah. Peter Heylyn, who wrote his Cosmography in the year 1687, one hundred years before Bruce was Abyssinia, says, That the Ethiopian emperors conceive themselves to be sprung from Solomon and Magueda the queen of the south, and that the arms of this kingdom are the same with those of the tribe of Judah, which are, a Lion rampant in a field Or, and that the motto of them is to this effect; The lion of the tribe of Judah shall overcome.

^{*} The mountains of Abyssinia are difficult of access, but their tops are delightful plains, and are chiefly the cultivated parts of the country, the valleys being deluged with rain one part of the year, and parchéd up by the heat of the sun the other.

the seed of David my servant, and the Levites that minister unto me. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed, to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them."

It is generally supposed that the race of David and the race of Aaron are not now to be found, and that their genealogies are lost; but if we believe the prophet Jeremiah. that is never to be the case and as the seed of David is destined by the Lord to reign over the united kingdoms of Israel and Judah, whenever it shall please the Most High to restore them to their own country; it is a most wonderful interposition of Providence to preserve this seed pure and unmixed with other nations in a remote corner of the world till God's appointed time, so that no dispute shall arise who shall be king when the whole race of Israel shall be called to the land of their fathers.

The prophet Isaiah, chap. xviii. says, that "a present shall be sent from Ethiopia to the place of the name of the Lord of Hosts, the mount Zion." Is not this kingdom of Jews to be the present? No nation beside Ethiopia or Abyssinia, can send so valuable a present to mount Zion.

The royal Psalmist says, "The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Saba shall offer gifts," Ps. lxxii. 10. "From beyond the rivers of Ethiopia, my suppliants, even the daughter of my dispersed, shall bring mine offering. - Behold, at that time I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame. At that time I will bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."-Zeph. iii. 10.-19, 20.

The xviiith chapter of Isaiah is thought by some commentators to contain an obscure prophecy, but some things having been lately made known in this country, it appears now very clear. The prophet addressing the country says, "Ho, land! shadowing with wings,* which is beyond the rivers of Ethiopia. That sendeth ambassadors by the sea, even in

^{*} The land shadowing with wings. The Ethiopians have spread their wings over and protected the Jews, whilst other nations were destroying them, they have not only protected them, but given them possession of part of their country to dwell in, in which the Jews have enjoyed without interruption, their laws, manners, and customs, under a regal state, having for kings, princes of the race of David, and priests of the race of Aaron.

vessels of bulrushes* upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose lands the rivers have spoiled.† All ye inhabitants of the world and dwellers on the earth see ye, when he lifteth up an ensign on the mountain; and when he bloweth a trumpet, hear ye.†

In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose lands the rivers have spoiled, to the place of the name of the Lord of Hosts, the mount Zion."

I am, &c. C. Hall.

Vessels of bulrushes. The Nile was navigated anciently in vessels of bulrushes, as we read in the Bible, that Moses was exposed in an ark or vessel made of bulrushes. The vessel in which Bruce navigated the Red sea had a sail, or mat, made of bulrushes.

↑ Whose lands the rivers have spoiled. The prophet twice in his xviiith chapter says, that the nation who shadowed with wings the people meted out and trodden under foot, was a land that the rivers had spoiled; he says, It is beyond the rivers of Cush or Ethiopia, which is

the Nile.

Ethiopia was peopled by the descendants of Cush, and was, in very early times, the most learned people upon The chronicle of Axum (the first city built by the Cushites) is the most ancient repository of the antiquities of that country, a book esteemed as the first in authority after the Holy Scriptures, it says, that Ethiopia was not inhabited till 1808 years before Christ, and 200 years after that it was laid waste by a flood, the face of the country much changed and deformed, so that it was denom nated Oure Midre, or the country laid waste. Other historians speak of this flood in Ethiopia also, and it must have been well known in the time of Isaiah.

† The prophet Isaiah commands our particular attention to the time when the ensign is lifted up on the mountain, and when the trumpet is blowing, we are to listen and hear. The ensign is

actually lifted up, and the trumpet is blowing. This ensign is the Jewish scriptures which is sent and lifted up in sight of all nations, and the sound of the Bible is gone out to all lands, and its words to the ends of the world; so that we may fully expect according to the express declaration of the propher, that the present of a people scattered and pecled, and a nation meted out and trodden under foot, will, ere long, be brought to the place of the name of the Lord of Hosts, the mount Zion.

The Rev. G. S. Faber, in a letter to me, does not believe that Ethiopia is the country meant by the prophet Isaiah from which a present is to be sent to mount Ziou, because the prophet shouts to a country beyond the rivers of Cush, but I have seen the writings of a commentator on the prophecies, who says, that the words in the original may be rendered on, or upon, the rivers of Ethiopia, so that we should read, "Ho, land! shadowing with wings, that is upon the rivers of Ethiopia.

Mr. Faber is also of opinion, that the English ships will have a part in restoring or carrying the outcasts of Israel and the dispersed of Judah to the land of their fathers, which is by no means

improbable.

Dr. Clark and Mr. Cripps his companion, in the course of their travels, examined an Abyssinian literati, who confirmed to them in every respect, Bruce's wonderful account of that country. ESSAYS ON THE LAW OF MOSES.

ESSAY IV.

If ye believed Moses, ye would have believed me, for he wrote of me; But if ye believe not his writings, how shall ye believe my words?—John v. 46, 47.

Much of the preceding Essay was occupied in an attempt to remove the prejudices usually entertained against those who adopt the mode of interpretation, respecting the cherubic emblems, now under consideration, which we are firmly persuaded to be the scriptural one. The importance, therefore, of the inquiry, can be no longer questioned. The form of an Essay is so circumscribed in its limits as to be capable of admitting but a very small portion of our subject at once; we must, therefore, carnestly request our readers, especially our Jewish readers, carefully to re-peruse, and candidly to consider, what has hitherto been advanced, in order to preserve a connected view of the subject. Happy indeed, shall we feel ourselves, if by any means we can prevail upon them to fix their attention steadily upon the Cheru-The slight way in which bim! they are passed over by the generality of commentators upon holy writ, must, we are persuaded, have a very bad effect upon the Jews. To the Christian who in the full meridian of Gospel splendour possesses the blessed reality, a mistake concerning the types and shadows,

is not of such consequence; to the Jew, who possesses nothing else, it is of the utmost moment. For either these emblems are, or they are not, of great importance; if they are not, why are they made so prominent a feature throughout the Scripture; if they are, to pass them over in silence or but slightly to touch upon them, must necessarily have a qualifying effect upon the whole contents of the Bible. convinced of the magnitude of the subject we are upon, and the weighty influence it would carry, if rightly understood, towards promoting the conversion of the house of Israel, we feel we cannot speak too strongly-we cannot urge too vehemently, a strict and careful investigation of this great and To study the leading type. law without beginning with the Cherubim, is like attempting to read a language without a knowledge of the grammar, no progress can possibly be made, but all must be error and confusion. It is not our intention in this place to enter into a minute description, and comment upon every part of the cherubic exhibition, our object at present is to take such a sketch of their most prominent and leading characters as may fix their importance, and we shall reserve a more particular and minute consideration of the subject, till we come to speak of the Tabernacle and Temple with their sacred furniture.

There is, perhaps, nothing

which stamps the supreme importance of the cherubic emblems more decidedly than this consideration, viz. That the four great epochs of the church are marked by a display of First, When the Mediatorial religion was introduced, by placing them near Eden, Gen. iii. 24. Secondly, When the Law was promulgated by Moses, "For see," says Jehovah, "thou make all according to the pattern showed thee in the mount," Exodus xxv. 40. xxvi. 30. Now the Ark and Cherubim, were the principal things he did make, consequently they formed part of the pattern showed him Thirdly, When in the mount. Jews were to be restored and the second temple raised, they were exhibited during the captivity to Ezekiel, Fourthly, When Ezek. i. &c. the last or Christian dispensation was established, they were again exhibited to the apostle John, Rev. iv. 6-8. Upon which we would now only make this remark. religion revealed to Adam after the fall, (which we have called the covenant of grace) the law of Moses, and the Christian dispensation, are all marked by an exhibition of the Cherubim; not only the immense importance of these sacred figures is determined by this fact, but it also proves indubitably, that what are commonly called the patriarchal religion, religion of Moses, and Christian religion, are one and the same religion, modified differently at different periods, according to the good pleasure of him "who worketh all things after the counsel of his own will."

But here a question naturally presents itself. Why, it may be asked, in all these different periods, were there Cherubim exhibited, and not simply a cherub? For in one it seems the whole grand scheme was comprehended. Not exactly Many things were to be represented in the economy of grace, which one alone would have been incapable of describing, as we shall hereafter One reason, however, is very apparent, and bearing immediately upon the subject of the present Essay we will mention; it is this, that their very name might imply a notion of plurality, as their completeness within themselves of Perhaps the above question may be best answered by another, Why is Jehovah the essence existing supreme and only God, also called Aleim, a plural noun? brings us to the solemn and important inquiry into the immediate import of that great and fearful name, an inquiry so intimately connected with the subject before us, though the connexions may not immediately appear, and with the state of man as a sinner, that before we proceed any further we must fully enter into it.

In speaking of the covenant of grace, of which the Cherubim were the symbolic representation, we would have it clearly understood, that we are not speaking of a covenant between God and man, but a covenant between the divine persons in the Godhead, (of which man is the subject) engaging of free mercy and sovereign grace, each person to take such a part in the glorious work of man's salvation, that it might be a finished and perfect salvation, and that everlasting glory might redound to the divine contrivers of such a stupendous scheme, and to them alone. And to show this more clearly to the heirs of promise, and to give them a strong consolation, Jehovah assumed the merciful and glorious name of Aleim, מלהום, the Fœderators, sworn, or covenanted ones, a plural noun, which being joined to ", plainly shows, that the covenant was confined to the Godhead. The word אלהים, is from the root אלה, which signifies as a verb, to denounce a curse, or more frequently, to swear an oath, which is, in fact, pronouncing a conditional curse or execration. It occurs but seldom in the simple form of a verb, but often enough to fix its meaning. Judges xvii. 2. "The eleven hundred shekels of silver, about which thou cursest (or adjurest) me." 'TN In 1 Kings viii. 31. and 2 Chron. vi. 22. it occurs in the form of a verb Infinitive, and is thus rendered by the Septuagint. As a noun, אלה an oath, Genesis signifies xxiv. 41. אז תנקה מאלתי "Then shalt thou be clear from

my oath. Genesis xxvi. 28. "Let there now be an oath (מלה) between us and between thee." Instances where it occurs in this sense are so numerous that they must come into the mind of every Hebrew reader. Hence the ever blessed Trinity assumed the name of אלהים, by which title thev represent themselves as under the obligation of an outh, to perform certain conditions for the recovery of fallen man. These conditions every man must accept as the terms of salvation, or perish, for the fearful consequences of rejecting them, would be bringing themselves under that curse which must fall upon the heads of those who reject venanted Jehovah.

It has been asserted by some that אלהים is not a plural word. But this assertion is so totally without foundation, that it can only be maintained by those who dread the consequences the contrary opinion necessarily involves. we shall immediately see is continually joined with verbs and participles plural, which could never be the case were it not plural itself. To prove this point, we will select a few from the numerous passages which crowd upon us; 2 Sam. vii. 23. "Even like Israel. whom God went to redeem," הלכו אלהים לפדות, iverunt Deus ad redimendum. Deuteronomy iv. 7. אלהים is joined to a plural participle, having the same termination with it-"For what nation so

great which hath God so near them." אשר לו אלהים קרבים, Deus propinqui, God who are so near. Again, Ps. lviii. 12. אך יש אלהים שפטים בארץ. "Doubtless there are Aleim judging in the earth," Deus judicantes in terra. But it is not only when the title of is given to Jehovah, that he is spoken of in the plural number; evidence for the plurality of persons in the Godhead, as well as for the unity of the divine essence. meet us at every step. Mal. i. 6. both are expressed, "If I be a father, (28, sing.) where is my glory? and if masters, (אדונים, plur.) where my reverence? saith Jehovah of hosts." Eccl. xii. 1. "Remember now thy Creators," TN בוראיך. So also God frequently speaks of himself, or is addressed by others, as being more persons than one; Psalm cx. 1. נאם יהוח לאדני, "Jehovah said to my Lord, or the Lord." Prov. xxx. 4. "What is his name, and what is his son's חמה שמו ומה שם בנו "?name?". Dan. ix. 17. " Now, therefore, hearken, O our God, to our prayer, &c. for the Lord's sake," לכוען אדני. These texts must prove, without the shadow of a doubt, to every unprejudiced mind—the plurality of persons in the Godhead; it remains to shew that this plurality consists of three, "of glory equal, of majesty co-eternal, to whom the name יהוה equally belongs. Isa. lxiii. 9, 10. "In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and bare them, and carried them all the days of old. But they rebelled and vexed his Holy Spirit." Here is a distinct mention of three divine agents—the first, who in the preceding verses has been designated Jehovah; the second, who is called the angel of his (Jehovah's) presence; the third, who is called his Holy Spirit. Now here the second mentioned, is called the angel of his presence who saved them. Was Israel then saved by a created angel? no, surely not. In the verse preceding it is said, " Jehovah was their Saviour:" and in Deut. i. 30. "Jehovah, your Aleim, who goeth before you, he shall fight for you;" consequently shall be your Saviour. In Exodus xxxii. 34. Jehovah says, "My angel shall go before thee,' but in xxxiii. 14. where the same promise is repeated, it is said, "My presence shall go with thee." It is plain then, that Jehovah was the Saviour of Israel: it is equally plain, that he who is called the angel of Jehovah's presence, or Jehovah's presence, or the angel of Jehovah, was likewise the Saviour of Israel. But in another text Jehovah declares, "Beside me there is no Saviour," therefore, the angel of his presence must be Jehovah himself. Either then, there are two Jehovahs, or there must be two persons in one Jehovah, to both of which the divine title of Jehovah equally belongs.

It is evident, therefore, that God is one, at the same time that he is more than one; one with respect to his essence or Godhead; more than one with respect to his personality. So also they are said to have rebelled against and grieved his Holy Spirit, which at once proves the personality of the Spirit of Jehovah; for unless he were a person, they could not rebel against him, nor disobey him; and if a person, then a person in Jehovah. because Psalm lxxviii. 40. (where the very same words are used) they are said to have rebelled against, and grieved Jehovah in the wilderness; consequently the Spirit of Jehovah, and Jehovah, are the same; and if Jehovah, then a person in Jehovah, or there would be two Jehovahs, the one spoken of as belonging to the other.

Again; Isa. xlviii. 16. "And now the Lord God and his Spirit hath sent me." And lest the person sent should be supposed to be the prophet, the same person in verse 12. says. " Hearken unto me, O Jacob, and Israel my called; I am the first, I also am the last." Here also are three distinct persons mentioned, and one of them calling himself the first and the last, sent by the other two. This text is so decisive, that it is almost needless to bring others; but the form the high priest was commanded to use in blessing the people is too remarkable to be omitted. He was to repeat the name of Je-VOL. VI.

hovah three times, each time accompanied with a distinct and appropriate blessing—

Jehovah bless thee, and pre-

serve thee;

Jehovah make his face to shine upon thee, and be gra-

cious unto thee;

Jehovah lift up his countenance upon thee, and give thee peace.—Why was the number three fixed upon it, if not to point out the mystery of the Trinity? To confirm this, the Cherubim are represented as ascribing glory to God in the same triple manner, "Holy, holy, holy, is the Lord of Hosts." Isaiah vi. 3.

And now, my Jewish brethren, what can you say to these things? Consider attentively, whether there be any possibility of escape from the conclusion. without denying your own Scriptures. -- Remember, are as strenuous as you can be in asserting the unity of the Godhead; as zealous as the strictest Jew in maintaining. The Lord our God is one Lord. Deut. vi. 4. Yes, we believe and confess, (though we have not enlarged upon it. because it is a truth you hold in common with ourselves) we believe and confess יהוה to be the incommunicable name of Him, who, strictly speaking, only hath immortality, the self existent, eternal, only God.-We believe he will not give . his glory to another, will admit no creature to share his honours and be his counsellor, but from eternity to eternity, 3 K

he is God, and he alone. from an investigation of the Scriptures we are convinced, it would be as great a crime to deny the personality existing In the Godhead, as to deny the unity of the divine essence, both are equally repugnant to Scripture, and those who deny either, immediately renounce the true God, Jehovah Aleim. Mark well, we beseech you, that we have not, as yet, quoted a single passage from the New Testament, in support of our doctrine; all the evidence is entirely taken from your own acknowledged Scriptures and language. We defy your utmost endeavours to explain away the meaning of the passages, or alter the sense, without altering the words. have asserted, and we think we have proved from your own Scriptures, this fundamental truth, that Jehovah, the essence existing, is one, but that in the unity of the Godhead are three divine persons, of equal majesty, power, glory, and eternity. Once more, brethren, we beseech you look to it. The subject is of the utmost consequence, it is the basis upon which your salvation rests; prove as false or receive our interpretation; one or other you must do, if your inquiries after truth are candid and sincere. In our next Essay, when we shall resume our original subject, we trust, with God's help. to make the point, if possible, In the mean still clearer. while, we recommend you to he grace of God.

OBSERVATIONS

OF THE

PROPHECIES RELATING TO THE RESTORATION OF THE JEWS.

(Continued from p. 394.)

MICAH prophesied in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, about 750 years before Christ.

XXIII.

Micah ii. 12. "I will surely assemble, O Jacob, all of thee, I will surely gather the remnant of Israel, I will put them together as the sheep of Bozral, as the flock in the midst of their fold; they shall make great noise, by reason of the multitude of men."

XXIV.

Micah iv. 1-4. 6, 7. 11 -13. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills. and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn

war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it.——In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is drivenout, and her that I have af-And I will make her that halteth a remnant, and her that was cast far off a strong nation: and Jehovah shall reign over them in mount Zion, from henceforth, even for ever.* -Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as the sheaves the floor. Arise, and thresh, O daughter of Zion; for I will make thine born iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people; and I will consecrate their gain unto Jehovah, and their substance unto the Lord of the whole earth."

This fourth chapter of Micah, according to the contents prefixed to it, describes the glory, peace, kingdom, and victory of the church; and

so indeed it does; but it is not the present or any past state of the church, as appears from the third and fourth verses: for such an universal peace and happiness has never yet taken place, nor ever will till those last days, when the "mountain of the house of the Lord shall be established in the topof the mountains," or till " she that was cast afar off, shall be made a strong nation," i. e. till Israel shall be restored, and become the most powerful nation upon earth. Then it is that the church of Christ shall be in that glorious and happy state, so often foretold by the prophets.

XXV.

Micah v. 3-8. "Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed (or rule) in the strength of the Lord, in the majesty of the name of Jehovah his God, and they shall abide: for now shall he be great unto the ends. of the earth. And this man shall be the peace when the Assyrian* shall come into lour

^{*} In Tindale's translation of the 7th verse, it is, "And will give issue unto the lame," instead of, "And I will make her that halteth a remnant," which is certainly better. For the Lord is here promising an "increase" to her that halteth, and is driven out, as appears by the latter end of the verse, and not a diminution of them to a "remnant."

^{*} By the Assyrian, according to Mr. Mede, is meant "Gog of the land of Magog, chief prince of Meshech and Tubal," of whom Ezekiel prophesied. 'Not as though this should be his original nation, but as the province from whence he should fall into the land of Israel. For the prince of Magog and Tubal cannot come into the land of Israel, till he be first master of the land of Asshur, which lies between

land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight princes of men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian when he cometh into our land, and when he treadeth within our borders. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for a man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people; as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, he go through, both treadeth down, and teareth in pieces, and none can deliver."

The words, "Therefore will he give them up," &c. in the third verse, have reference to

them. And the prophet describes him by this name, rather than by that of his own nation, because the name of Ashur was at that time so terrible to the Jews, and the invasion of Salmanasser and Sennacherib still fresh in their minds: and perhaps those nations were then at the devotion of the Assyrian, and no small part of his army, as they used to be of the Saracens, when they ruled in those parts. Howsoever, by this name he pointed to a northern enemy, whatsoever the nation should be that should then empire it in those parts, as the Assyrians did, when he prophesied. For Assyria is described by that situation, Isa. xiv. 31. Jer. i. 13. and iv. 6. Zech. ii.. 6.' Mede, book iv. epist, xli.

the first and second verses,-"Now gather thyself in troops, O daughter of troops," (or robbers) by which some understand the Roman state, which were robbers of mankind in general, who "laid siege against them, and smote the judge of Israel with a rod upon the cheek;" notwithstanding which, the ruler who should come out of Bethlem Ephratah, should give them up no longer than until the time which she that travaileth hath brought forth; and the remnant of his brethren shall return unto the children of Is-By the Assyrian, who shall come into their land, and tread in their palaces, is not meant the Assyrian empire at that time subsisting, which was never laid waste by the sword of Israel, or any shepherds or princes by them raised against it, but those who should possess the land of Assyria in the latter days, and should oppose the restoration of Israel. By the Assyrian, therefore, I take the Turkish empire to be intended, among whom the remnant of Jacob are to be as a lion among the beasts of the field, &c.

XXVI.

Micah vii. 11, 12. 16—18. 20. "In the day that thy walls are to be built, in that day shall the decree be far removed.* In that day also he shall come even to thee from Assyria, and from the fortified cities, and

^{*} In Tindale, "The law shall go abroad."

from the fortress even unto the river, and from sea to sea, and from mountain to mountain.--The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of Jehovah our God. and shall fear because of thee. Who is a God like unto thee? &c. Thou will perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

What this was that was sworn unto Abraham, I have above shown,* viz. That the land Abraham then stood upon, should be given unto him and to his seed for ever.

ZEPHANIAH prophesied in the days of Josiah, about the year before Christ 630.

XXVII.

Zeph. iii. 8. 19, 20. "Wait you upon me, saith the Lord, until the day that I rise up unto the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.——Behold, at that time, I will undo all that afflict thee, and will save her

that halteth, and gather her that was driven out, and I will get them praise and fame in every land, where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

The day referred to in the 8th verse is plainly the same time which is spoken of in the two last verses; and also in all the intermediate verses. which I have omitted, to avoid prolixity, and not because they are any ways foreign to my design. The return from captivity here mentioned, is evidently future: because the Jewish nation have not yet been made a name and a praise among all people of the earth; but rather a reproach: neither can it relate to the return from Babylon, because it is said, ver. 15. that they should not see evil any more."

JEREMIAH began to prophesy in the days of Josiah, king of Judah, about the year 629, before Christ.

XXVIII.

Jeremiah iii. 16—18. "It shall come to pass when ye be multiplied and increased in the land: in those days, saith the Lord, they shall say no more, "The ark of the covenant of the Lord;" neither shall it come to mind, neither shall they remember it, neither

shall they visit it, neither shall that be done any more. that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days, the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers."

XXIX.

Jer, xvi. 14, 15. "Therefore, behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers."

XXX.

Jer. xxiii. 3—8. "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them AGAIN to their folds, and they shall be fruitful and increase. And I will set up shepherds over them, which shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto

David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth," In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, Jehovah our Righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but, The Lord liveth which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land.

XXXI.

Jerem. xxx. 3. 10, 11. 18

—20. "For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, (saith the Lord) and I will cause them to return to the land that I gave to their fathers, and they shall possess it.—

Therefore, fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel: for lo, I will save thee

^{*} This 5th verse is generally applied to the coming of Christ, and so indeed it ought to be: but then it is plainly his "second coming" that is here intended, as appears from the very next words, "In his days Judah shall be saved, and Israel shall dwell safely," &c. which is not true, if applied to the first coming of Christ. For soon after that, they were so far from "being saved," or "dwelling safely," that they underwent a terrible destruction.

from afar, and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest and quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.—-Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy upon his dwelling places; and the city shall be built on her own heap, and the palace shall remain after the manner thereof.* And out of them shall proceed thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be a few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them."

XXXII.

Jer. xxxi. 4—12. "Again I will build thee, and thou shalt be built, O virgin of Israel, thou shalt be again adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria, the planters shall plant, and shall eat them

as common things. For there shall be a day that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion, unto Jehovah our God. For thus saith the Lord, Sing with gladness for Jacob, and shout among the chiefs of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel, Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind, and the lame, the woman with child, and her that travaileth with child together, a great company shall return thither. They shall come with weeping, and with supplications will I lead them;* I will cause them to walk by the rivers of waters, in a strait way wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him as a shepherd does his flock,-For the Lord hath redeemed Jacob, and ransomed him from hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for

[•] In Tindale's translation, "And the houses shall have their right foundations,"

^{*} How much better is Tindale's translation! "They departed from hence in heaviness, but with joy will I bring them hither again."

the young of the flock, and of the herd: and their soul shall be as a watered garden, and they shall not sorrow any more at all."

All these prophecies of Jeremiah do plainly relate to a future restoration, for the following reasons; 1. Because they speak of both Ephraim and Judah, by the former of which, is always meant the ten tribes; and sometimes of these alone, as distinguished from Judah; but these have never yet been restored as a nation, although some few of them might, perhaps, return along with the Jews from Babylon. 2. Because it is said, chap. xxiii. 4. "They shall fear no more, nor be dismayed;" and xxx. 10. "Jacob shall return, and shall be in rest and peace, and none shall make him afraid;" and xxxi. 12. "And they shall not sorrow any more." All which prophecies are not true, if applied to the return from Babylon, even of Judah; less so of Ephraim, who never returned at all, as I above observed.

XXXIII.

Jer. xxxi. 35—40. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars, for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel shall also cease from being a nation

before me for ever. saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, Behold, the saith the Lord. days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hanancel, unto the gate of the And the measuring line shall yet go forth over against it, upon the hill Gareb, and shall compass about to And the whole valley. of the dead bodies, and of the ashes, and all the fields unto the brook of Kedron, unto the corner of the horsegate toward the east, shall be holy unto the Lord, it shall not be plucked up, nor thrown down any more for ever."

Nothing can be more express than the 36th and 37th verses, against the seed of Israel's being cast off for all that they have done, or ceasing to be a nation for ever. And the last words of the 40th verse render it very evident, that this prophecy is not yet fulfilled; nor can relate to the re-building, at the return from Babylon."

XXXIV.

Jer. xxxiii. 7. 9—11. "I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first.——And it shall be to me a name of joy, a praise, and an honour before all nations of the earth, which shall hear all the good that I

do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it. Thus saith the Lord, Again there shall be heard in this place, (which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beast) the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of Hosts, for the Lord is good, his mercy endureth for ever, and of them that shall bring the sacrifice of praise into the house of the Lord; for I will cause to return the captivity of the land, as at the first, saith the Lord."

Though many parts of this prophecy may be applied to the return from Babylon, yet the 7th verse shows it to be spoken both of Judah and Israel: and the 9th proves it to relate to a future restoration, the Jews not having yet been "a praise and honour before all nations."

XXXV.

Jer. xxxiii. 23—26. "Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, vol.vi.

The two families which the Lord hath chosen, he hath even Thus have cast them off! they despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham. Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them."

XXXVI.

Jer. xlvi. 27, 28. "But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for behold, I will save thee from afar off, and thy seed from the land of their captivity, and Jacob shall return, and be in rest, and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the Lord, for I am with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure; yet will I not wholly leave thee unpunished."

These two last prophecies are alone sufficient to confute the opinion of those who deny any future restoration of Israel.

[To be continued.]

PROCEEDINGS OF THE LONDON SOCIETY.

JOURNEY OF THE REV. MESSRS. SIMEON, SARGENT, AND HAW-TREY, TO THE WEST OF EN-GLAND.

Mr. Simeon and Mr. Hawtrey left London on the 4th of September, after an interview with the Rev. Dr. Pinkerton, at which he made some communications of an interesting nature respecting the state of the Jews in Poland. The Rev. Mr. Sargent joined them at Salisbury, and on Tuesday Evening, the 5th of September, a Sermon was preached at the parish church of Blandford, by Mr. Simeon, after which £11. was collected.

ANNIVERSARY OF THE DORCHES-TER LADIES' ASSOCIATION.

The Anniversary Meeting of the above Association, was held on Wednesday Morning the 6th, at the Guildhall. The wetness of the day unfortunately prevented so large an attendance as usual. William Morton Pitt, Esq. M. P. was in the Chair, and after an excellent Report had been read by Rev. Mr. Jackson, the Meeting was addressed by the Rev. Messrs. Simeon, Sargent, Hawtrey, Richman, Onslow, &c. and the Collection at the door amounted to about £5. In the Evening, a Sermon was preached by Mr. Simeon at the Rev.Mr. Richman's church, and £7. 15s. 2d. collected. From Dorchester, Mess. Simeon and Hawtrey proceeded to Yeovil,

Sherborne, and Bruton, while Mr. Sargent went forward to Exeter. Sermons were preached by Mr. Simeon at each of the above places, and Collections made, as follows:—Yeovil, £21. 6s. 3d. Bruton, £17. Sherborne, £20. Mr. Sargent in the meantime preached at Exeter on Sunday the 9th, at the Parish church of St. Lawrence, and at the Castle; there was only a Collection at the latter, which was about £4.

On Monday, the 10th, Mess. Simeon and Hawtrey proceeded

to Exeter.

ANNIVERSARY OF THE EXETER
AND DEVON AUXILIARY SO-

The Meeting was held on Tuesday Morning the 11th, at the Assembly Rooms. President, Sir John Kennaway, Bart, being absent from home, the Rev. Mr. Dennis, of Budleigh Salterton, was called to the Chair. The Meeting was well attended, and was addressed by the deputation from the Parent Society, and by the Rev. Mess. Jarratt, East, Man-The collection and lev. &c. donations amounted to about £18.

From hence our friends went on to Plymouth, where they

attended the

ANNIVERSARY MEETINGS OF THE PLYMOUTH AND PLYMOUTH DOCK AUXILIARY SOCIETIES.

The Meeting at Plymouth,

was held on Thursday Morn-

ing the 13th, at the Great Room in the Hotel. The Mayor was to have taken the Chair, but was called away just before the time, by a report that his Majesty was expected to enter the

port that morning.

Captain Thicknesse having, therefore, taken the Chair, the Meeting which was more numerous than could have been hoped for, under such circumstances, was addressed by the Rev. Messrs. Simeon, Hawtrey, Sargent, Hitchins, Prowse, Gandy, and by Lieutenants Lugger and Rhind, Mr. Rowe, and Mr. Sparke. £12. was collected at the door.

On the Evening of the 14th, a Meeting of the Ladies' Association was held at Dock, in the Philological Room. The Rev. Mr. Hitchens in the Chair. The Room was much crowded, and great attention prevailed. The Meeting was addressed by the same speakers as at Plymouth, and £5. collected.

On Sunday the 16th, the following Sermons were preach-

ed:-

At St. Andrew's, Plymouth, on Sunday Morning, Mr. Simeon . no collection At St.John's, Plymouth Dock, on Sunday Morning, Mr. Hawtrey . . 9 11 0 At Stonehouse, on Sunday Morning, Mr. Sargent . 9 0 0 At St.John's, Plymouth Dock, on Sunday Evening, Mr. Simeon . . . 13 0 0

From Plymouth, our friends proceeded into Cornwall. A Sermon was preached in the Parish Church of Liskeard, on

Monday Evening, the 17th, by Mr. Simeon, and another at Callington by Mr. Sargent. The collection at Liskeard was, £14. 5s. and at Callington, 5l. 14s. 10d.

On Tuesday Evening, Mr. Simeon preached at St. Austle, Collection 91. 6s. besides a donation to the School Fund of 11. by William Rashleigh, Esq.

ANNIVERSARY OF THE PENRYN. AUXILIARY SOCIETY.

The Meeting was held at the Town Hall, on Wednesday Evening the 19th; Thomas Hartley, Esq. in the Chair .-The Report having been read by the Rev. T. Wildbore, Resolutions were moved and seconded by the Rev. Messrs. Rawlings, Horace Hitchens, Henry Mann, Simeon. Sargent, Hawtrey, Musket, and by Col. Sandys, Captain Manderson, John Stone, and James Edgecombe, Esq. The Room was as full as it could hold. and an increasing interest in the cause seemed to be evinced. Collection at the door 71.

On Sunday the 23d, Mr. Simeon preached two Sermons at Falmouth Church, when the Collections amounted to about 25l. Mr. Hawtrey preached on the same day in the village churches of Mylor and Maibe, where the Collections were about 8l. Mr. Sargent preached at St. Kieverne, in the Morning, and at Helstone, in the Evening, Collections about 16l. A donation of 10l. was received from the Rev. Mr. Hitchens of

Falmouth.

ANNIVERSARY OF THE HEL-STONE AUXILIARY SOCIETY.

The Meeting was held on Monday Morning the 24th inst. J. Trevenen, Esq. was in the Chair. The Meeting was well attended. The Report having been read by the Rev. Horace Mann, Resolutions were moved and seconded by Col. Sandys, and Humphry Grylls, Esq. Joseph Hawkey, T. Rogers, and J. Head, Esgrs. and by the Rev. Messrs. John Rogers, Henry Mann, E. Daniel, Hugh Rogers, Horace Mann, C. Simeon, J. Sargent, and the Sccretary of the Parent Insti-Collection not known.

A Donation of 5l. 5s. was received from the Rev. Horace Mann. Sermons were preached at the village churches of Mawgan, and Breage, by the Rev. Mr. Simeon and Rev. C. S. Hawtrey. Collections about 5l. Rev. Mr. Simeon preached also at Marazion on the 26th, where 3l. 19s. was

collected.

ANNIVERSARY OF THE PEN-ZANCE AUXILIARY SOCIETY.

The Meeting was held at Penzance on the Evening of the 28th. Sir Rose Price, Baronet, President of the Association, was in the Chair. He opened the Meeting with some appropriate observations, and read a letter which he himself had addressed to the rabbi of Penzance, inviting him to an amicable discussion of the points at issue between Christians and Jews.

He also read the reply which

he received, which was written in a kind spirit, though it declined the proposed discussion. The Meeting was addressed by the Rev. Messrs. Simeon, Satgent, and Hawtrey, and by the Rev. Messrs. Townsend, of Marazion, Horace and Henry Mann, of Mawgan, and Mr. Carne, the Secretary of the Society. No Collection was made at the doors, but we trust a reviving interest in the great cause was manifested.

On Sunday the 30th, Sermons were preached as follows:

In the Morning, Rev. C. S. Hawtrey preached at the Chapel in Penzance; Collection 7l. 18s. 6d. Rev. Mr. Simeon, at Paul, near Penzance, 2l. 6s. Rev. Mr. Sargent, at Madron, 6l. 2s. In the Afternoon, the Rev. Mr. Simeon, at Penzance Chapel, 4l. 9s. 6d.

On Monday, Oct. 1st, the Rev. Mr. Simeon preached at Redruth, Collection, 51. 17s. Rev. Mr. Sargent preached at Cambourne, Collection, 31. On Tuesday Oct. 2d, Rev. Mr. Simeon, preached at St. Clement's, near Truro, Collection 19s. 6d. Mrs. Vivian's subscription, 31. 3s. Rev. Mr. Jackson's subscription, 11. 1s. Mr. Tweedy, Jun. Truro, 11.1s. Here the Rev. Mr. Sargent was obliged to leave his fellow-travellers, and return home. On Wednesday, the Rev. Mr. Simeon preached at Padstow, Collection, 21. 9s. and Thursday, at Bodmin, Collection, 51.2s. Donation from Mr. Lanyon, of Lostwithiel, 11. From Bodmin, our friends

proceeded to Wells, where they were hospitably received at the Deanery, by the Bishop of Gloucester and his Lady.

On Sunday, Oct. 7th, the Rev. Mr. Simeon preached at the Parish churches of Wedmore and Mark, where the Collections made were, 5l. 14s. and 8l. On Tuesday, they went on to Bristol.

ANNIVERSARY OF THE BRISTOL AUXILIARY SOCIETY.

The Meeting was held on Thursday the 11th of October. The Rev. Dr. Randolph, in the Chair. An excellent Report having been read by the Rev. Mr. Knight, Secretary, Resolutions were moved and seconded by A. Fowkes, Esq. and the Rev. Messrs. Biddulph, Day, Boak, Hall, Minchin, Glover, Sweete, Field, Brice, Simeon, and Hawtrey.

Considerable interest was excited by the communications made, and the Collection at the doors amounted to 241. besides a Donation of 101. from Lady Lilford, and another of 51. from Mrs. H. More.

Sermons were preached, and Collections made as follows:—

Tuesday Evening, St. James's, 0 Rev. C. Simeon Wednesday Morning, St.Werburgh's, Rev. C. S. Hawtrey 9 0 Wednesday Evening, Clifton, 0 Rev. C. Simeon Friday Evening, St. Thomas's, 0 Rev. C. Simeon . Sunday Morning, Bedminster, Rev. C. Simeon St. Michael's, Morning, Rev. . 20 C. S. Hawtrey Dowry Chapel, Evening, Rev. 0 . 53 0 C. Simeon

Temple, Evening, Rev. T.

Biddulph . . . 16 0 0 0 Donation at St. Michael's . 20 0 0 Do. at Dowry 50 0 0 0

The Rev. Mr. Biddulph having kindly undertaken to supply the Rev. C. S. Hawtrey's place at Temple Church, Mr. Hawtrey went to Bath, and preached on Sunday Evening in St. Michael's Church in that city.

There was, as usual, no Collection at the doors, but contributions to the amount of 171. were sent to the Rev. Mr. Richards after the Sermon.

After leaving Bristol, our friends visited Gloucester, Hereford, and Cheltenham, where the following Collections were made, after three Sermons preached by the Rev. Mr. Simeon:—

At St. Nicholas, Gloucester,
(Rev. Mr. Jones) . 21 0 0
At Hereford, (Rev. Mr. Gipps) 31 8 0
At Cheltenham, (Rev. Mr.
Jervis) . 44 14 0

Miss Cooke, of Cheltenham, who presented the Society with 50l. last year, most liberally repeated her Donation, by again putting into the Rev. Mr. Simeon's hands, the same sum for the Hebrew Testament Fund.

The advocates of the cause have now returned home thankful to Almighty God for the success they have met with, and to their numerous Christian friends who have shown them so much hospitality and kindness. The total sum collected is a little more than £800.

ACCOUNT OF MR. SARGON'S VISIT TO COCHIN.

In a Letter from T. Jarrett, Esq. at

Madras, December 14, 1820.

My dear Sir,

I now proceed to give you some account of Mr. Sargon's visit to Cochin, agreeably to

my promise.

Mr. Sargon left me on the 22d of March, 1820, for Cochin, on a visit to his mother and brethren, and under high expectations, through God's blessing, of preparing the way to

his future Mission.

After encountering great perils by sea (the small vessel in which he took his passage, a part of the way, having lost her mast and rudder in the storm of March 29th, 1820, which extended throughout the coasts of India,) himself and the crew providentially Landing at Pambun on the coast of Coromandel he proceeded to Cochin, where he arrived without further accident, on April 22d. The family were agitated with different sentiments on his approach. His mother who has a sincere affection for him, had already hailed his conversion with joy, but he dreaded the resentment of his brother Moses, of whom I formerly wrote to you, as having so greatly opposed it. Nature nevertheless got the uncharitable better of these feelings, and Moses embraced him affectionately, and the next day received from him a Hebrew New Testament, the Catechism Tremellius, printed at

Madras, and Nos. 8, and 33, of the Hebrew Tracts, together with a copy of the Affectionate Address to the Jews, prefixed to St. Matthew's Gospel; which he accepted (to use Mr. Michael Sargon's own words) gladly and thankfully; as did his brother Abraham, a similar present. He had the pleasure also to see Moses peruse these, and make them a subject of a conversation, which took place, and which will be included among the arguments used by the other Jews in the course of this narrative.

Another learned Jew, Moses Surphaty, who is employed by the Church Missionary Society superintend the Hebrew School at Cochin, came on the 24th, to see him. On presenting this Jew with a copy of Tremellius he immediately began to peruse it. When he had so done, he observed, that Tremellius's reasoning was conformable to the New Testament, which he had already read. From the knowledge Mr. Sargon has of him, he believes Moses Surpliaty to be willing to forward the work of grace faithfully, under proper aid and protection. He was preparing his own house for the reception of Jewish Children, to be taught in the Hebrew School, when Mr. Sargon came away.

On the 25th, a black Jew came to him, Eliah Matthai. After some conversation, he said he had a great desire to see the Hebrew Gospels; upon which Mr. S. presented him with a copy of St. Matthew, and likewise a copy of the Prophets:

he was very glad to receive these, and to possess them free of expence, and was profuse in his acknowledgments. the same day Solomon Gindil, a white Jew, came to visit Mr. Sargon: this man had been at Bombay, and told Mr. S. that' whilst there, some missionaries, (of whom he himself received the tract No. 10, being St. Paul's Epistle to the Hebrews,) had offered certain Tracts to the Jews at that place, who refused them; -when the missionaries took the opportunity of proceeding to their Synagogue, and threw the publications inside. When they were gone away, however, the Jews came and cast them out again. He proceeded to make some observations on this conduct of the missionaries. reply Mr. S. told him, "You must not conclude from this that I have brought books here to force them upon the Jews; quite the contrary - those I possess will only be given to such as express a desire to have them, and to such they shall be freely distributed." next day this Jew came to Mr. S. and expressed an earnest wish to have a copy of Tremellius, which he received with great pleasure, as well as a copy of St. Matthew's Gospel. On the 30th, an Arabian Jew, named* Jeduda Abraham Gemal, stated his great desire to read the books Mr. S. was distributing among the Jews; when a copy of the Prophets, St. Matthew's Gospel, St. Paul's Epistle to the Hebrews, and the Tract, No. 29, were delivered to him.

On the 2d of May, Shemuel Isnack one of the black Jews. who is a reader in their synagogue, came to him and begged the loan of a complete Hebrew Testament. This unfortunately Mr. S. did not possess; he however gave him a copy of St. Matthew's Gospel, and on telling him he might keep it, he considered it as an act of generosity, and made his acknowledgments The same day came dingly. a white Jew, Isaac Benjamin, soliciting books, and adding, that he should owe it to Mr. Sargon, if from his reading them, he should arrive at the true knowledge. Accordingly a copy of St. Matthew's Gospel, and a copy of the Prophets, were given to him-

The freed servant of a white. Jew visited him on the 4th of May, saying he understood Mr. Sargon was distributing books gratis to every one, and that he also should be happy to possess some. It appears that this application was for more than one copy of each; Mr. S. therefore stated to him.

^{*} This man has since come to Madras, he says he transmitted these books to Sana, in Arabia, to his brother there, he has recently received the following,

viz. One Hebrew Testament; one copyof the Prophets; one Tremellius' Catechism; one Hebrew Tract, No. 8.; one Hebrew Tract, No. 29.; one copy of an Affectionate Address to the Jews.

that he had not more than one copy of the Prophets to spare, which was given to him, and likewise a copy of St. Matthew's Gospel; his name is Mordecai Meshohurrar. that day another freed servant of a white Jew, named Joseph David, hearing of the gratuitous distribution, sent his son to Mr. S. desiring to see some of the books, himself being sick, which he alleged as a reason for not attending on Mr. S. A copy of St. Matthew was given the boy, who however came back, saying, his father would be very much obliged to him for another copy, as he had two sons; in which his desire was also gratified.

On the 9th of May, a black Jew, called Jonah, came and requested a copy of the Prophets; as Mr. S. had but one copy left, which he had promised to a white Jew, he gave him a copy of St. Matthew's Gospel, which he thankfully received.

Last of all, the white Jew just alluded to, came to Mr. S. desiring the books he had been promised through a third person—the last copy of the Prophets, and St. Matthew's Gospel, were then given to him, which he received with much satisfaction. After which he asked Mr. S. "Why Christ did not shew himself after his resurrection to all people, and certify to them that he was the same who suffered death for us, and rose again for our justification, that all might believe on him." He was answered, "That Christ did manifest himself, and still does, to all believers, and also that the Gentiles were not ignorant of his resurrection." When he heard this he thanked Mr. S. for the reply he made to him, which he termed instruction, and went his way.

Subsequently many Jews, both white and black, came to him for books, to whom he expressed his concern that he had no more with him; and on his return to Madras, I sent to them overland all the Prophets and New Testaments I had by

me.

Mr. Sargon seems to think that a Jewish missionary from Europe might be able to open the gates of salvation to some of these benighted people, whom he would be very happy to accompany, and to whom he might render the most essential services, from possessing as he does, a knowledge of their moral and religious principles; also from knowing the most likely method of inducing them to come forward to receive instruction; so that in process of time, the Lord of the harvest might receive the good fruits of their labours.

He describes the actual state of these people as miserable, as well in regard to temporal as to spiritual matters; he speaks highly of Moses Surphaty above-mentioned, from whom he has great expectations, and who would (he says) render every assistance

faithfully.

The principal objections these people urged against Christianity whilst he was amongst them, are the following.

They say in the first place, that Jesus declares (as recorded in Matthew v. 17.) that " he came not to destroy the law or the prophets, but to fulfil;" and verse 18, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." This being the case, they observe, "by what au-Christians thority have aside the law, heaven earth being still in existence?" Again, in Luke xvi. 17. Christ says, "It is easier for heaven and earth to pass, than for one tittle of the law to fail." Here they add, the expression is more forcible, inasmuch as "it is an easy matter for heaven and earth to pass away, but it is comparatively impossible for one tittle of the law to fail." According however to the inference which you Christians may draw from these passages, you may reply, " confine yourselves to the ten Commandments;" but we remark, that you do not observe this rule in the fourth commandment, since you keep the Sabbath on the first day of the week, whereas Christ and his disciples observed it, keeping both the Sabbath and the feasts, as is plain throughout the Gospels. In the Sema David, TOY 717, it is recorded that "In the year 4088, of the world, being the 328th of Christ, Christian priests, to the number of 318, assembled in the city of Niciah,* holding an investigation into the faith of one Arianoo, (Arius) when it was determined by them that the Sabbath should be kept on the 1st day of the week, instead of the 7th day." Upon that account, we find that the change in the Sabbath came neither from Christ nor his disciples.

The second point of their argument is drawn from Mark xii. 28-31. in which is the Scribes' question to Christ,-"Which is the first commandment of all?" The answer of Jesus, in all these verses, is out of the law particularly; he says, in verse 31. "There is none other commandment greater than these." Surely, therefore, the law ought to be observed as much as the commandment itself; and in Matt. xxii. 35-40. you will find this quoted out of the law, and there is nothing of the kind in the commandment; hence, it being out of the law, and thus taught by Christ himself, how can his followers have understood that the law ought not to be observed or kept since Christ? whereas he taught both out of the law, and out of the commandment. And St. Paul in Romans iii. 31. says, "Do we

^{*} Nice.—This refers to the first General Council, which began on the 19th of June, and ended the 25th of August in the year 325. The Jews reckoning from the birth of our Saviour, which took place about four years prior to the vulgar era.

even then make void the law through faith? God forbid, yea, we establish the law." and the nature of the new covenant spoken of by Jeremiah, chap. xxxi. 31-33. is stated to be entirely different from the one Christ taught his followers to observe; how, therefore, can that be the new one, whilst he teaches us what the law and the commandment teach to do; for Jeremiah says, in the 32d verse, " Not according to the covenant I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord." Therefore the new covenant must be completely of another way or nature from This argument the old one. they use against the Christians, but are themselves of opinion, that the new covenant here spoken of by Jeremiah the prophet, is no other than the old covenant, and that when the people of that age shall see the performance of the ceremories of that covenant, they will be surprised to behold things they never witnessed before.

The third argument they use, is, by what rule Christians have abolished Circumcision? They say Christ was circumcised, Luke ii. 21. as were all his disciples, they being Jews, exclusive of which St. Paul circumcised Timotheus, how, therefore, can circumcision be set aside by Christians?

particularly since God says to Abraham, Gen. xvii. 13. "My covenant shall be in your flesh for an everlasting covenant."

Their fourth objection is, that to say, There are three persons, and one God, is idolatry," for the word, אלהים, Elohim, has not a plural signification, but is singular. The proof is from Gen. xlii. 30. "The man who is ארני הארץ, Adonai a-retz, "The lords of that land spake roughly to us;" whilst Joseph is the person meant.

They have another objection brought from the Apocalypse: in chap. vii. 4. it is said, "I heard the number of them which were sealed, and there were sealed an hundred and fortyfour thousand of all the tribes of the children of Israel:" and verse 6. " Of the tribe of Manasses, were sealed twelve thousand," without mentioning Ephraim; and verse 8. "Of the tribe of Joseph, were sealed twelve thousand." Now this last tribe is no where else mentioned in the whole Bible, whereas the tribe of Dan is not to be found amongst his brethren, although it is said, as already remarked, that "there were sealed of all the tribes of Israel."

A learned Jew (whose name he requested might not be known,) told Mr. Sargon, that one of our clergymen (whom he described,) whilst at Cochin, asked him "if he believed the Messiah had already come?" to which he replied in the affirmative. Do you think

he died for mankind? Yes. Do you believe that he rose again from the dead? I do—and though I believe all these things, and that Christ ought to have suffered for our sins, I am afraid to express my sentiments publickly—he added, "I confess we are suffering for our iniquities."

It is from the book termed אמונה Piiii Hizzook Emoona, i. e. strong faith—they chiefly derive their objections and arguments against Chris-

tianity.

The above statement includes their principal objections, and is inserted, with the view of shewing their ideas on these subjects, as also their ingenuity and ignorance. It appears, that they can draw arguments in their own favour from St. Paul's Epistles and other parts of the Scriptures, and yet omit many texts from the same Epistles and the Prophets which make against them; and in respect to these objections, as well as in reply to the white Jew, who stated the infidel position of the necessity of Christ's shewing himself to all people; our Saviour's observation to the Sadducees may be truly applied, "ye do err, not knowing the Scriptures." A most satisfactory point however has been gained; a spirit of enquiry has been excited amongst them; they read the Scriptures, and search their own authors for disputations; and some even bear the marks of conviction. Among other

books they possess, as well in favour of, as against Christianity, Mr. Sargon found an Hebrew version of the Gospel according to St. Luke, with notes in the Rabbinical character, in which the Christian religion is defended by the author from the arguments brought against it in the Hizzook Emoonah above alluded to, and several other Jewish works. The preface, which expresses the great difficulties experienced in its preparation, and ultimate publication, is dated Halle. 19th July, 1735, and signed. Jo. Hen. Callenburgh. It is in two parts, but bound in one volume; the first part has points, the other none. In the notice prefixed to the second part, he says, "the whole was translated into Hebrew by the proselyte. Henry Christian Emmanuel Fromman. explanatory annotations remarks, but had not the last corrections of the translator." The second part is dated April 24, 1737. It was obtained with much difficulty, and only under the promise of sending its possessor a Hebrew Bible when Mr. S. returned to Madras, and which I accordingly transmitted with the other books previously mentioned. Society's Expositors for May and June 1820, subsequently came to hand, and in the former, page 191, an account of the Callenburgh Institution appears, and in page 194, this identical work is stated to have been printed in the printing

office of that institution, No. 2, as follows—"The Gospel according to St. Luke in Hebrew, with notes in the Rabbinical (dialect it mentions, but should be,) character, two parts translated by Fromman."

It was my intention to have printed this work, but types in the Rabbinical character could not be supplied at a reasonable expence. The Hebrew works quoted in the notes to this Gospel, prove that the Jews have been by no means deficient in their way or in attention in their writings against the Christians; but their arguments are easily refuted, and it would be highly desirable that works should be more generally known, and I shall be happy if this observation should be the means of inducing some of your learned correspondents, to give a translation of the most important articles in the following books. -Hizzook Emoona, Hizzook Reeath, Baal Hayosen, Baal Nissachon, Baal Nissach Is-Mattenooth Kehoonna. Baal Tzemach David, Reduk; or quotations from such translations as we have of them, now principally confined to the learned languages, all of which are combated in the notes to Fromman's Gospel of St. Luke, and a great variety of Hebrew works in favour of Christianity are likewise inserted therein. How far this whole Gospel and and its annotations is worthy of the attention of your Society, and your means adequate to its printing, will in no doubt form a point for the consideration of your Committee.

I am, &c. T. JARRETT. To Rev. C. S. Hawtrey.

FORMATION

CORRESPONDING COMMITTEE AT MADRAS.

Madras, April 24, 1821.

Dear Sir,

It is with much pleasure that I communicate to you intelligence of the formation of a Corresponding Committee at this place, in connection with your Society, on Friday, the

23d of February last.

The names of the gentlemen who form the Committee, afford, I trust, every encouragement to hope that they will obtain the confidence of all in this quarter of India, who are interested in behalf of the poor Jews, and that no pains will be spared by them to render their plans permanent, by a happy union of prudence and zeal, neither can it reasonably be doubted that the public will, when appealed to, supply the means of carrying their measures into effect, by liberal and regular contributions.

A Subscription will immediately be set on foot, and of the extent of the support we may meet with, you will of course be apprized from time

to time.

For our immediate wants, no doubt, ample funds will be

raised, and it is, therefore, perhaps, sufficient for me to forward a copy of the Committee's last proceedings, which refer chiefly to the nature of Mr. Sargon's connection with the Society; the sending out as Missionary, an English Clergyman, well versed in Hebrew. at the expense of the Society, and the transmission of such a supply of books, tracts, &c. as

you can afford us.

Nothing at present is settled respecting Mr. Sargon. Sub-Committee, referred to in the above proceedings, found Mr. Sargon's views on the important doctrine of Justification very clear and distinct; but ere they brought the examination to a close, Mr. S. declared his inability and disinclination to go forth as a brethren. Missionary to his without a previous education for the ministry, and ordination in England; yet offering to the Committee at the same time his services for the purpose of establishing Schools at Cochin: until they should learn wishes of the Society relative to his being sent home for the purposes abovementioned.

I do not send you copies of the proceedings of our first two or three Meetings, because they refer chiefly to the organization of the Committee. The only part of them which requires to be noticed, is the following Resolution, "That each Meeting commence and close with prayer for the divine blessing on our labours; and that the Venerable the Archdeacon be requested to prepare a form of Prayer for the occasion;" with which request

he kindly complied.

I hope to send you herewith twelve copies of our Address, together with the statement. which was considered as a useful appendage to it, for the information of many who were desirous of ascertaining the necessity which existed for the formation of a Committee, and the plans by which, in dependance upon the divine blessing, they proposed to attain the

object in view.

You will also receive herewith the copy of a letter written by me in December last. detailing the gratifying result of Mr. S.'s late visit to his family and brethren. In consequence of the proposed establishment of the present Committee, I deferred its dispatch, considering that it would be received with greater interest, accompanied with intelligence, calculated to afford a well grounded expectation of this field of usefulness, being occupied with increased advantages.

I remain, Your's, &c. THOMAS JARRETT, Acting Secretary.

To Rev. C. S. Hawtrey.

P.S. The despatch of this letter having been delayed, I have the pleasure of forwarding a copy of the Committee's proceedings held on the 9th inst. The sum of 1142 rupees in Donations and Subscriptions, has already been raised in the Committee, with the addition of the only two persons whose aid has as yet been solicited.

AT a Meeting of the Madras Corresponding Committee of the London Society for promoting Christianity amongst the Jews, held on Friday, the 30th of March 1821, present;

The Venerable the Archdeacon,—

President.
Rev. J. Hough
Rev. C. Church
Rev. J. Redsdale
G. J. Hadon, Esq.
H. Mortlock, Esq.
Mr. Sargon.
THOMAS JARRETT, Esq.
Acting Secretary.

Prayers having been read, the Secretary laid before the Meeting, a letter from Major Cadell, expressing his regret at being prevented by indisposition, from attending the Meeting.

The proceedings of the former Meetings, together with the Address, Statement, and a printed Circular, issued by the Parent Society having been

read,

1st, Resolved—That the two
former be prepared for the
press, and a proof sheet be
sent in circulation; when the
Committee will decide whether
it may be desirable to add
thereto a reprint of the Cir-

The next point for consideration being that of Mr. Sargon's employment by the Committee, Mr. Sargon was requested to withdraw, when it was,

cular, or not.

2d, (Aftersome consideration)

Resolved—That a Sub-Committee, consisting of the Rev. Messrs. J. Hough, C. Church, and J. Redsdale, be appointed to ascertain, as far as may be practicable, Mr. Sargon's qualifications, together with his views and wishes on the subject; in order that the nature of his connection with the Committee may be the more readily decided upon, at the next meeting.

The gentlemen above mentioned, kindly acceded to this

proposition.

3rd, Resolved—That a general Subscription be entered into for the furtherance of the objects of the Society, commencing with the Committee, and that the Treasurer and Secretary be requested to open books for the insertion of Subscribers' and Donors' names.

4th, Resolved—That the Secretary be requested to prepare a letter explanatory of the Committee's Proceedings, and to transmit the same, together with the Address and Statement, to the Secretary of the Parent Society in London.

5th, Resolved — That the London Committee be requested to send out an English clergyman, well versed in Hebrew, as a missionary to Cochin, and to state, to what extent the Madras Committee may look to them to support such missionary.

6th, Resolved — That the London Committee be requested to send out a supply of Hebrew Bibles and Testaments: as also of English and Hebrew Tracts: together with a complete set of

their Reports, the Jewish Expositors, and of all their other

publications.

The Meeting having been concluded with prayer, adjourned, until Monday afternoon next, the 9th inst. at half past six o'clock, precisely.

(Signed) THO. JARRETT, Acting Secretary.

At a Meeting of the Madras Corresponding Committee of the London Society for Promoting Christianity amongst the Jews, held on Monday, April 9th, 1821. Present.

The Venerable the Archdeacon-

President. Reverend J. Hough, Reverend C. Church, Reverend J. Redsdale, J. Goldie, Esq. Major Cadell, G. J. Hadon, Esq. H. Mortlock, Esq. Mr. Sargon, THOMAS JARRETT, Esq.

Acting Secretary.

After prayers, Mr. Sargon having at the request of the Meeting withdrawn, the Sub-Committee, with reference to the resolution passed at the last Meeting, state, that they had proceeded to examine Mr. Sargon, and as far as they advanced, they were much satisfied with the clearness of his views of Christianity; but Mr. Sargon having, prior to the conclusion of the examination, stated that he felt himself quite unequal to the performance of the duties of a missionary to his brethren, without previous education for the ministry, and ordination in England; it had

been dropt. Mr. Jarrett having stated that he had, some months ago, written to the Parent Society, on the subject of Mr. Sargon being sent home to Eagland for the purpose of being educated at the Society's expence, and if found qualified, of being also ordained in England.

1st. Resolved — That Mr. Sargon be requested to proceed forthwith to Cochin, there to ascertain the practicability of establishing Schools, and carry into execution such plans as, on his representations, the Committee may from time to time adopt.

To which resolution Mr. Sargon very readily acceded .-Mr. Sargon hopes to be able to leave Madras by the 28th

Instant.

2nd. Resolved - That a monthly allowance of twenty pagodas, be given to Mr. Sargon to defray his personal expences, whilst employed as the Committee's Agent at Cochin, and that his travelling expences be paid by the Committee, together with such incidental charges as shall, on being submitted to the Committee, be approved of.

3rd, Resolved - That the Secretary address a letter to the Secretary of the Corresponding Committee of the Church Missionary Society at Madras, soliciting them to allow their missionaries at Cotym, to assist Mr. Sargon with their advice in the establishment of Schools at Cochin and its vicinity, as far as they may be able to do so, without interfering with their more immediate duties.

4th, Resolved—That in the event of the Corresponding Committee of the Church Missionary Society's acquiescence with the Committee's request, the Rev. B. Bailey, the Rev. I. Fenn, and the Rev. H. Baker, be invited to become Corresponding Members of the Committee, and to assist Mr. Sargon in the prosecution of the Society's plans at Cochin.

5th, Resolved—That a letter be addressed by the Secretary in the name of the Committee to Colonel Newell, resident at Travancore, accompanied by a printed copy of the Address, and requesting him to afford his countenance and support to Mr. Sargon, as the Committee's Agent, in the establishment of Schools amongst the Jews residing at Cochin and its vicinity.

6th, Resolved also—That the Address, when printed, be forwarded to all the Chaplains on this establishment with a circular letter, inviting them to become Corresponding Members of the Committee.

7th, Resolved also — That copies be forwarded to the principal persons at the Presidency, and at the different out stations.

Prayers being concluded—adjourned.

(Signed) THO JARRETT.

Acting Secretary.

FORMATION OF AN ASSOCIATION AT WEXFORD.

Extract of a Letter from Rev. Mr. Evauson.

You will be gratified to hear that an Association has been

formed at Wexford during the last month, under the patronage of some eminent clergy of the Established Church; and in the absence of Mr. Bushe, it fell to my lot to accompany Captain Mark Mason, R. N. and Mr. Kennedy (Assistant Secretary,) to aid in the formation of this Association. The Clergy of the town and neighbourhood attended at the Meeting, which was numerous and respectable. The Mayor presided, and after the close of the Meeting, in which much animation and zeal were exhibited, a collection was made to the amount of about Twelve Pounds, and an Association formed, which promises to do well for the cause.

I am &c. W. A. Evanson. To Rev. C. S. Hawtrey.

ACCOUNT OF THE CONVERSION AND BAPTISM OF SEVERAL JEWISH TEACHERS AT FRANK-FORT.

In an Extract of a Letter from Mr. M'Caul, dated Frankfort, July 20th.

On Ascension Thursday, a whole family was baptized in the French Reformed Church The name is of this city. A-; the mother is a granddaughter of the famous David who was sident of Bonaparte's grand Sanhedrin in Paris. On Whitsunday, another whole family was baptized at Meizenheim, a few miles from Frankfort. the Sth of May were baptized the Lutheran in Church, Pa Jew-

teacher, of whom Mr. Marc has written to you, and along with him S-This last is a shoe-maker; he - was in England, and received his first lessons in Christianity from Wolf Becker at Cambridge. He speaks of both with the utmost warmth; he is a striking proof, that the bread cast on the water will appear after many days. On Palm-Sunday was baptized J____, another Jew-ish Teacher of whom also Mr. M. has written to you. F-, the third Jewish teacher will be baptized next week, and I hope to be present. Another Jewish teacher, from Poland, has come here lately, and is now receiving, at a neighbouring village, the necessary instruction previous to his baptism, as it is usual here first to give them a course of instructions in the doctrines of the gospel. I had great pleasure in meeting the brother of Wolf, who is also preparing for baptism. He has all that simphicity of manner and thought that so much characterized Joseph Wolf; he was of course very much gratified in meeting a person, who had known his brother; I could not help looking at him with astonishment, wondering at the inscrutable ways of the Lord, in thus turning two brothers to himself. I have had much conversation with P-, J-, and F---, of whom Mr. Marc has written, and am very much pleased with them all. They are humble, sincere and teach. VOL. VI.

able; you might make any thing out of them; they all desire to be Missionaries, and for this they all have talent enough; they are far above any Jews I have yet seen. P--- speaks German and French-and a little English. J---- speaks German, Polish and Dutch, and some Russ. F- speaks German and French-They all understand Hebrew. F--- is a young man of uncommon talent and quickness. Their spirituality of mind is as great as can be here, but this, alas, is not the place for spirituality. Altogether I think they might be most usefully employed as agents to travel about for the Of their sincerity. there can be no doubt, as they have given up friends and family, and have exchanged a comfortable and comparatively luxurious life, for a state of starvation and beggary, for so soon as they are baptized, they are thrown upon the world without a friend; like that Master whom they follow, they literally have not where to lay their head; they themselves have forsaken the Jews, but they are not received by the Christians. P--- said to me the other day, I am now baptized, I know not where to go: I go not to the Christians, there is no love among them, they love not the Jews; I know not what to do. I showed him Matt. vi. 25. That makes me happy all the day, said he. I cannot tell you how much I was affected by this answer.

THE REV. B. N. SOLOMON.

Our readers have doubtless felt some surprise at having received no intelligence respecting Mr. Solomon since it was announced that he had gone to Amsterdam, with Mr. M'Caul, on their way to Poland. had hoped and expected that after remaining a short time in Holland, he would have proceeded with his companion, to the destined field of their labors. But in a manner unaccountable to us and respecting which we have in vain waited for fuller information, he has, like the companion of Paul and Barnabas of old, turned aside from his work, and relinquished for the present his missionary exer-From the state of agitation in which his mind appeared to be when he announced this in a letter to the Rev. Thelwall, and subsequently to one of the Secretaries of the Society, we cannot but apthat the consideraprehend tion of his wife and dren had wrought more powerhis mind on could bear. spirits his Secretary his letter to the he represents himself as having away by cirbeen carried cumstances which he not resist, and declares that his sudden departure from Amsterdam for Poland was quite unpremeditated.

We have no conception that he was actuated by interested motives, because he has counteracted his own temporal ad-

vantage by giving up the annual support which as a missionary he received from the Society. Much less can we suppose that he has apostatized from that faith which he professed with so much apparent sincerity as to commend him to the regard and affection of all who knew him.

In the present state of our information, however, it is in vain for us to form conjectures concerning his motives, we can only express our hope that we may be enabled at a future period to give to the Society the same joyful tidings as St. Paul imparted respecting his vaccillating companion Mark, and that he may be found in the issue (though it should not be in connection with our Society) "profitable to the ministry," which he has undertaken to fulfil.

We are thankful to add, that these untoward circumstances have given to the Committee an opportunity of appreciating more fully the character of their other agent, Mr. M'Caul, whose conduct on this trying occasion has been truly estimable and He is now at praise-worthy. Warsaw, and the Committee feeling the importance of sending forth their labourers two and two, after the example of our Lord, have just sent out Mr. Becker, a young man of a christian spirit, who has been some time resident at our Seminary, and has approved himself there worthy of the confidence about to be reposed in him.

In order that our friends may be in possession of all the information which we ourselves

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^{*} This conjecture is strengthened by the contents of a letter from his family which he had recently received, and which he accidentally left behind him.

have received, we subjoin copies of the letters of Mr. Solomon, from the time of his arrival at Amsterdam.

No. 647, Keizergragt,5th June, 1821.

My dear Brother,

I suppose you have heard from Mr. Thelwall, of our safe arrival in Amsterdam, on Tuesday last, the 29th ult.—Of course in so short a time, I can give you little or no intelligence, except that our English friends in this city received us very kindly, and that I took up my abode in the house of our old friend Mr. Chevalier, and brother M'Caul in that of Mr. Thelwall.—I preached last Sunday in the Episcopal Chapel to a among good congregation, whom were seen about seven eight Jews : - they have heard, I hope, the Gospel, and may the Lord bless it to their sonls.

I have been in the Jewish quarter with Mr. M'Caul, aland most every day, already formed in a measure the acquaintance of a few, with whom I entered into conversation of considerable length and left tracts with them-some others again refused to take them. I am glad to inform you also that in three or four houses I have found various tracts of our Society, which appeared read through; for when a Jew peruses a pamphlet he will generally leave such marks upon it as would convince you at once that he did not allow it to lay idle upon his shelf. intend to propose addressing them in a room in their common language, as they do not understand generally the High

German; but this I should not like to do abruptly. I must first feel my way among them and ascertain as far as possible whether they are likely to come at all, and if they do come whether they are likely to create disturbances or no. You know that here we have not got the Government on our side as we have in Russia. I consulted this morning a Dutch pious clergyman about it, and he did not discourage me in it, but advised me to be cautious. forgot to tell you that coming from Rotterdam to Amsterdam we were unexpectedly detained a night at Gouda; we went to see the Synagogue in the evening, when after service Elder came up to me and what countrymen we were; on hearing that we are coming from England, he instantly asked me if we belong to the sect who educate young men as preachers to the Jews! I answered in the affirmative. and he was still civil notwithstanding; the Rabbi then came up and joined the conversation. I soon enquired of my venerable Polish brother whether he ever saw the New Testament in Hebrew? the New Testament, says he, that is a new thing indeed; I never saw that. to show him that it was not so new as he fancied, I quoted Jeremiah xxxi. 31, which instantly led into an interesting discussion, which the Rabbi chose to break off by saying, that it would take half the night to discuss that subject, and we could not remain so long in the synagogue, but if we would come to his house he would be glad to converse with me. Five Jews Google

immediately offered to accompany us, and the Elder among them. We then proceeded to the Rabbi's house, where we spent about an hour in amicable discussion: when I spoke at last for some length of time, the Rabbi kept his face covered with both his hands, leaning with his elbows on the table, as if he were in intense meditation, and M'Caul tells me he sometimes observed tears in his eyes; but the Elder interrupted us by quoting Voltaire, &c. and it being late we parted in a I hope you friendly manner. will send me soon 50 copies of the Judeo-Polish Testament to Amsterdam, to try if the common Jews here will understand You shall hear from me again before long, and in the mean time, I remain,

Your's most affectionately, B. N. Solomon. To the Rev. C. S. Hawtrey.

The second letter, directed to the Rev. Mr. Thelwall, at Amsterdam, is as follows:

Friday, 8th June.

My dear Friend,

I must inform you that I have left Amsterdam with the intention not to return again. Strong, very strong reasons brought me to the determination. I drew to day 50l. sterling upon Mr. Barker, and gave him due notice of it. I shall write by next post to Mr. Hawtrey, to whom I shall explain myself at length; in the mean time I left ALL that I have with me to your disposal, and I hope you will manage matters so as to do as little harm to the Society as possible. I beg much your pardon for doing this without

consulting you, as it was quite impossible for me to do so for more than one reason, and I pray that if we do not meet here again, we may meet before our God and Saviour in heaven.

Your's sincerely, B. Solomon.

Kind regards to Mr. M'Caul. Rev. A. S. Thelwall.

The next and last received, was addressed to the Rev. C. S. Hawtrey.

Frankfurt, 11th June, 1821.

My dear Friend,

You will by this time have heard from Mr. Thelwall, of my departure from Amsterdam—it was an unexpected and perhaps not the most prudent or christian step, but I could not resist it: it was not premeditated, but by an indescribable force I was actually rushed into the determination. Now, my dear friend, there is no use of my going into particulars, as I believe it will be but painful to you to hear, as it would be for me to tell, and the matter will however not be mended by I think the step cannot now be possibly taken back, even if my friends and myself were to wish it. You will easily perceive that I did not do it for my interest or advantage whatsoever-I saw clearly the contrary. As to the letter of credit all the use I made of it was to draw 150%, of which 100%, are destined to keep me for a time, and 50%. for my poor family, of which 251, is due to them the 1st of July next. Methinks if I were to part with the Committee or your public, they would willingly vote me that sum-more I shall not attempt

to draw. I am now going to Warsaw, * where I intend to stay for some time, and if you have any thing to communicate you may address to me Post restante Warsaw, and be sure I shall attend to it. I drew 50l. at Amsterdam, on Mr. Barker, in virtue of the letter of credit, and 1001. to-day here by means of the same. The banker wished to draw on Baring and Co. which I did, and they of course will send you the Bill to accept. I have absolutely nothing to add but that I am still much harassed and see not the end, but my sincere prayer is, that God may guide us all.

Your's affectionately, B. Solomon.

EXTRACT OF A LETTER FROM MR. M'CAUL.

Warsaw, Thursday, 9th Aug. 1821. My dearest Sir,

I BROUGHT with me from Frankfort, about twenty tracts, three of which I gave away on the road; -one to a Rabbi, who lives about twenty English miles from Petukoo. He received it with the greatest delight, and would have bought more from me if I had been willing to sell, but I had none to spare. When I came to Warsaw, I had soon abundant opportunity to make use of the remainder of my tracts. every hotel is attached a number of Jews called Factors, who wait upon all strangers to supply their wants, or to accompany them through the city;one of these factors accordingly

came to me-I showed him a tract;—he immediately asked me the price. I said that I would not sell, but that I would lend it to him. He received it most thankfully, and went away promising to return it. Shortly came another Jew, saying he had seen a Hebrew book with a factor and desired to have one; -after him came another and another, and so for the first week after my arrival, every day I had visits from Jews requesting books - many of them asked for the New Tes-So long as the Jews tament. returned the tracts I lent I was able to supply some of the demands, but those who have had them last have kept them, so that I have now no more:even their keeping the tracts has been matter of consolation to me, as it shows that they set some value on them.

One Jew, the first to whom I lent a tract, came and conversed with me for above an hour. disputed not with him; but proved to him out of the Old Testament that he is a sinner, that he is under the curse of God, and I was enabled to make him confess that I spoke the truth. I then showed him also out of the Old Testament, the necessity of regeneration:at this doctrine he expressed much astonishment, and also much anxiety to learn how he should obtain the new heart .-This I told him out of the New Testament, and held forth Jesus as the Redeemer from the curse of the law. The result of this conversation was, that he went to J—— to borrow the only Jewish German New Testament we had with us. Google

^{*} In consequence of this intimation Mr. McCaul proceeded to Warsaw, but Mr. S. has not been there.

Turkish Jew also called on me to dispute—but as I did not allow him the use of the talmud or cabala, he was not well pleased, and did not stay long. -His first question to me was, why is & the first letter of the alphabet, and his answer was as wise as the question-because it is the first letter of the ten commandments. He went away promising to return next day, but he has never come near me since.—An old Jew. the most learned I have found. called on me the day before yesterday.—He said that he had heard an English Missionary was here, and that he wished to converse with me.-He remained about an hour, and discussed many passages of scripture; -he is well acquainted with the New Testament, and said that he has already conversed with many clergymen, especially Professor Schiebel, in Breslaw, and also with Dr. Pinkerton ;-however he is one of the wise of this world to whom the cross is foolishness.-He has promised to come again.—Thus I have had much occasion to speak to the Jews all the words of this life, and I have found them not only willing, but anxious, perhaps curious to hear what this babbler should say. The eagerness of the Jews here to receive books, and their willingness to hear, together with their miserably forlorn condition, and their great number, have induced me to think that Warsaw would be a most promising field of usefulness either for me or any other person to be employed in.

A. M'CAUL.

JÁTERESTING COMMUNICATION OF DR. PINKERTON, RESPECT-ING THE JEWS IN POLAND.

THE intelligence communicated by Dr. Pinkerton to the Committee during his late visit to England, was of a very encouraging kind.

He pointed out on the map a district comprehending Russian and Austrian Poland, and a part of Turkey, in which he said at least THREE MILLIONS of Jews were to be found.

Among these he declared there is an unusual spirit of enquiry upon the subject of Christianity; and a readiness to receive the New Testament which surpasses expectation. As he himself travelled through their towns, they would often exclaim, "Here comes the Bible man and he will give us Hebrew New Testaments."

In confirmation of this statement he read an extract from a letter lately received by the Bible Society, from the Rev. Drs. Henderson and Patterson, who were at the time of writing it, in the heart of this district.

They wrote that at "one place, where there were 16,000 Jews resident, they found a Bible Society in active operation, and who, said they, do you suppose were the most zealous supporters of it? They further declared, JEWS. that among an interesting colony of Karaite Jews there, they found the Hebrew Testament in general circulation, and that they spoke of it with greatest respect: And they added, that wherever they came in those parts, their lodgings were actually besieged by

Jews, who came asking for the Hebrew New Testament.

Under these encouraging circumstances, Dr. Pinkerton most affectionately and solemnly pressed upon the Committee the necessity of strenuously cultivating, under the divine blessing, this promising field. Circulate, said he, the New Testament as widely as possible, and above all send out as many well qualified Gentile missionaries as you can. Sow your seed plentifully, and send forth your labourers with earnest prayer for a blessing. Leave the result to God."

We can only add that it is the earnest desire of our Committee to follow the advice, and comply with the requests of this experienced counsellor; if the Christian Church will enable them to do so, by the increasing

liberality of their contributions and support.

EDUCATION OF JEWISH CHIL-DREN IN HOLLAND.

WE have heard with much satisfaction, of the establishment of a Society at Amsterof united Jews Christians, for the purpose of Educating the Children of the poorer part of the Jewish Population. The intention is to give them general instruction, and to teach them to read their own Scriptures in the Hebrew Language.

We hail with pleasure every attempt that is made to impart to this long neglected race, the advantages of education, and to raise them in the scale of

intelligent beings.

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.			
Allix, Rev. R. W. Latchford	_	5	0
Allie Mice Do.		0	0
Champion Miss. Collected by her	_	7	ı
Ford Mr. Stamford Street, Collected by him	_	10	0
Hitchins, Rev. R. H. Falmouth		0	0
T P by Mr Stevenson		6	0
Jones, Miss, Finsbury-square, Collected by her	1	10	0
Ladies Three, and a Gentleman	1	0	0
Lady, by Mrs. Jennings	0	12	0
Tanuan B Reg Lostwithiel	1	0	0
Pattison, Mrs. Witham, Essex, by Rev. David Ruell	1	0	0
Sargent, F. Esq. Lavington	1	0	0
Conith D Rea Hackney Road	2	2	0
Bodmin, (Rev. Mr. Wallis, Vicar) collected after a Sermon			
by Rev. C. Simeon	5	2	0
Breage, (Rev. Mr. Williams, Vicar,) Do. Do. by Rev.		•	
C C Hambary			
Bristol Society, by Rev.W. Knight	378	13	4
by Rev. C. Simeon	17	0	0
Dy Rev. C. Sincon	5	14	10
Callington, (Rev. Mr. Sargeant) Do. Do. by Rev. John Sargent	3	0	6
Camborne, (Rev. Hugh Rogers) Do. Do. by Do	42	11	
Cheltenham, (Rev. J. Jervis, Vicar) Do. Do. by Rev. C. Simeon			

FOR GENERAL PURPOSES, -continued.

Chichester Society,	by Mr. Wyndham Madden	19	7	6
Clifton,	a Lady by Rev. Mr. Hensman	50	0	0
Colchester,	by Rev. W. Marsh	6	16	0
Dorchester, Holy Trin	ity, (Rev. J. H. Richman, Rector) col.			
	after a Sermon by Rev. C. Simcon	7	15	2
Dorchester Ladies' Soci	ety, by Rev. J. L. Jackson	61	18	4
Douglas, Isle of Man,	Ladies' Society, by Mr. M. Geneste, Sec.	30		0
Exeter Ladies' Society,	by Miss E. F. Woollcombe	25		10
Hereford do.	by Mrs. Love	55		0
High Wycombe do.	by Miss Somers	9		6
Huddersfield do.	by Mrs. Coates		12	7
Latchford, (Rev. R. V	V. Allix) collected after a Sermon by the	-		Ť
Rev.W.	Marsh, deducting expences	10	15	0
Lavington,	Do. Do. by Rev. John Sargent	5	ō	ō
Liskeard, (Rev. Mr.	Hobling, Curate,) Do. Do. by Rev. C.	-	•	
Simeon	g, caracy, 201 Do. by Revi C.	14	5	
London, Greenwich,	Collected by Mrs. L. and I	3		6
Marazion,	Mrs. Townsend, proceeds of work	0		
	Jarman, Rector) collected after a Sermon	U	3	. 67
be Pag	C Simon	_		•
Padstow, (Rev. Mr.	C. Simeon	8	0	0
Plamouth & Society	havings) Do. Do. by Rev. C. Simeon	2	9	9
Potton /Por TW	by J. H. Dawe, Esq.	50	0	0
Potton, (Rev. T.W.	hittingham) collected after a Sermon by	_	_	1
Sectland Moulin Boath	Simeon	5	8	Ð
Beotiana, Mouria, Perti	shire, a few Christian friends by Mr. Wm.		_	
Chaftashum Societa	Kirkaldy	1	0	0
Shaftesbury Society,	by Mr. J. Upjohn	0	17	3
Sherborne, Dorset, (Re-	v. — Parsons) collected after a Sermon			
De Carlota	by Rev. C. Simeon	20	0	6
Do. Society,	by Misses A. and H. Spratt	10	6	6
St. Austle, (Rev. Mr. S	mythe, Rector) collected after a Sermon			
by Rev.	John Sargent	9	6	2
reovii, (Rev. R. Ph	elips, Rector) Do. Do. by Rev. C. Simeon	2]	6	3
Wedmore, (Rev. Mr. (Cattel) Do. Do. by Do	3	14	6
TOD				
	HEBREW TESTAMENT FUND.			
Bristol Society,	by Rev. William Knight	9	2	0
Cheltenham,	Donation by Miss Cooke	50		0
Penryn,	Miss Heames	0	5	0
Shaftesbury Society,	by Mr. J. Upjohn	o	6	3
	and descriptions			٧.
FOR RU	ILDING FUND FOR SCHOOLS.			
			,	,
Rashleigh, William, Esq.	. St. Austle	1	0	0
Bristoi Society,	by Rev. William Knight	5	0	0
Do. Ladies' do.	by Do.	243	18	8
Hans Town Ladies' do.	by Miss Malpas	3	9	0
	R FOREIGN SCHOOLS AND MISSION	is.		
Bristol Society,	by Rev. William Knight	13	6	0

Jewish Expositor,

AND

FRIEND OF ISRAEL.

DECEMBER, 1821.

OBSERVATIONS ON THE

PROPHECIES RELATING TO THE RESTORATION OF THE JEWS. (Continued from p. 423.)

EZEKIEL prophesied in the land of the Chaldeans, about the year 595 before Christ.

XXXVII.

Ezek. xvi. 53—55. 59—63. "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives, in the midst of So that thou mayest them. shame, and bear thine own mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou VOL. VI.

and thy daughters shall return to your former estate.*-For thus saith the Lord God, I will even deal with thee as thou hast done, t which hast despised the oath in breaking the covenant. Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will stablish unto thee an everlasting covenant. thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by cove-And I will stablish my

† "I shoulde (by ryght) deale with thee as thou hast done."—TINDALE. Which translation is much more agreeable to what follows in the next verse.

† And that beside thy covenant.-

^{*} As for their captyvite, namely, the captivyte of Sodom and her daughters: the captyvite of Samaria and her daughters: I wyll brynge them again, so wyll I also brynge again thy captyvite amonge them.—TINDALE.

covenant with thee, and thou shalt know that I am the Lord. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."

Some may, perhaps, conclude, from ver. 55. that there. shall be no return of Israel. because it is said, they shall not return to their former estate till Sodom and Samaria shall return; but from the following verses it plainly appears that this is a wrong conclusion. For it is said, ver. 60, 61, "I will remember my covenant with thee, &c, and thou shalt remember thy ways, &c. thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters," &c. all which rather prove that Sodom and Samaria shall be restored, than that Judah shall not.

XXXVIII.

Ezek. xx. 39—44. "As for you, O house of Israel, thus saith the Lord, Go ye, serve ye every man his idols, and hereafter also if ye will not hearken unto me; but pollute ye my holy name no more with your gifts, and with your idols." For in mine holy mountain, in the mountain of

the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things. will accept you with your sweet savour, when I you out from the people, and gather you out of the countries wherein ve have been scattered, and I will be sanctified in you before the heathen. And shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways and all your doings wherein ye have been defiled. and ye shall loathe yourselves in your own sight, for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

The gathering out of the countries wherein they were scattered, verse 41. cannot be applied to the return from Babylon, because it is said in the preceding verse, that "all the house of Israel, all of them in the land shall serve the Lord, and be accepted of him in the holy mountain," whereas the two tribes only returned from that captivity. The two last verses also show that this

^{*} Go now then (sayeth the Lord God) ye house of Israel, cast awaye and destroye every man his idoles: then shall ye heare me, and no more blaspheme my holie name with your offerings and your idoles.—TINDALE.

Prophecy does not relate to the Babylonish captivity; for since the return from thence, Israel have not loathed themselves for all the evils that they have committed, neither has the Lord as yet wrought with them for his name's sake, and not according to their wicked ways, &c.

XXXIX.

Ezek. xxviii. 25, 26, "Thus saith the Lord God, When I shall have gathered the house Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant they vinevards: yea, shall dwell with confidence, I have executed judgments upon all those that despise them round about them, and they shall know that I am Jehovah their God."

XL.

Ezek. xxxiv. 25—29. "And I will make with them a covenant of peace, and I will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them, and the places round about my hill, a blessing: and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her

increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their voke, and delivered them out of the hands of those that themselves of them. served And they shall no more be a prey to the heathen, neither shall the beasts of the land deyour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more."

The persons with whom the covenant of peace, mentioned in verse 25, is to be made, are they who are described in the former part of the chapter, under the character of sheep; and these have been generally supposed to be the church, as it has hitherto subsisted. the circumstances mentioned in this prophecy, and in that before it, will by no means admit of such allegorical interpre-The being scattered, tation. the returning to their own land, the dwelling safely, &c. are circumstances not applicable to the Christian church, but very properly so to the dispersed Israelites. And that the prophecy cannot be applied to the return from any former captivity, is plain, from verse 29. "They shall be no more consumed with hunger, neither bear the shame of the heathen any more;" and also from the 28th verse, "And they shall

no more be a prey to the hea-

I now come to the longest and most entire prophecy in the whole Bible, concerning the future restoration of both Judah and Israel, which is contained in Ezekiel, chapters xxxvi. xxxvii. xxxviii. and xxxix. and treats of that subject only, without the intervention of any thing foreign to it; which is not the case of many others that are much shorter than this.

XLI.

Ezek. xxxvi. 1-15. "Also thou son of man, prophesy unto the mountains of Israel. and say, Ye mountains of Israel, hear the word of the Lord. Thus saith the Lord God, Because the enemy had said against you, Aha, even the ancient high places are ours in possession: Therefore prophesy, and say, Thus saith the Lord God, Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people: Therefore, ye mountains of Israel, hear the word of the Lord God, Thus saith the Lord God to the mountains and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about: Therefore

thus saith the Lord God, Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession, with the joy of all their heart, with despiteful minds to cast it out for a prey. Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills. to the rivers, and to the valleys, thus saith the Lord God, Behold I have spoken in my jealousy, and in my fury, because ye have borne the shame of the heathen. Therefore thus saith the Lord God, I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame. ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel, for they are at hand to come, For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel, even all of it, and the cities shall be inhabited. and the wastes shall be builded. And I will multiply upon you man and beast, and they shall increase, and bring fruit, and I will settle you after your old estates, and will do better unto you than at your beginnings, and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth

bereave them of men. Thus saith the Lord God, Because they say unto you, Thou land devourest up men, and hast bereaved thy nations, therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, * saith the Lord God."

That this part of the prophecy is not to be understood allegorically, and applied to the Gentile churches, is plain, from the very expressions used. For the " mountains, hills, rivers, and valleys of Israel. the desolate wastes, and the cities that are forsaken; which became a prey and derision to the residue of the heathen that are round about,"-chapter xxxvi. 4. can never be supposed to be a description of the Gentile churches: there not being the least propriety of expression in such allegory, if thus applied: but the description is exactly true of the land of Israel, taken in the literal sense. If then it must be taken in a literal sense. the next enquiry is, whether it be already fulfilled, or is yet That the prophecy future. was not fulfilled by the return from Babylon, is evident from verse 10. "And I will multiply men upon you, (the mountains of Israel) all the house of Israel, even all of it." Now, allowing that a part of Israel returned with the children of Judah from the Babylonish captivity, yet this prophecy will not be fulfilled, which, agreeably to many others, (some of which I shall presently mention) asserts, that " all the house of Israel, even all of it shall return." Add to this, verse 11. "I will settle you after your old estates, and will do better unto you than at your beginnings."* When was this fulfilled? At the destruction of Jerusalem by the Romans? or in any time since that period? No. surely. No one can pretend that this is vet fulfilled to the house of Israel. and consequently it must be yet future. This is still further confirmed by the 12th. 14th, and 15th verses, "Thou shalt no more bereave them of men; and, thou shalt devour men no more, neither bereave thy nations any more," &c. all which will appear to the reader in a still stronger light in the sequel of this prophecy, to which I now return.

Ezekiel xxxvi. 16 — 38. "Moreover the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way, and by their own doings;

Nor cast out thyne owne people any more. TINDALE.

^{*} Shew you more kindness than ever you had before. TINDALE.

their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it. And I scattered them among the heathen, and they were dispersed through the countries: according to their way, and according to their doings, I And when they judged them. entered unto the heathen—they [the heathen] profaned my holy name, when they said to them. These are the people of the Lord, and are gone forth out of his land.* But I had pity for my holy name, which the house of Israel had profaned [or caused to be profaned among the heathen whither they went. fore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ve have profaned for caused to be profaned among the hea-

then whither ye went. I will sanctify my great name which was profaned among the heathen, which ye have profaned for caused to be profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you, before their eyes. I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. new heart also will I give you, and a new spirit will I put within you; and will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God. I will also save you from all your uncleanness, and I will call for the corn. and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree. and the increase of the field, that ye shall receive no more reproach of famine among the Then shall ye reheathen. member your own evil ways, and your doings that were not good, and shall loath yourselves in your own sight, for your iniquities, and for your

[&]quot;They," in this verse, means the "heathen," (and not the Israelites, as some suppose) who profaned the Lord's name by saying jeeringly, or ironically, "These are the people of the Lord," (his favourites, &c.) "and" yet, they "are gone forth out of his land," i. e. as much as to say, He (the Lord) is not able to keep them in their own land.

[†] Some may think, from this verse, that it was Israel that was meant by "they" in the preceding verse, who profaned, &c. But it is plain, that the profanation there mentioned, was the speech made to, not by, the Israelites.

abominations. Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God, In the day that I have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. the desolate land shall be tilled. whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate, is become like the garden of Eden; and the waste, and desolate, and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you, shall know that I the Lord build the ruined places, and plant that that was desolate; I the Lord have spoken it, and I will do it. saith the Lord God, I will yet for this be enquired of by the house of Israel to do it for them, I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men, and they shall know that I am the Lord."

The prophet having thus described the restoration of Judah and Israel, in words so plain and clear, that none but a professed commentator (one would think) could have possibly mistaken them, proceeds, in the next chapter, by a vision of dry bones reviving, to shew, that however unpromising the

state of Israel might seem, when dispersed throughout all lands, yet that God would most certainly effect the re-union of the tribes which he here fore-told.

[To be continued.]

ON THE PHRASE, "KINGDOM OF GOD," OR "OF HEAVEN."

In the phrase, " Basileia TB Ose, or, Two overswor, there is a manifest allusion to the predictions in which this economy was revealed to the prophets in the Old Testament, particularly to the prophet Daniel, who mentions it in one place as a kingdom which the God of heaven would set up, and which should never be destroyed, (ii. 44.) in another, as "a kingdom to be given with glory and dominion, over all people, nations, and languages, to one like the Son of man,' (vii. 13, 14.) And the prophet Micah, speaking of the same era, represents it as a time when "Jehovah having removed all the afflictions of his people, would reign over them in mount Zion, from henceforth even for ever,"— (iv. 6, 7.) To the same purpose, though not so explicit. are the declarations of other prophets. To these predictions, there is a manifest reference in the title, n Basileia TE OEE, or, TWY OUEAVWY, Or simply, & Basileia, given in the New Testament, to the religious constitution which would obtain under the Messiah. It occurs very often,

and is, if I mistake not, uniformly in the common translation, rendered kingdom.

That the import of the term is always either kingdom or something nearly related to kingdom, is, beyond all question; but it is equally plain that the English word will not answer on every occasion. most cases βασιλεια answers to regnum; but this is more extensive in its signification than our English term, as it embraces both reign and kingdom; the first relates to the time or duration of the sovereignty-the second, to the place or country over which it extends. In the Gospel, the time is much oftener alluded to than the place; yet in our version it is not reign, but kingdom. Now, though habit reconciles us to an awkward phrase which thus applies motion to a kingdom, in telling us that it is approaching or coming, yet the consequence of this improper rendering is frequently to lead the reader into mistakes, when the words, kingdom of heaven, are not manifestly applied to the state of future blessedness; Barikerz denotes reign, and the phrase, Kingdom of heaven, instead of reign of heaven, evidently tends to mislead the reader: for heaven thus connected with kingdom, ought to denote the region under the kingly government spoken of; but a confusion of ideas, or a very indistinct impression on the mind, is the consequence of being told that this kingdom is

on the earth, or travelling to the earth and almost arrived.

Heaven may be understood as either denoting the place so called, or the Supreme Being. In the first sense of ouparos, the. phrase is properly rendered kingdom of heaven, but when it occurs as the name of God, it should be the reign of heaven. The prophets had taught the Jews to expect a time when the Lord should reign in mount Zion and Jerusalem, when his people should be redeemed from their enemies, and made joyful in Messiah their king. To this happy time the Jews understood the expressions, Barileia THE OLE, OF, TWY OUPANWY to apply, and its approach was announced under these terms by the Baptist, by our Lord, and by the When Basileix refers apostles. to time, and is thus connected with the verbs wayyelico, xalayyilla, xngooow, or the noun ευαγγελιον, it ought invariably to be rendered reign; and when it applies to place, it ought to be rendered kingdom.

In some places neither of the English words can be strictly considered as a proper rendering of βασιλιια. In the parables, it means, method of governing, and sometimes royalty, or royal authority, (Matt. xviii. 23. Luke xix. 12. 15.)—From Campbell's Dissertations.

ON THE EXTENT OF TERRITORY POSSESSED BY SOLOMON.

THE usual interpretation of Psalm lxxii. 8. is, that Solo-

mon's power was to extend from the Euphrates to the Mediterranean, and from the river of Egypt to the extremity of Syria. But we are told,-1 Chron. ix. 26. "He reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt." Now if by the expression, Unto the land of the Philistines, we are to understand that this land was exempted from his dominion. (and I know not what else we can understand by it) then he did not reign from sea to sea, nor did he possess all the land which lay within the visible horizon of Abraham's station, between Bethel and Hai; (Gen. xiii. 14, 15.) if so, the divine promise in the last passage referred to, has never been fulfilled, and we must look for its accomplishment in a future possession of the land of Syria by the descendants of the " Friend of God," who shall possess it for ever, that is, shall be in possession of it at the period when heaven and earth shall pass away.

A Friend to the literal interpretation of Scripture.

EXTRACT FROM

A LETTER OF A CORRESPOND-ENT IN IRELAND.

THERE is, or was in the year 1812, a Jew resident at Gibraltar, called the king of the Jews, but whose real name

I forget: this man I understood to hold this title by virtue of an election, and that the Jews resident on the neighbouring Barbary coast, and at the Rock, always had a person bearing that title, to whom they pay much respect, and who possesses some small authority over them. The man of whom I speak used frequently to dine at the Governor's table, and mix familiarly with Christians.

If Mr. Pownell the storekeeper be still alive, and at Gibraltar, I know that he was acquainted with the Jew I mention, and could inform an enquirer of his real name.

The condition of the Jews in the Barbary states is truly melancholy, and I should imagine, they would gladly hail any attempt that should hold out a reasonable prospect of improving it. In the year 1812, there was a Portuguese resident at Tangiers, who had been then twenty-three years in Barbary, and a good deal in the Interior, and who, I understood, possessed very extensive information respecting the affairs of that country: his name is Don Pedro Castanhardo.

I write in great haste. An expression in the Expositor for June 1819, observing that the state of the Jews in Africa is very different from their state in Europe, suggested to me that probably these hints might be of use.

June 28, 1919.

OBSERVATIONS ON THE REMARKS OF G. H. RESPECTING NUMB. XXI. 14, 15.

THE 14th and 15th verses of Numb. xxi. commented on by your correspondent G. H. in the Expositor for August, are undoubtedly capable of a more accurate translation than is given of them in the English version.

.A translation of the words, "Veheb in Suphah," appears essential to a full interpretation of the passage. " What he did in the Red Sea," is clearly a wrong translation, for the word 27, never occurs as a verb in Hebrew, except in the Imperative; and השום does not signify the Red Sea.

Where the Red Sea is intended, the regular term for it is used, as in the 4th yerse,

ים סוף

The verb 728% in the beginning of the verse, may, though in the Future Niphal, (it shall be said) be with as much propriety, translated in the sense of an Imperative, as numberless verbs in the Future so rendered in our version.-The verb 17 (from the root בה, a gift or consignment) is: regularly in the Imperative, and signifies to record, and סופה, signifies a whirlwind or tempest.

My idea of the import of the passage is consonant to that of your correspondent.-The running stream is commissioned to celebrate praises of Jehovah; so likewise is the resistless whirlwind.

The correct translation then "Wherefore appears to be, let it be said in the book of the wars of Jehovah, and record (it) in the whirlwind, and the brooks of Arnon, and the stream of the brooks that goeth down to the dwelling of Ar, and lieth on the border of Moab."

. M. D.

August 11, 1821.

ADDRESS TO THE JEWS.

Ye will not come to me that ye might have life. - John v. 40.

BRETHREN of the house of Israel, again we address you from the sacred words of the New Testament—again we call upon you to examine our Scriptures, to compare them with your own sacred volume, and either to prove them false, or receive them as true. member, if they be true, they are most awfully true, since whatever involves an eternal consequence, must be of infinite moment to an immortal creature. The words chosen for the subject of the following Essay, which were originally addressed to your forefathers, when they were about to crucify the Lord of Glory, include in them many particulars of infinite import, which must be each separately considered:

First, The depravity of the human will, manifested most conspicuously in the act of rejecting Christ, " Ye will not

come to me," &c.

Secondly, Who Christ is.
Thirdly, What those gain
who come to Christ, and what
they lose who reject him—

namely, life.

We intend at the present time to treat only of the first of these divisions, The depravity of the human will. Where an effect is evident, it is natural for reasonable beings to look for a cause—if the effect be very extraordinary, we legitimately conclude the cause must be the same, as we very well know that there is always an exact proportion between the one and the other. Now we would ask you, supposing some mighty monarch were to offer freely to bestow upon you a prosperous and wealthy kingdom, abounding with every thing calculated to make life delightful to the possessorwould you reject the offer? would any one reject it? would not you judge, if you were to see any one do so, that either he had lost his senses, or, that he had greater expectations elsewhere? Again, Suppose a criminal condemned to death, in prison "fast bound in misery and iron"-should the king's son come to bring him pardon, to offer him life, would he reject it? assuredly not—and why? because the human will is sufficiently alive to the value of temporal blessings, the things of this life are greedily desired by every natural man, to reject these things would imply a state of absolute insensibility to the things of this world-does not then the rejection of eternal life, imply the same insensibility with respect to another world? undoubtedly it does. Oh the brutish stupidity of the unconverted mind, which greedily catches at every straw to procure the least temporal enjoyment, and yet at the same time rejects the proffered boon of eternal life. Well may we wonder, in the midst of a dying world, to hear the Lord of glory, addressing those whom he came to save, in these words, "Ye will not come to me, that ye might have life." I am willing to save you, you are dying creatures; I offer you life, but ye will not come to me for itand why will ye not? because, as was said before, of the entire corruption of the human Through the fall of heart. Adam, our will became enslaved by sin and prone only to evil-enmity towards God usurped the place of lovewhich immediately manifested itself in the murder of Abel by Cain—Cain proved that he hated God, inasmuch as he hated his brother; for "he that loveth God will love his brother also." In consequence of original sin, man never naturally seeks God, and therefore when Christ offers life, rather than come to him for it, the natural man will refuse the gracious offer-it is this rejection of Christ, which shews most clearly the entire depravity of the human will: God is the chief and only good; if then man had any goodness remaining in him, he would seek God,

and love him, and adore him, he would accept and love the gift of life, but much more would he love the all-gracious giver; he would say, " Life, indeed, is infinitely valuable, but much more to be valued and loved is He who bestows it, without whom the gift itself would be rather a curse than a blessing." This would he the language of every man if his heart were not absolutely corrupt; this is the language of every one whose heart is renewed by divine power. We have been obliged to assume, without proving, several points in this Essay, to wit, The corruption of man by the fall of Adam, and the divinity of Christ: we shall endeavour to prove these in the succeeding Essays; but our present purpose is only to convince you of the natural corruption of the heart, of your state of enmity with God, in order to lead you with humbled minds to the throne of grace, that you may there implore God to give you a "new heart and a new Spirit, that so you may be led to receive the truth in the love of it;" that you may acknowledge and worship him who emphatically styles himself, The truth; that so these words of Jeremiah the prophet may be fulfitled in you, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: this shall be the covenant that I will make with the house of Israel; after those days, saith

the Lord, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and will remember their sin no more," Jeremiah xxxi. 31, &c. As this portion of Scripture does not form the subject of the present Essay, we will make only a passing remark upon it, namely, that the promise of a new covenant, evidently implies the abolition of the old; therefore, if you give credence to the sacred books of the Old Testament, you ought to expect your law to give place to some other dispensation: "For in that he saith a new covenant, he hath made the first old; now that which decayeth and waxeth old is ready to vanish away."

Once more, brethren, we beseech you, remember your own natural will can incline you only to evil-implore God to give you a new will, a will to receive your Messiah, your God, who came to save you: but you rejected him, who is still willing to bestow salvation upon you, if you are willing to accept his free offer; yea, more than this, who will make you willing if you call upon him to do so. Our blessed Lord: himself declares both your absolute inability by your

own natural will to come to him, and his willingness to accept you, when you are by the divine power inclined to come to him; hear his own words, "No man can come to me except the Father who sent me, draw him;" " him that cometh to me, I will in no wise cast out." You may with careless indifference, reject your Messiah, while in his members he still remains a " man of sorrows, and acquainted with grief:" but when he shall come again in glory, surrounded by his myriad host of angels and glorified saints, to take vengeance on his enemies, whither, O whither, will you flee? You have rejected your God, in his character of Saviour: what then can you expect, but that he will reject you, when he shall come again in his character of Judge? What can you expect, but to hear this terrible voice of most just judgment, "Depart from me, ye cursed." Oh then, receive him while you may; he is still the same all-gracious Saviour; and remember, (if our books be true, as indeed they are) there is none beside; " for there is no other name under heaven, given among whereby we must be saved:" take heed, lest when he comes again, you should see him only to be condemned. Perhaps you will say to us, " Are you sure that your Gospel is true?" This question we will answer by proposing another, " Are you sure that it is false?" If it be false, we lose

nothing by believing it: but, if it be true, you lose every thing by rejecting it.

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LETTER TO THE EDITORS.

Gentlemen. I am one of those who have wished well to your Christian efforts from the beginning. And yet I have been at times much discouraged by the prejudice and lukewarmness of some Christians, and by the unbelief, hardness of heart, and hypocrisy of some Jews, and the instability of others. The former is removing fast by the attention of Christians being called to a scriptural view of the subject, and by the irresistible evidence drawn from prophecies, promises, precepts, and examples. The latter, in many blessed instances, is also removed by the circulation of the New Testament among the Jews, and the opportunities afforded them of conversing freely with Christians on the points of difference between them and us, and especially on the one great question of the Messiahship of our Lord. The Holy Spirit undoubtedly is blessing these means.

That my own family may never be discouraged by Jews or Christians, but may learn to pray, and, if it please God, labour in faith for the conversion of his ancient people, I require them to bring me every Sunday morning one text each, on any subject connected with the past, present, or future state of that most interesting

race. When they have chosen the passages, I sometimes arrange them, and have often been much delighted with a comprehensive view of the subject in six or seven verses. It is among the innumerable excellencies of that wonderful book, that it oftentimes, in a few sentences, will teach the faith, and hope, and duty of a Christian, and open a bright prospect of righteousness, and wisdom, and peace, to our guilty, ignorant, and miserable world. I have selected the first that meets my eye in our memorandum book. If you think the hint may be taken by others, and become usefulto them and to your cause, you may insert the following passages, which were brought to me on the above plan.

(1.) Lam. i. 8. (5.) Psalm xlvii. 4. (3.) Jerem. xxxvi. 7. (6.) Zech. xii. 9. (4.) Deut. xxx. 4. (2.) Lam. i. 6. Afterwards arranged thus,

1. Jerusalem hath grievously sinned; therefore she is re-

moved.

2. And from the daughter of Zion all her beauty is de-

parted.

3. It may be they will present their supplication before the Lord, and will return every

one from his evil way.

4. If any of thine be driven out unto the outmost parts of heaven, from hence will the Lord thy God gather thee, and from thence will be fetch thee.

5. He shall choose our inheritance for us, the excellency of Jacob whom he loved. 6. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

I am, Your's, P. C.

VISIT TO A JEWISH SYNAGOGUE-IN INDIA.

Extracted from a work lately published, entitled, Sketches of India.

"From this Chapel (Armenian) scene, I was led by my conductor, the very same morning, to one greatly and most affectingly contrasted with it.

"I followed him down a narrow back street, through a dark and dirty entrance, and up a stair-case, the lower half of worn briek, that above, of broken ladder, like wooden steps, into an antichamber, filled with slippers; from whence after rapping at a half closed door, we were admitted into a dismal looking room, where such daylight as found its way was broken and obscured by the dull and feeble light of several mean lamps of oil.

"Round this chamber, sat about fifty venerable-looking figures, in large robes of white, with turbans, out of the centre of whose muslin folds, the short top of a crimson cap was

just visible.

"One of them stood up at a raised reading table near the entrance, and opposite him, was fixed against the wall, a sort of plain wooden press, like a half book case.

" Of those seated round the room, some were aged, with

long silver beards, some middle aged, with beards black or red, and curling or bushy; their complexions differed from olive even to fresh, and they were in general, very handsome. Although their dress and style of sitting, save that they used a broad raised bench, was Asiatic, still they appeared totally unlike, not only the Mahometans of India, but also those from Asia Minor, who visit our Indian ports. At the sounding of a small bell, he at the table began reading to them from an ancient manuscript volume, and the eye of every one was immediately rivetted on small written or printed books, with which each, even a boy among them, was provided.

Here, without a temple, and without altar, giving mournful evidence of the truths of those very prophecies, the divine interpreter of which their fathers rejected, and the past accomplishment of which they still deny, here was a stray flock of the house of the lost sheep of Israel. Unhappy race! Cursed be the man who, believing your origin and history, should, ina bigot's zeal, look on you with that insulting pity which partakes of scorn. Ye were, ye are, our elder brethren. We know, that arm which scattered you with fury, will gather you with great mercy.

Is this mean chamber, your temple? Do these dull lamps supply the mystic branches of your golden candlestick? Your tabernacle and ark of the covenant, is it thus poorly you possess them? The altar of

incense, the mercy seat, are they gone? And do ye, whose forefathers went up in open state, through the gate Beautiful, into that temple so familiar to you by description, so clear in cherished recollections of it,-do ye steal through yon dark entrance to your degraded worship? Dry up your tears; still press the law and the prophets to your bosoms. Seventy years before the destruction of your second temple, the foundation-stone of your third was laid; was laid in the sepulchre of a crucified Saviour: he too is the key-stone of its loftiest arch. where he sitteth on high a King of glory, triumphant over sin and death; a prince of peace, making intercession for you, a God of mercy, waiting to be gracious.

LITERARY NOTICES.

In the Press.

MRS.SCHIMMELPENNINCE, Author of a Tour to Alet; Narrative of the Demolition of Port Royal, &c. has in the Press, a work, entitled, "Biblical Fragments."

The object of Mrs. S. is to encourage among her own sex, a taste for Scriptural reading, and for bestowing a portion of that time, and that exercise and culture of the mind, on the infallible word of God, which, in this age of increased intellectual female cultivation is so often lavished upon vain accomplishments. It will be comprised in one small volume octavo.

THE TRIUMPH; being a Development of the Mysteries of Daniel and St. John, and of the Prophecies respecting the Renovated Kingdom of Israel; or, An Inquiry concerning the termination of the Prophetical periods, relative to the Papal Apostacy and the Mohammedan Abomination; in

which the Scriptural lines of time of the 210, 391, 1260, 1290, 1335, 2300, and 2520 years are fully investigated, and clearly proved to terminate in the years 1844, 1873, and 1917, and in the transcendant "Glory of Israel." By J. A. Brown. In one vol. 8vo.

PROCEEDINGS OF THE LONDON SOCIETY.

ANNIVERSARY OF THE NORWICH AUXILIARY SOCIETY.

THE Anniversary of the Norwich Auxiliary, was beld in the Town Hall, on Friday the 5th of October. The Lord Bishop, who is patron, could not attend, his strength not being equal to the fatigue of

Public Meetings.

T. F. Buxton, Esq. M. P. was so kind as to take the Chair. An interesting Report having been read, the Rev. Mr. Girdlestone, one of the Secretaries, after a most argumentative and powerful speech, moved that it be printed under the direction of the Committee. On seconding the resolution, the Rev. D. Ruell. Secretary of the Parent Society, gave an extended view of its present state, operations, success, and prospects at home and abroad. The Meeting was attended by upwards of twenty Clergymen. Resolutions were also severally moved and seconded by the Rev. and Venerable Archdeacon Bathurst, Rev. Messrs. Marsh, Jowett, Bickersteth, Alexander, and the Hon. B. Noel.

Sermons were preached and Collections made by the Rev. W. Marsh, on the same and the following evening, at St. Gregory's and St. Michael at Sermons Plea. were preached and Collections made on the Sunday following Cromer and at St. Lawrence, Norwich, by the Rev. William Marsh; and by the Rev. D. Ruell at St. Lawrence and St. George's, Colegate. Rev. D. Ruell also preached in the Afternoon, without a Collection, at Earlham. The Rev. Mr. Day, one of the Secretaries of the Auxiliary, pleaded on the same day for the same cause, at a Church in the neighbour-The Annual Meeting was numerously and respectably attended, and the Churches quite filled at the Sermons. Indeed, a growing and increasing interest in favour of God's ancient people, appears to have been excited in this venerable city. May she realize in her experience, the fulfilment of the promise, "they that love thee shall prosper."

The following Address has been published by the Corresponding Committee at Madras.

AN ADDRESS

INHABITANTS OF MADRAS

AND ITS DEPENDENCIES,
In behalf of the Jews.

From a Committee formed at this Presidency, on Friday, February 23, 1821, in connection with the London Society for promoting Christianity among the Jews.

OF all the people in the world, the Jews, whether they are contemplated in an historical, a political, or religious light, are the most interesting; and to Christians, the most deserving of affectionate care and attention. Their history exhibits a melancholy picture of suffering and persecution; so that while, on the one hand, we are obliged to condemn them for their obstinacy and transgressions, and bow to the justice of the divine chastisements, we cannot withhold from them on the other, that sympathy and commiseration, which their many and reiterated calamities seem to demand.

The preservation of the Jews as a distinct people, for more than 3000 years, while so many nations during this period have been either absorbed in others, or have disappeared from the earth, is a standing miracle that forcibly directs the attention to that Almighty Being, who rules in the kingdoms of the world.

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That some heavenly purpose is to be answered by this peculiar separation and preservation, reason itself would suggest; but, happily, this is distinctly revealed to us in the sacred records of this ancient people: records acknowledged to be the word of inspiration, both by Jew and Christian. The latter, however, possesses yet stronger proofs of this heavenly purpose, from the inspired writings of the New Testament. St. Paul assures us, that the Jews, "the natural branches of the olive tree. though now broken off by unbelief, will be grafted in again," and participate with the Gentiles in the blessings resulting from faith in Jesus, the Messiah.

Persuaded of this truth, on the ground of divine revelation, and commiserating a people who during so many ages had been exiles from the land of their fathers, a Society was established in London in the year 1808, for promoting Christianity among the Jews. Lectures were accordingly given, in order to convince them that Jesus of Nazareth, whom their fathers had crucified, was the true Messiah, and Schools were opened, in which the children of Jewish parents were instructed in the principles of Christianity: Tracts were also printed, containing evidences of the divine origin of the Gospel.

This Society was at first composed of Christians of va-

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rious denominations. At length, however, the pecuniary affairs of the Society became embarrassed, and other inconveniences being foreseen, "it was agreed in the year 1815, that the affairs of the Society should be entrusted to a Committee of members of the Established Church of England, and that it should be, from that time forward, a Society regularly conducted on the prin-

ciples of that Church."

The Right Reverend the Lords Bishops of St. David's and Gloucester, are the Patrons of this Society. Its object has met with general approbation and support; and that the most beneficial results have been derived from it, may be seen in a periodical work published in London, called, "The Jewish Expositor, and Friend of Israel." After this brief statement of the nature and objects of the London Society for promoting Christianity among the Jews, it is presumed that the formation of a corresponding Society at Madras, to be conducted on the same principles as the Parent Society in London, will meet with the approbation and support of the Public, for the following reasons :--

Ist. Because, from the able researches of Dr. Buchanan, and the letters addressed by T. Jarrett, Esq. to the Secretary of the London Society for promoting Christianity among the Jews, it appears, that there are great numbers of this an-

cient people in the province of Cochin, subject to the government of Fort St. George, who possess synagogues, read the Law as it was delivered unto Moses, and observe all the peculiar rites of this venerable, but scattered race.

2d. Because much good may be effected among them, as they are represented to be most-wretched, both in temporal and spiritual matters, by establishing Schools and other benevolent and religious institutions, under judicious Missionaries

and preceptors.

3d. Because we conceive it to be our imperative duty as Christians, to lead the Jew, who has been too much neglected, to the contemplation of the evidences of the Gospel, by the gentle means which that Gospel suggests, to treat him as an erring, not as a despised brother in the cause of everlasting truth, and, if possible, to convince him that the Messiah, whom he so anxiously expects, was the very Jesus, whom his fathers crucified.

4th. That a further investigation of the history and literature of the Jews in the East is a desideratum in the republic of letters, to pursue which the Committee will pay

every attention.

The design of investigating the history and literature of the Jews was submitted to the Marquis of Wellesley, before he left India. His Lordship judging it of importance, and auguring something interesting

to letters from the investigation of Jewish antiquities, was pleased to give orders that public aid should be afforded to Dr. Buchanan in the prosecution of his inquiries among the Jews at Cochin; and the following interesting observations are extracted from the doctor's researches.

Cochin, Feb. 4th 1807.

"I have been now in Cochin. or: its vicinity, for upwards of two months, and have got well acquainted with the Jews. They do not live in the city of Cochin, but in a town about a mile distant from eit, called Mattachery and Jews' Town. It is almost wholly inhabited by the Jews, who have two respectable synagogues. Among them are some very intelligent men, who are not ignorant of the history of nations. There are also Jews here from remote parts of Asia, so that this is the fountain of intelligence. concerning that people in the East, there being constant communication by ships with the Red Sea, the Persian Gulph, and the mouths of the Indus. The resident Jews are divided into two classes, called the Jerusalem, or White Jews, and the Ancient, or Black Jews. The White Jews reside at this place. The Black Jews have also a synagogue here, but the great body of that tribe inhabit towns in the interior of the I have now seen province. most of both classes."

There is, however, a more ancient account of the Jews of

Cochin, than this of Dr. Buchanan. Dr. Kennicott, the learned Hebraist, quotes from Wolfius, "a certain Jew, named Moses Perevra, affirmed he had found MS. copies of the Hebrew text in Malabar. For that the Jews having escaped from Titus, betook themselves through Persia to the Malabar coast, and arrived there safe, in number about eighty persons." As a proof that Dr. Kennicott is here right in this quotation from Wolfius. the Jews at Cochin at this moment possess a plate of brass, on which are inscribed their charter, and freedom of residence, which correspond with all the particulars stated by the learned Wolfius.

- Such being the history of the Jews in India, and as their population in Persia, China, India, and Tartary, is calculated to exceed 300,000, the " Madras Corresponding Committee of the London Society for promoting Christianity among the Jews," solicit the benevolence of the Public to further the great objects it has in view, and hope that in such a cause co-operation and aid will not be withheld, which have been so laudably displayed by this Presidency in the formation and encouragement of so many other religious institutions.

The Committee have only to add a short statement of what has been done, and what it is in their contemplation to attempt, if adequately supported.

A Statement of the Population of the Jews at Cochin and

its vicinity.

At Cochin.—White Jews; 82 Men, 84 Women, 22 Boys, 35 Girls; Total, 223.—Black Jews; 204 Men, 249 Women, 133 Boys, 134 Girls; Total, 720.

At Autchingamal, across the Cochin river.—Black Jews; 152 Men, 134 Women, Total, 286.

At Chenottah, belonging to the Cochin Rajah.—Black Jews; 72 Men, 90 Women, 41 Boys; 31 Girls; Total, 234.

At Malla, in Travancore.—Black Jews; 8 Men, 9 Women, 2 Boys, 3 Girls; Total,

22.

At Paroor, in Travancore.— Black Jews; 15 Men, 13 Women, 6 Boys, 10 Girls; Total, 44.

... Their numbers at Tritoor and Moodat are not yet ascer-

tained.

- This statement exhibits the number of 204 Boys and 213 Girls, nearly all without the means of instruction, of whom at Cochin alone are 155 Boys and 169 Girls. The Hebrew School. which had existed many years. at length became extinct from the parents of the children not having the means of affording support to the School-master, " Meer Sadi." Some exertions have been made by the Church Missionary Society towards its re-establishment, and about 30 youths are now under the tuition of an Hebrew School+ But the want of a more extended system of instruction is obvious, and it is the intention of the Committee, therefore, to establish other Schools, without loss of time, under such regulations as may be calculated to insure success; and to teach therein the language of the country (the Malayalem) as well as the Hebrew and English languages. respect to religious knowledge, it appears to the Committee a point of the greatest moment to instruct them, in the first instance, in their own Bible, (the Old Testament) and it seems indeed absolutely necessary, preparatory to their understand. ing the sublime truths more obviously brought to light in the new. But in this, the Committee must be guided by the desire of the parents of the children sent for instruction; since failures are often caused by an excess of zeal, against which it will be their duty to guard: By thus A gradually giving them a knowledge of the Lord their God, and endeavouring to bring their forth from darkness into light, the Committee feel assured that they shall obtain the support of every enlightened and benevolent mind, in this most interesting labour of love. saur

Amongst those Jews, who are esteemed learned at Cochin, no doubt some may be obtained who are willing to undertake the office of Hebrew Schoolmasteria A Superintendant, and eventually a Missionary, is found in Mr. M. Sargon, whose conversion to Christianity, and baptism by

the late Rev. W. Keating, at St. Mary's Church, Fort St. George, on the 2d of January 1818, is recorded in the Jewish Expositors for August 1819, and June 1820.

The London Society have already accepted of the offer of his services as a Missionary to his benighted brethren at Cochin, when he shall be considered qualified to enter upon this important work. this the Committee build with pleasing expectations. sending of a person to them, who has been born and bred amongst them, and who is convinced himself of the divine truth, that the hope of Israel is already come, seems to be the most likely method, under the blessing of God, of engaging their attention. This expectation the Committee are the more willing to cherish, from Mr. Sargon's having lately paid a visit to Cochin, (an account of which will be published) when he had the delightful satisfaction of finding fully disposed to listen to his report, and to receive books from him. Many of these were the London Society's publications; others were printed at Madras; and all were distributed at their carnest solicitations. In fact, he appears well calculated, as far as the Committee have had the opportunity of judging, ultimately to fulfil the objects of such a mission; the fruits of this, however, can only be brought forth by lieavenly influence.

He states, that many Black, as well as White Jews, expressed to him their willingness to send their children, who are now in the grossest state of ignorance, to receive instruction.

Some time ago, St. Matthew's Gospel in Hebrew, was reprinted at Madras, and to this was prefixed one of the Society's publications, namely, an Affectionate Address to the The London Society likewise sent, for distribution, 100 Hebrew New Testaments, 21 copies of the Prophets, and several tracts in Heorew; and the excellent Hebrew Catechism of Emmanuel Tremellius has since been reprinted at Madras. The whole of these volumes have been distributed as occasion offered, at Cochin and elsewhere; and, amongst others, to several Jews, who have occasionally visited this Presidency. The Committee of the London Society, in their letters addressed to their agent at Madras, have expressed a great readiness to furnish every assistance, that Providence has placed at their disposal; appreciating very highly the communications that had been previously made, and carnestly inviting a continuance of correspondence and co-operation, This circumstance, together with the field of usefulness, which at once presents itself at Cochin, has led the Committee to unite with the Society's Agent, hoping thereby to render any plans, which may be adopted, more extensive and permanent, than could be expected from the exertions of

an individual.

The more immediate object of the Committee is to form Schools at Cochin for the instruction of the Jewish children at that place, and in its vicinity. Their researches into the literature of the Jews, and their endeavours to discover in the Mahratta territories, the Jews that were carried into captivity by the native powers, after the destruction of Cranganore, (which is stated by Dr. Buchanan to be compared in miniature to that of Jerusalem) must form a subsequent part of their labours. The dissemination of the Holy Scriptures and Tracts amongst the learned Jews in Asia, will be immediately commenced. this there is a wide field beginning at Aboushire, Bussorah, and Bagdad, the keys to all the towns of the Persian and Turkish empires, where great numbers of Jews reside. next places of interest are Sadai and Muscat, on the eastern coast of Arabia Felix, at Saher, Nahaman, and Adan, on its southern coast—at Mocha and Sana in Arabia Felix.-At this last there is a college: and a Jew, named Jehuda Gimmel, who recently received from Mr. Sargon, when at Cochin, copies of the Prophets, St. s Gospel, the Address, St. Paul's Epistle to the Hebrews, and the tract No. 29, sent them to his brother at Sanah, to which town as well as to the other sea ports above

mentioned, frequent opportunities of transmission occur.

At all the above places, White Jews reside and have synagogues. The copies of the Pentateuch written on skins are usually obtained at Cochin, from Bussorah and Sanah; and the Cochin Jews transmit the objects of their vows to Jerusalem.

At Calcutta there are about forty Jewish families, and several at Surat and Bombay. At this latter place two descriptions of them are observed. The one, White Jews, having a synagogue within the walls of Bombay; the other, and ifferent denomination, who dwell in the suburbs, and who have a synagogue, as observed by Dr. Buchanan, without a Sepher Tora, or Pentateuch.

But a body of Jews, termed Beni-Israel, who are well known to form a part of our Indian army, were seen several years ago by Mr. Sargon at Cochin, in the 8th Regiment of Bombay Native Infantry. They are, from several circumstances, concluded to be a portion, of the long lost ten tribes. This point will form a subject of most interesting enquiry, for the Committee. They only associated, while at Cochin, with the White Jews; and had their children circumcised by them; held no intercourse with the Black Jews. They used, as a prayer, one of the commandments taught by Moses to the Israelites, in Deuter. vi. 4 .-"Hear, O Israel; the Lord

our God is one Lord." They used to attend regularly every Sabbath at the White Jews' synagogue, repeating this ejaculation, which was the only one they appeared to use. It may be observed, that those termed Black Jews at Cochin, are considered as not descending from the parent stock. They are supposed to have arrived on the Malabar coast many ages before the White Jews; and are distinguished by them as the Ereb Rab, or mixed multitude, (Exod. xii. 38.) and must be considered as such, or else of those described, (Ezra ii. 59. "Who could not show their fathers' house, and their seed, whether they were of Israel," and in Nehem. vii. 61. having amongst them, neither Nasi (President or Ruler) Cohen (Priest) or Levi (Levite). They differ, however, from the Beni-Israel, who, as already observed, held no intercourse with them, but are said to have come originally, as well as the White Jews, from the Holy_ Land, which they quitted after the destruction of Jerusalem.

EXTRACT OF A LETTER FROM THE REV. DRS. PATERSON AND HENDERSON.

The following communication has been published in the last Monthly Extracts of the Correspondence of the British and Foreign Bible Society.

Kamenetz Podolsk, June 14, 1821.

The next Society we visited was that of Volhynia, which we found in the most prosperous

state, and, although but recently formed, it has already effected more than many of our older Societies. We came indeed, rather to witness its triumphs, than assist it by suggesting new measures for its adoption. This success, is, under God, to be ascribed to the exertions of the Russian bishop Stephen, and his Archimandrites, whose zeal and activity in this good cause are above all praise. The opposition manifested by many of the landholders, who are members of the Romish church, has not been inconsiderable; yet such is the amiable character of these good men, that numbers of the Poles have been gained over to the Society, and are waiting with impatience for the completion of the Polish Bible at present printing in Moscow; one thousand copies of which will be required by this Society as soon as it leaves the press. Due measures have been adopted by the bishop for supplying the clergy with the Bible; and no student, who requests from the rector a certificate of his proficiency in theological and other knowledge, can obtain it without previously being in possession of a copy of the Scriptures. Three Associations have already been formed in connexion with this Auxiliary, one of which is in the town of Berditchef, which is inhabited by upwards of 16,000 Jews, several of whom have aided its funds by their subscriptions, and not only purchased copies

of the Old, but seem anxious also to obtain the New Testament. In the course of our progress through this government, we were furnished with the most convincing proofs of the eagerness of that people to receive and read the testimony of the Messiah. Having anticipated frequent opportunities of intercourse with them during our journey in these parts, we had previously ordered regular supplies of the Hebrew New Testament to be sent from Petersburgh to meet us at the more important stations. In the town of Jitomir, in particular, our lodgings were almost besieged by Jews, who form by far the most numerous part of the population; whom we gave copies after ascertaining their ability to read and understand the Hebrew, and the probability of their making a proper use of the sacred gift.

Having learnt that there was a settlement of Karaim Jews in the town of Lutzk, Dr. Henderson visited that place from Ostrog, in order to ascertain what facilities might exist for the distribution of the Scriptures among them. their appearance, their manners, and mode of worship, these people form a striking contrast to the other Jews .--Unshackled by the trammels of the Talmud, their minds are not circumscribed by the pucrile sophistries of the rabbies, but are more open to conviction, and better able to judge of the truth of what is proposed for their belief. We had en-

tertained the hope that some of the Hebrew New Testaments might be advantageously disposed of among them; but, to our no small joy and surprise, found that they were already in possession of that book, and seemed to be perusing it without prejudice. The Rabbi himself produced a copy from his library, in the course of our conversation relative to the fulfilment of ancient prophecy, and spoke of its contents in high terms of respect, before a large company who had collected at his house in order to listen to our communications. That the Messiah is already come, they are not convinced. but their minds seem to be interested in no ordinary degree by the subject: and were proper measures adopted for directing their attention to the true meaning of their own Scriptures, the paramount authority of which forms one of the most distinguishing parts of their creed, it cannot be doubted but many of them, at least, would be brought to "the knowledge of Jesus Christ, and him crucified." It deserves to be recorded to the honour of the Karaim at Lutsk, that for the space of two hundred years no instance of law-suit or prosecution against them is to be found in the public documents of the place. They still retain the use of the Tartar language, both in their daily intercourse, and in the synagogue, for the purpose of explaining the Hebrew text of the

LETTER FROM A CONVERTED JEW ABROAD, TO ONE OF THE SE-CRETARIES OF THE SOCIETY.

D-, Sept. 24, 1821.

Rev. Sir,

I should not have taken the liberty, unknown to you as I am, to address a letter to you, had not one of your missionaries, Mr. M'Caul, who by your Society has been sent among the Jews in Poland. encouraged me to it. missionary lodged in Frankfort during a month with me; and when, before that period had expired, I had received the call as a Missionary among the Jews in this place, he charged me to communicate to whatever might occur of remarkable nature within the sphere of my missionary work. But before I proceed to relate facts relative to my present situation, I think it right to make you acquainted with my person, that you may know in what way I have been appointed a missionary in this place. have formerly been a teacher among the Jews for The objects of my years. instruction were chiefly Hebrew language and That in the course of Bible. Biblical instructions. sometimes met with passages which excited doubts in my mind with regard to the opinion of the Jews, that the Messiah had not yet appearcd, you will easily conceive. The more I examined those passages referring to the Messiah, the stronger became my doubts of a future coming of VOL. VI.

the Messiah. During that period of examination, living between doubt and hope, between error and truth, I found myself in a most painful state. I therefore turned to the Lord in fervent prayer, that he would have mercy upon me, and lead me into the path of truth; and the Lord was merciful to me. a poor sinner, and put it into my mind to read the New Testament of the Christians, although they believe in crucified Messiah, who has appeared long time ago. went to a clergyman of the place of my residence, and requested a copy of the New Testament. He asked me how it happened, that I, a Jew. wished to read the New Testament? I related to him the unhappy state of my mind. and my doubts as to a future appearing of a Messiah, such as the Jews expected him. The clergyman was surprised at my open confession, and said, I was the first Jew he had met with who was so anxious to find truth, and added, that he would give me a copy of the New Testament as a donation; I should but read it with attention, and compare it with the Old Testament, then he was sure that all my doubts would disappear. I was not a little surprized at these words, and gave myself to read the New Testament with all diligence. And blessed be the Lord to all eternity, who in mercy led me into the way of truth and salvation! The light of truth arose in my soul 3 R

through the Gospel of Christ. For after having read the New Testament, the liid of Isaiah was to me no dark mystery, and I understood the prophet Daniel when he said that the Messiah would be cut off. I also was enabled to explain the words of Zechariah, "They shall look upon me whom they have pierced." O may the veil be soon removed from the eyes of all my former churchmembers, that they also may know him!

Having now discovered such treasures of truth in the Gospel, I was happier than the wealthiest prince on earth. But now I would have deemed it a crime to delay professing before the world, the Messiah I had found. I therefore resigned the situation I had held as private teacher in a family. My patrons asked the reason. and I said, Because I had found in the prophets that great truth, that Jesus of Nazareth is the true Messiah, and that I now was ready to profess him publicly as such by baptism. You will easily imagine that after such an open confession I was greatly persecuted by the blind Jews; and I could scarcely get sufficient money to pay my journey to Frankfort. But I was assisted by the clergymen of the place. cerned as to the means of supporting myself for the future, and trusting in the word of that Saviour whom now I know, " Seek ye first the kingdom of God and his righteousness," &c. I cheerfully went to Frankfort.

where I met with the kindest reception from the worthy missionary Mr. Marc, the excellent Senator Von Meier, and the other members of the Society for promoting Christianity amongst the Jews. After having received instruction during three months, I was publicly baptized on the 18th of May, 1821.

On comparing my present state with my former, having been transferred from doubt to certainty, from error to truth, from unbelief to faith, curse to blessedness, from the power of Satan to the grace of the Lord, and moreover having been entrusted with the sacred office of a missionary, truly I often must exclaim with Jacob, "I am unworthy of all the mercy and faithfulness thou hast bestowed upon thy ser-While in Frankfort I vet received instruction in the Christian religion, a letter arrived from the court marshall, Mr. Von B---, living in this place, (a gentleman, who for his zeal in promoting Christianity amongst the Jews, far exceeds my encomium) to Mr. Von Meier, president of the Frankfort Society, requesting him to send over to Das a missionary, one of their Christian proselytes, and immediately I was chosen by Mr. Von Meier and Mr. Marc, on account of my knowledge of the Hebrew and the Talmud. afterwards sent hither. Every friend of truth, every genuine Christian, every true professor of the divine word. acknowledges with

gratitude, the exertions and generous expences of your venerable Society for promoting Christianity amongst the Jews; nay, many worthy men in Germany, perfectly agree in the opinion of your Society, to invite besides the heathen, also the Jews, to share in the invaluable treasures of the Gospel, and with meekness and love to lead back the lost sheep of the house of Israel to their faithful Shepherd. The object of the Society being so generous, and having for her activity no other moving springs than charity and trust in the Lord, cannot remain without success. I can assure you that wherever the good seed is sown by disseminating New Testaments or tracts, it takes root and affords hope of maturing to I have been here two months, and I am astonished at the blessing which the Lord in mercy grants to my labour. Wherever I come, New Testaments and tracts are readily received, both in Hebrew and Jewish-German. Many of the most respectable Jewish families invite me into their houses, to converse with me about religion. In a neighbouring village, I gave to Jews Testaments and tracts; and a Christian assured me afterwards, that now the Jews meet every evening, when one of them reads publicly the Testament or a tract, and all the others listen to it attentively. a Jew in this place, a Christian read a German tract, and the Jew was so much affected by

it, that he began to weep, and requested the Christian to tell him more of the Messiah, A Jewish family in a neighbouring Prussian place sent a messenger to me, to request my visit: and this family listened a whole day to my explanation of the truth as it is in Christ, having already arrived to a degree of conviction by reading the Bible and some tracts. On my taking leave, the head of the family assured me, that next spring, he, with his whole family, would go over to Christianity. A second young Jew, a clever mathematician, who also has visited me, and is convinced in his heart, will also, within a short time, take Christian instruction. A third Jew has been repeatedly with me; Oh, said he, can you not make that soon I may be by baptism publicly united with Jesus? But as he is very poor, and there is no Society here to defray the necessary expences of his support during the time of his instruction, I could not much against my wishes, recommend him for instruction. I wished I could myself pay these expences. But my salary is so low, that it scarcely will suffice to cover my own necessary expences; having only four guilders (six shillings) weekly, which the court marshall pays of his own, from zeal for promoting Christianity amongst the Jews. But I am perfectly well satisfied and feel infinitely happy, because my labours are blessed

by the Lord. What great blessings have attended the Frankfort Society, is known to you. Since the last spring, fifteen Jews from the · city and adjacent places, have embraced Christianity. As the object of your Society extends over the whole continent, I would request you to supply me with Hebrew and Jewish-German New Testaments. and with Hebrew, Jewish-German, and pure German tracts; with the latter especially, for the use of Christians, among whom a more lively interest in the conversion of the Jews, thereby may be excited. have also heard that your Society is publishing the Old Testament in Jewish-German This is truly a characters. most seasonable work with regard to the German Jews, as very few among them are able to read the Bible in the original language; but almost all can read Jewish German. I could here distribute many copies, and also sell part of them. missionary among the Jews ought to understand English; and I make it now my business to study that language, and in my leisure hours I avail myself of an opportunity I have found to learn Arabic and Syriac.

I should feel much obliged to the Society for the grant of the Old and New Testament in both of these languages, as also of the Jewish Expositor, from the first till the last number, that I thereby may receive a clear view of all the transactions of the Society. My

cordial wish and endeavour is, to be prepared by the grace of God for an useful missionary among my brethren according to the flesh, and a fellow labourer with you in that great and blessed cause. I have the honour to recommend myself to the indulgence and intercession of the Society, and to subscribe myself, Your's, &c.

C. G. P. To Rev. C. S. Hawtrey.

EXTRACT OF A LETTER FROM

MR. J. D. MARC.

Frankfort, Oct. 3, 1821. Mr. N---, in N---, has found, that in a country in Germany, the Jews are very eager in reading the publications of the London Society, and are encouraged to do so by their own rabbi. This rabbi has long ago been a thorn in the eyes of his colleagues, who even would have gone so far as to interdict him the exercise of his office. But government interfered, and he is beloved by his congregation. Mr. N--, has similar pleasing accounts from the princedom of C---- A gentleman in H---, to whom I had sent a parcel with books, writes to me, that "since that time every day twenty or thirty Jews come to his house, applying for books;" wherefore I have now furnished him with a larger Professor supply. told me, that also in Marburg and its neighbourhood, a strong stir is observed in the minds of

the Jews. Mr. H -- from Stuttgard, related to me, that a Jew in W---, has ordered one thousand copies of the Hebrew Old Testament, with a German translation, to be printed: and Mr. H—— has been commissioned by another respectable Jew, to enter into a negociation with Frankfort Jews, in order to institute a Bible Society. He has done it; but the result is to be expected. Many Jews in Aas I have been told by Mr. B-, read with great attention not only the publications of our Society, but also other Christian books. Many of these Jews say boldly, that the Messiah will appear for the second Some Jewish teachers have lately again made application to me: but as I can do nothing with regard to their temporal support, I have directed them to trust in the The case of one is distressing; he had been awakened by the reading of the Society's books, but when he declared his Christian sentiments, he was dismissed from his office, and the magistrate of the place consented. Destitute of the means of supporting himself and family, a wife and six children, he was not suffered to remain in the place; and from his native country, he has been alienated by many years absence. A baptized Jew, called B--, who has been wandering about from place to place, arrived at last at Basle, where he was kindly received by our friends, who

attempted his reform: and in this they have succeeded by the grace of God in a great measure. He supports himself by copying, and labours also among the Jews. At C-, three Jews have lately been baptized. one of them, Dr. Z. a son of him who once called upon me, and said, He wished that all the Jews might become Christians," as I at that time related to you. Under the patronage of lour Society, a young Jew has lately been baptized by the Rev. Mr. L--, at S---, who was so well satisfied with him, that he devoted three hours every day to his instruction. He gave him the name of O ---, and this O---, is now an apprentice of a pious shoe maker. And last Sunday a brother of Mr. Joseph Wolf. has been baptized in the Reformed church by the Rev. Mr. K _____, who had instructed him. He is a most amiable young man, and his character is expressed in these words, childlike ingenuousness. More Jews, some of whom are men of respectability, have also lately been baptized here. among whom Mr. R-LL. D. He had formerly visited me, but he had held his baptism secret from me, and has not since called upon me.

A minister near W, lately introduced a young Jew-ish boy, fourteen years old, to another minister in that city. This boy declared his decided wish to become a Christian, and this wish appeared so much the more to be wrought

in his mind by the Spirit of God, as he had no reason to be dissatisfied with his parents. He was put as an apprentice into a joiner's shop; a subscription was opened at W---, to defray the expences of his apprenticeship; and our Society has upon request, also subscribed the sum of 25 guild-The work of the Lord among the Jews appears to me now to glide gently like a ri-But when the Lord vulet. shall speak the word, it will become a mighty torrent; remember in your prayers, &c. J. D. MARC.

To Rev. C. S. Hawtrey.

EXTRACT OF A LETTER FROM MR, M'CAUL.

Warsaw, Oct. 17, 1821.

On the feast of the Jewish New Year, I visited Praag, a ruined fortress, immediately on the other side of the Vis-Here almost all the intula. habitants are Jews, and there dwells the head rabbi. scene was to me the most striking that I had ever seen; in every direction were to be seen groups of Jews in their white robes, which they always wear on the Day of Atonement, with the Talas, or veil, on their heads. The melancholy expression of their countenances, the venerable, the majestic mein, which the oppression of centuries has not been able to destroy, formed a fine contrast with the ruined condition of the fortress. wish that all those who are not friends of the Society, could have

witnessed this interesting scene, I have no doubt that it would have made them enthusiasts On Tuesday. in our cause. Oct. 9, I received fifty Hebrew New Testaments from Sir G. Rose, 200 copies of Rev. D. Wilson's Sermon in German, and some thousands of Cards. I lost no time, but immediately set out for Praag, with a New Testament in my pocket for the rabbi. He, however, refused to have any conversation with me, and also refused to accept of the New Testament. Some of his students, seemed very eager to see it, but he would not permit them. My bad success with the rabbi, was amply, compensated by the pleasure derived from distributing numbers of Cards to the Jews, on my way back to my lodgings. The first day of the feast of Tabernacles, I called on a young Jew with whom I have formed an acquaintance. He introduced me into a large company of Jews and Jewesses assembled in a Tabernacle. was greatly astonished at the splendour of the women's dresses, and also at the quantity of silver plate that was displayed on the tables-and from what I have seen here, and in other Jewish houses, it is easy to perceive, that whenever they return to their own land, they will not go empty, but will carry their gold and their silver with them. I was received with the greatest politeness, placed at table next to him who appeared master of the ceremonies, and shortly after

I was seated he began to speak of the Messiah. He said, that he had for a long time thought that Napoleon was the Messiah, but that as he was dead. he could suppose that no longer; but that whoever would restore them to their land, they would acknowledge him their Messiah and King. gave me the opportunity that I wished. I immediately showed them what are the offices of the Messiah. How he must have suffered at his first advent. How glorious would be his second advent; spoke to them of the great day of atonement, when they shall look on him whom their fathers had pierced, and told them of the great feast of Tabernacles, when all nations shall go up to worship the Messiah, the Lord of Hosts, in Jerusalem. He heard me with the greatest attention; when I had finished, I said, that if they wished to read something about the Messiah I had some printed cards containing something about him. When I pulled them out of my pocket, all the persons in the Tabernacle came to receive them. Indeed, the only refusal that I have experienced was from the rabbi in Praag. The Jewish nation appears to me to be ready to receive any impression, either good or bad, that may be presented. appear to feel, that there is a void in their hearts, that can only be filled up by vital religion, and they also seem very sensible of their want of instruction; for this reason, in my conversations, I always press them very much with their ignorance of their own religion; and to this cause I also attribute the eagerness with which they demand Cards and books. On the Jewish market, lives an old Jewess, who has a shop To her I go once or there. twice every week. So soon as the neighbouring Jews know that I am there, her shop is filled with persons asking for Cards. The women especially, even those who cannot read, say, that they will procure somebody to read for them. have no doubt that the most extensive good might be done amongst the Jewish women, by the distribution of Solomon's Testament. I have found very many persons inclined to Christianity, but afraid to declare themselves openly. Besides. some persons have applied to me through Jacobi, stating, that they would wish to receive instruction, and to be baptized. These persons are, Jacob L. a teacher at S--, about seven German miles from here: Isaac S-, his wife, and two children; they live at K---twenty German miles from hence: a young man, a servant with a rich Jew in Warsaw; three Jewish women, and a brother of Jacobi. The difficulty about these persons is, that they either live at a distance, or are in service, and cannot come to receive the necessary instruction. of them, except the teacher, understand the Hebrew, therefore the Testaments I have

are quite useless to them, and, indeed, if they could be baptized this moment, I do not know whether I should advise them, as they must immediately lose all means of support. (From all I can see there is but one way to bring about the object of the Society, that is by erecting a Judæo Christian community, a city of refuge, where all who wish to be baptized could be supplied with the means of earning bread. Let us suppose the very worst, that all such per-Is it sons are hypocrites. nothing, I would ask, to bring such persons under the sound of the Gospel, and to supply with the means of grace, or will any one venture to assert that God will not bless these means - or are we to refuse those instruction who come and beg for it, because they are poor, and therefore are supposed to be hypocrites. am afraid such reasoning will not stand before him who says. "Inasmuch as ye did it not to one of these little ones, ye did it not unto me." To Rev. C. S. Hawtrey.

EXTRACT OF A LETTER, FROM LIEUT. BAILEY, GIBRALTAR. Sept. 27th, 1821.

I HAVE heard of, and from Wolf, several times since he left Gibraltar; he has been very active at Malta, he preached twice in English, Italian, and Hebrew, to large and

crowded congregations. One Jew has been baptized; great attention has been paid him by all classes of society and religion, the accounts altogether are not only pleasing but satisfactory. I have no doubt but he has improved from the repeated lessons taught him at Gibraltar. He has promised to write to me regularly, which I shall, with much pleasure, communicate to you, if you will permit me. I have two young Jews at present reading the Bible and Testament in English. Agreeably to their own wishes, they have three months to reflect and study them before we converse on the The result I shall not fail to communicate to you for the information of the Society. I am much in want of Hebrew Bibles and Testaments, with all the Tracts published by the Society, both in English and Hebrew, as well as any other of their publications or books useful to the object they have in view, as well as a few copies of the Jewish Expositor, for the purpose of lending to Jews and others. I have many Jews at my house, whom I encourage; to whom I lend, not give, the Bible, Testament, and Tracts, which saves the Book from being destroyed. urge the Society to send me out this supply without any delay. I will give them every information how the books are disposed of.

PROCEEDINGS IN IRELAND.

In an Extract of a Letter from the Secretary of the Irish Auxiliary.

> 16, Upper Sackville Street, Nov. 11, 1821.

My dear Sir,

Your letter of the 23d ult. and the November Expositor, have afforded much satisfaction to our Committee and friends. We are relieved from the painful suspence of ignorance as to the fate of Mr. Solomon, and while we mourn over his defection, it is still matter of consolation that that defection has not been attended with any gross act of criminality which would bring reproach upon the cross, more to be dreaded than the temporary injury to the cause of our Society.

Some months have elapsed since you received any account of our proceedings in Ireland. We have not been idle, neither have "our labours been in vain in the Lord." We have inscribed upon our standard, that the cause of the Jews is the cause of the Bible, and we have made many willing "captives by our sword and our bow."

Our able and zealous friend. the Rev. George Hamilton, has preached for the Society the churches of Athy, Maryborough, and Monastereven, and in each was respectably attended and obtained no small accession to our funds. brother Secretary, Mr. Bushe, also preached for the same purpose and with similar success in the churches of Belturbet and Cavan. We have very lately formed an Auxiliary Association in Belfast, after a meeting at which I attended,

with Mr. Bushe and Mr. Kennedy, and at the close of which a collection to the amount of

£13. was made.

In the month of September, I attended the Anniversary of the Cork Auxiliary, (a cion planted by our dear friends Messrs. Way and Marsh, and now become a goodly tree) and have seldom had reason to be more thankful for the result of such a visit. It had been expected that Mr. Bushe would accompany me, but he was unavoidably detained at his parish, and in the strength of the God of Jacob, I went (as I thought) alone. Friends however got together; the Rev. Robert Shaw came from Kilkenny to meet me; the Rev. Dr. Quarry, of Cork, the Rev. Messrs. Irwin, Swete, and Hallaran, -Messrs. . Pope, M'Carthy, and many others came cheerfully to our aid. The day of meeting had been fixed previously to my leaving Dublin, and on reaching Cork I found it was the day of a monthly breakfast-meeting of clergy and laity, for the purpose of "provoking each other to love and good works." discussed the 11th chapter of Romans, and spent a most delightful and profitable hour in conversing upon the blessings promised to Israel, and the duty of Christian exertion to impart them. The divine blessing was earnestly sought by prayer, both upon the result of our conference, and upon the intended meeting. We adjourned for about an hour, and met again at the Commercial Hotel, the proprietor of which very generously allowed us the use of his spacious room gratuitously. The Mayor of Cork, Sir Anthony Perrier, presided. The room. and an adjoining antechamber, were filled to excess. few judicious and Christian observations from the Rev. Dr. Quarry, I entered into a consideration of the scriptural character of the London Societyrational and scriptural means which it uses-the encouraging success which has means-the attended those weakness of the objections brought against it, with some general remarks upon the claims of our Jewish brethren upon our justice and humanity, and the very pleasing signs of the present times. My friends ably followed up the course which I had commenced, filled in the outline, and furnished a complete, and I hope convincing statement of our most excellent We had hoped before cause. this to publish the proceedings both at the Belfast and the Cork Meetings; delays have occurred in obtaining the speeches, which will soon, we trust, make their appearance. After the Meeting at Cork, a collection was made, and about twelve or thirteen pounds obtained.

On the 17th and 18th of October, ult. I attended the Anniversaries of the Boyle and RockinghamChurchMissionary and Jews' Auxiliary Associations. Each day the Sessions' House was filled (Hibernice) fuller than it could hold. That truly excellent and Christian nobleman Viscount Lorton presided at each Meeting. Several neighbouring clergymen of the

he proceedings. The Rev.

Joseph H. Singer, F. T. C. D., Secretary to the Hibernian Church Missionary Society, my fellow-traveller in the deputation, very ably and judiciously advocated our cause. And I cannot avoid here noticing how very generally our cause is now regarded (in a Missionary view) as equal in interest to all Missionary causes. Both at Boyle and Cork it seemed the prevailing sentiment amongst the devoted friends of Heathen Missions, that until "Israel be gathered," the great harvest of the Gentiles cannot be brought in; and that "their recovery" will be indeed as "life from the dead" to the Gentile world.

We find also a very increasing zeal (uponthe general question of bringing the Jews to the knowledge of Christ,) among our brother Clergy of the Established Church. And the London Society, in the episcopal character of its constitution is now looked upon by many with respect and attention, who would otherwise regard its operations with jealousy or distrust.

When Mr. Hamilton went to Liverpool he took several of our pamphlet reports, and we were under the idea that some had been forwarded thence to you. Mr. Kennedy will take care to send you a supply without de-We have lately had an order from the Liverpool Auxiliary for two pounds' worth of these Reports in addition to what we sent; and I may observe while on this point, that our Committee deemed it expedient to avoid parsimony in their publications, being aware that the public mind requires copious information, multiplied evidences of good doing and done by the Society, as well as to be disabused of many erroneous views and weighty objections and prejudices against a cause so little known, and at first blush so uninviting.

To this I must add, that our Committee meet regularly every Monday morning, and our hearts are often much refreshed by the communications from the Parent Society, or from various parts of the country, where the cause is rapidly gaining ground.

At my Missionary Lecture at Bethesda Chapel, on Wednesday evening last, I read the communications from Dr. Pinkerton about the Polish Jews: it was received with marked attention. A Clergyman of the Established Church, who was present, came to our office next morning, put his name as annual subscriber of one guinea, and anxiously enquired for publications to disperse amongst his The circulation of the friends. Expositor is on the increase; it is regarded as a very useful and interesting publication.

I am, my dear Sir, Your very affectionate Brother, WILLIAM A. EVANSON.

To Rev. C. S. Hawtrey.

P. S. We have been informed that the very Rev. Dean of Down has undertaken to preach on behalf of our Society on Sunday next, the 18th instant, in his church at Downpatrick.

PRAYER

Used by the Committee of the Irish Auxiliary Society at their Weekly Meetings in Dublin.

O most gracious and ever blessed God, we bow in thy sacred presence, acknowledging our sinfulness, our ignorance, and our weakness, and that it is from thee alone all holy desires, all good counsels, and all just works do proceed, we humbly beseech thee to be with us who are, at this time, met together for the purpose of aiding in the great work of building up the waste places of Zion; may love to thee animate our zeal; may that wisdom which cometh from above guide our deliberations; and may thy heavenly blessing attend our efforts to promote this glorious cause.

Grant that all those who are engaged in a similar undertaking may be endued with a spirit of faith, prudence, concord, and perseverance. Forbid that they should be influenced by any unworthy motive, or occupied by any unhallowed object, but constrained by the love of Christ, and with a single eye to thy glory, may they be encompassed by thy favour, guided through every difficulty by thine unerring counsel, and supported under every trial by a stedfast reliance upon thy gracious promises.

Stir up, O God, we entreat thee, in all thy servants an earnest concern for thine ancient and long afflicted people; dispose them at length to take pleasure in the stones of Zion, and to favour the dust thereof; pour out upon them a spirit of prayer in her behalf, and incline them in every other way also to seek her welfare.

And, O Thou, who alone canst provide the means, be pleased to accompany those means with the saving power of thy grace; remove the Google

from the hearts of the Jews, and turn them to thyself; cause them to look on him whom they have pierced; convince them that Jesus of Nazareth (whom they have so long rejected,) is he indeed of whom Moses in the law and the prophets did write, is indeed he who is to be a light to lighten the Gentiles, and the glory of his people Israel.

We praise and bless thy holy name, O-God, that even now many of them appear to be asking the way to Zion, with their faces thitherward, extend and increase among them this spirit of inquiry, and grant that what thou hast already done may prove a sure pledge of the speedy approach of that happy period when thou shalt set up an ensign for the nations, and shalt assemble the outcasts of Israel, and gather together. the dispersed of Judah from the four corners of the earth.

These prayers and supplications we offer up to thy divine Majesty, in the name and through the mediation of our Lord and Saviour, Jesus Christ, who with thee and the Holy Ghost liveth and reigneth one God, world without end, Amen. Our Father, &c.

FORMATION OF AN ASSOCIATION AT STANSTED, IN SUSSEX.

An Association in aid of the Hebrew Testament Fund has been recently formed at Stansted, chiefly through the exertions of the Missionary students in the seminary. The Rev. Lewis Way, President, the Rev. Mess. Jacob and Horne, Vice Presidents, the Rev. E. Horne also acts as Treasurer and Secretary. A considerable number of subscribers and some collectors have already been obtained.

CONTRIBUTIONS TO THE LONDON SOCIETY.

	FOR GENERAL PURPOSES.			
Davies, Miss C. Hoxton,	Collected by her	3	17	7
Downing, Mrs. Frances, by J. M. Grimwood, Esq		25	0	ø
Jones, Mr. N		0	7	6
		1	0	0
Bristol Society,	by Rev.W. L. Glover, A. M	300	0	0
Clewer do.	by Mrs. Davis		12	9
Drayton Beauchamp,	by Rev. Basil Woodd	4	U	0
Do.	by Miss A. Bishop	3	0	0
Gloucester, St. Nic.	holas, (Rev. J. Kempthorne) collected			
	a Sermon by Rev. C. Simeon, de-			
	ing expences, £1. 2s. 6d	19	19	0
Irish Society,	by Rev. W. A. Evanson	50	0	0
Kettering do.	by Miss Greene	8	2	6
Leeds Ladies' do.	by Mrs. J. Dixon	60	0	0
Norfolk and Norwich do.	by Rev. H. Girdlestone	160	0	0
Richmond, Yorkshire,	by Mrs. Metcalfe	1	17	0
Runcorn, Cheshire, coll	ected after a Sermon by Rev.W. Marsh	14	10	0
St. Austle, Cornwall, Do	nation of J. E. Blakemore	5	0	O
	EBREW TESTAMENT FUND.	٠		
lasgow Society,	by Mr. J. P. Saunderson	100	0	0

the late Mr. J. by Mr. Cradock



